

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

2. The Canon of Discipline - Commentaries (2. Vinaya Piṭaka - Aṭṭhakathā)

1. Commentary on the Expulsion (1. Pārājikakaṇḍa-aṭṭhakathā)

Commentary on the Section on Verañja
(Verañjakaṇḍavaṇṇanā)



PaliVerse

1. Commentary on the Expulsion

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

In the Canon of Monastic Discipline

Commentary on Expulsion

Introductory Discussion on the Undertaking of the Work

He who, for immeasurable aeons of world-cycles,
Performing exceedingly difficult deeds,
The Protector who endured hardship for the welfare of the world -
Homage to that Great Compassionate One.

That which, not understood, though frequented by Buddhas,
The world of living beings traverses from existence to existence -
Homage to that excellent Dhamma which
Destroys the net of defilements beginning with ignorance.

He who is endowed with virtues such as morality, concentration, wisdom,
Liberation, knowledge, and so forth;
The field for people who desire what is wholesome -
To that Noble Community I bow my head in reverence.

Thus paying homage to the Triple Gem
Which is supremely worthy of veneration,
I obtained an abundant flood of merit;
By the power of that, may obstacles be destroyed.

When the Vinaya stands firm, the dispensation of the Well-established One
Stands established;
That Vinaya, unadulterated, I shall expound,
Relying upon the authority of the ancient teachers.

Indeed, by the foremost among the ancient teachers,
Whose stains and taints were washed away by the waters of knowledge,
Who possessed pure knowledge and analytical insights,
Who were skilled in the exposition of the true Dhamma,

By those austere ones, not easy to find equals for,
Who were like banners of the Great Monastery -
This Vinaya was expounded through methods
Various, in accordance with the Supreme Fully Enlightened One.

This exposition, however, being composed
In the language of the island of Sīhala,

Does not achieve any purpose;
For the community of monks in the island.

Therefore, in accordance with the method of the text,
I shall now undertake this commentary,
Duly recollecting the request
Of the elder named Buddhāsiri.

And in undertaking that commentary,
Making the body of the Great Commentary,
And likewise the Mahāpaccarī,
And those well-known in the Kurundī and others.

The determination stated in the commentaries,
Without abandoning the meaning that is fitting,
And the Theravāda doctrine contained therein -
I shall properly undertake the commentary.

Let the elders and monks, junior and middle,
Listen to it with confident minds,
Respectfully honouring the Dhamma
Of the Truth-finder, the lamp of the Dhamma.

The Dhamma and Discipline declared by the Buddha,
Which was known in the same way by his sons;
Because those who, not abandoning their understanding,
Made commentaries in ancient times.

Therefore, what was stated in the commentaries,
Setting aside errors of carelessness,
All of it, for those who are respectful towards the training rules,
It is authoritative here for the wise.

And having set aside merely the other language,
And condensing the method of elaboration,
Including all the determinations without remainder,
Without deviating at all from the sequence of the text.

The meaning of the words of the discourse specialists,
Elucidating in accordance with the discourses -
Since this commentary too will be thus,
Therefore it should be carefully studied.

Discussion on the External Introduction

Therein, since it was said "I shall explain the Vinaya," the Vinaya should first be determined. Therefore this is said - "What is called Vinaya here means the entire Vinaya Piṭaka." And for its detailed explanation, this is the outline -

By whom it was spoken, when, and why; by whom it was preserved and

brought;

Where it was established - having stated this, then the method.

Showing the meaning of the passage beginning with "At that time," in various ways,

I shall compose the explanation of the meaning of the Vinaya.

Therein, "by whom it was spoken, when, and why" - this statement was said with reference to the passage beginning thus: "At that time the Buddha, the Blessed One, was dwelling at Verañjā." For this is not a statement spoken by the Buddha, the Blessed One, from his own direct knowledge; therefore this should be asked: "By whom was this statement spoken, when was it spoken, and why was it spoken?" It was spoken by the Venerable Elder Upāli, and that was at the time of the First Great Council.

Account of the First Great Council

And although this First Great Council is described in the Pañcasatikakkhandhaka, for the purpose of skill in the introduction, it should be understood here too in this manner. For when the Blessed One, the Protector of the World, having completed the Buddha's task - beginning with the Turning of the Wheel of the Dhamma up to the disciplining of the wandering ascetic Subhadda - had attained final Nibbāna through the Nibbāna element without residue, at Kusinārā, at Upavattana, in the Sāla grove of the Mallas, between the twin Sāla trees, on the full-moon day of Visākha, at the time of dawn; the Elder Venerable Mahākassapa, the senior of the Community among the seven hundred thousand monks who had assembled at the Blessed One's Parinibbāna, when the Blessed One had been finally passed away for seven days, recalling the words spoken by Subhadda, one who had gone forth in old age: "Enough, friends, do not grieve, do not lament! We are well rid of that Great Recluse; we were oppressed - 'This is allowable for you, this is not allowable for you!' But now we shall do whatever we wish, and what we do not wish, that we shall not do" - reflecting thus: "There is indeed the possibility that wicked monks, thinking the Teacher's word to be that of a past teacher, having gained a faction, might before long cause the true Dhamma to disappear; but as long as the Dhamma and Vinaya endure, the Teacher's word is not that of a past teacher. For this was said by the Blessed One -

'The Teaching and the monastic discipline that have been taught and laid down by me for you, Ānanda, they will be your Teacher after my passing.'

"What if I were to hold a communal recitation of the Dhamma and Vinaya, so that this dispensation may be long-lasting and enduring.

And since I was favoured by the Blessed One -

having said 'Will you, Kassapa, wear my worn-out hempen rag-robres?' - with the shared use of the robe,

'I, monks, whenever I wish, secluded from sensual pleasures... etc. enter upon and dwell in the first meditative absorption; Kassapa too, monks, whenever he wishes, secluded from sensual pleasures... etc. enters upon and dwells in the first meditative absorption' -

and by placing me as equal to himself in this manner in the superhuman states classified as the nine successive dwellings and the six direct knowledges, I was favoured; what other repayment of debt could there be for him? Did not the Blessed One, like a king establishing his own son as the upholder of the family lineage by bestowing his own armour and sovereignty, thinking 'This one will be the upholder of the lineage of the true Dhamma for me,' favour me with this extraordinary favour?" - reflecting thus, he aroused enthusiasm among the monks for the purpose of holding a communal recitation of the Dhamma and Vinaya. As he said -

"Then the Venerable Mahākassapa addressed the monks - "Once, friends, I was travelling along the highway from Pāvā to Kusinārā together with a great community of monks, about five hundred monks" - the entire Subhadda section should be understood in detail.

Then further he said -

"Come, friends, let us recite the Dhamma and the Vinaya. Before what is not the Teaching shines forth, the Teaching is obstructed; non-Vinaya will shine forth and Vinaya will be obstructed. Before long, those who speak non-Dhamma will be strong and those who speak Dhamma will be weak; those who speak what is not the monastic discipline become powerful, those who speak what is the monastic discipline become weak."

The monks said - "If so, venerable sir, let the elder monk select the monks." The Elder, setting aside many hundreds and many thousands of monks who were bearers of the complete ninefold teaching of the Master - ordinary persons, stream-enterers, once-returners, non-returners, bare-insight arahants - selected exactly four hundred and ninety-nine arahant monks who were bearers of the entire learning classified as the three Piṭakas, who had attained the analytical knowledges, who were of great power, and who were for the most part declared foremost by the Blessed One, classified as those with the three knowledges and so forth. With reference to whom this was said - "Then the Venerable Mahākassapa selected four hundred and ninety-nine arahants."

But why did the elder monk make it one less? For the purpose of making room for the Venerable Ānanda. For the Dhamma recitation could not be carried out either with or without that venerable one; for that venerable one was a learner with work still to be done, therefore it could not be done with him; but since there was nothing taught by the Possessor of the Ten Powers - suttas, mixed prose and verse, and so forth - that he had not received in the presence of the Blessed One, therefore it could not be done without him either. If so, even though he was a learner, he should have been selected by the Elder because of his great usefulness for the Dhamma recitation. Then why was he not selected? In order to avoid censuring by others. For the Elder was exceedingly familiar with the Venerable Ānanda; so much so that even when grey hairs had appeared on his head, he admonished him with the address "young man," saying "This young man does not know his own measure." And this venerable one was born of the Sakyan clan and was the Truth-finder's cousin, the son of his father's younger brother. For monks there, thinking it was like going by favouritism, might criticise thus: "Setting aside many arahant monks who have attained the

analytical knowledges, the Elder selected Ānanda, a learner who has attained the analytical knowledges." Avoiding that criticism from others, thinking "The recitation cannot be carried out without Ānanda; I shall accept him only with the approval of the monks," he did not select him.

Then the monks themselves requested the elder monk for the sake of Ānanda. As he said -

"The monks said this to the Venerable Mahākassapa - 'Venerable Sir, this Venerable Ānanda, although a learner, is incapable of going to a wrong course through desire, hatred, delusion, or fear, and he has learnt much Dhamma and Vinaya in the presence of the Blessed One; therefore, Venerable Sir, let the Elder select the Venerable Ānanda as well.' Then the Venerable Mahākassapa selected the Venerable Ānanda as well."

Thus, together with that venerable one selected with the approval of the monks, there were five hundred elders.

Then this occurred to the elder monks - "Where indeed should we recite together the Teaching and the monastic discipline?" Then this occurred to the elder monks - "Rājagaha indeed has a large food resort and abundant lodgings. What if we, dwelling at Rājagaha for the rains retreat, were to recite together the Teaching and the monastic discipline. Other monks should not enter the rains retreat at Rājagaha." But why did this occur to them? "This is our lasting work; some person of a different faction, having entered into the midst of the Community, might reopen a settled case." Then the Venerable Mahākassapa made a proclamation by a motion with one announcement; that should be understood in the manner stated in the Saṅgītikkhanda.

Then, after the final Nibbāna of the Truth-finder, when seven days of sacred festivities and seven days of relic veneration and so on had passed, having considered "A fortnight has passed; now a month and a half of summer remains; the entering of the rains retreat is approaching," the Elder Mahākassapa, saying "Let us go to Rājagaha, friends," taking half the community of monks, went by one road. The Elder Anuruddha also, taking the other half, went by another road. The Elder Ānanda, however, taking the Blessed One's bowl and robes, surrounded by a community of monks, wishing to go to Sāvathī and then to Rājagaha, set out wandering towards Sāvathī. At every place the Elder Ānanda went, there was great lamentation: "Venerable Ānanda, where have you come from, leaving the Teacher?" When the Elder gradually arrived at Sāvathī, there was great lamentation as on the day of the Blessed One's parinibbāna.

There the Venerable Ānanda, having convinced that great multitude with a talk on the Teaching connected with impermanence and so on, having entered Jeta's Grove, having opened the door of the perfumed chamber where the One of Ten Powers had dwelt, having taken out the beds and chairs, having shaken them out, having swept the perfumed chamber, having thrown away the withered garlands and rubbish, having brought back the beds and chairs, having placed them again in their proper places, he performed all the duties that were to be done during the time the Blessed One was present. Then the Elder, whose body was full of the water element from

predominantly standing and sitting since the Blessed One's parinibbāna, on the second day drank a milk purgative and sat in the monastery itself to restore his body. With reference to which he said this to the young man sent by the young brahmin Subha -

"It is not the right time, young man, today I have taken a dose of medicine. Perhaps tomorrow we might approach."

On the second day, having gone with the Elder Cetaka as his attendant monk, when questioned by the young brahmin Subha, he spoke the tenth sutta named the Subha Sutta in the Dīgha Nikāya.

Then the Elder, having had the repairs of what was broken and dilapidated carried out at the Jetavana monastery, went to Rājagaha when the rains-entry was approaching. Likewise the Elder Mahākassapa and the Elder Anuruddha, taking the entire community of monks, also went to Rājagaha.

Now at that time there were eighteen great monasteries in Rājagaha. All of them were abandoned, fallen into disrepair, and soiled. For at the final Nibbāna of the Blessed One, all the monks, having taken their own bowls and robes, having abandoned the monasteries and residential cells, departed. There, the elders, for the purpose of honouring the Blessed One's word and for the purpose of freeing themselves from the accusations of the sectarians, thought "Let us carry out the repair of broken and shattered portions during the first month." For the sectarians might say thus - "The disciples of the ascetic Gotama looked after the monasteries only while the Teacher was present; when he attained parinibbāna, they abandoned them." And it is said that they thought for the purpose of freeing themselves from their accusations. For this too was said -

"Then this occurred to the elder monks - 'Friends, the repair of what is broken and dilapidated has been praised by the Blessed One. Come, friends, let us spend the first month carrying out repairs of what is broken and dilapidated; in the middle month, having assembled, we shall recite the Dhamma and the Vinaya.'"

They, on the second day, having gone, stood at the king's gate. King Ajātasattu came, paid homage, and asked about the duty to be done by himself, saying: "For what purpose have you come, venerable sirs?" The elders announced the need for manual labour for the purpose of restoring the eighteen great monasteries. "Excellent, venerable sirs," the king gave men who were manual labourers. The elders, having had all the monasteries restored during the first month, informed the king - "The restoration of the monasteries is completed, great king. Now we shall undertake the compilation of the Dhamma and Vinaya." "Very well, venerable sirs, carry it out with confidence. Let the wheel of authority be mine, and the wheel of the Dhamma be yours. Command me, venerable sirs, what should I do?" "A place of assembly for the monks who are making the compilation, great king." "Where shall I make it, venerable sir?" "It is fitting to make it at the entrance of the Sattapaṇṇi Cave on the side of Mount Vebhāra, great king." "Very well, venerable sirs," King Ajātasattu had a pavilion constructed, resembling one created by Vissakamma, with well-proportioned walls, pillars, and stairs, adorned with various garlands, lotus designs, and creeper

patterns, as if surpassing the splendour of a royal palace, as if carrying away the glory of a celestial mansion, as if the abode of majesty itself, as if a single gathering place for the eye-birds of gods and humans, as if the world's delight condensed together, a circle of all that is worth seeing; and having decorated it with canopies of various flower garlands, hangings, and beautiful streaming pennants, and with a floor adorned with gem-studded jewelled pavements, like a ground inlaid with precious stones, completed and embellished with offerings of various flowers, resembling a Brahmā's mansion; and in that great pavilion, having had five hundred invaluable allowable coverings spread for the five hundred monks, having had the elder's seat arranged on the southern side facing north, and in the middle of the pavilion a Dhamma seat facing east, worthy of a seat for the Blessed One, the Buddha, and having placed there an ivory-studded fan, he had the community of monks informed: "My duty is completed, venerable sirs."

Now at that time, certain monks, referring to the Venerable Ānanda, said thus: "In this community of monks, one monk goes about emitting a smell of raw flesh." The elder, having heard that, was stirred with a sense of urgency, thinking: "In this community of monks there is no other monk who goes about exuding the smell of raw flesh; surely they say this referring to me." Certain monks said to the Venerable Ānanda: "Tomorrow, friend, is the assembly, and you are a learner with work still to be done; therefore it is not fitting for you to go to the assembly. Be heedful."

Then the Venerable Ānanda thought: "Tomorrow is the assembly, and it is not proper for me to go to the assembly while still being a learner" - having spent much of the night practising mindfulness directed to the body, towards the break of dawn, having descended from the walking path and entered the dwelling, he inclined his body thinking "I shall lie down." His two feet were released from the ground, and his head had not yet reached the pillow - in this interval, his mind was liberated from the mental corruptions by non-clinging. For this venerable one, having spent the time outside by walking meditation, being unable to produce a distinction, thought - "Did not the Blessed One say this to me - 'You are one who has made merit, Ānanda; devote yourself to striving; quickly you will be one without taints.' And there is no fault in the words of Buddhas. My energy is too strained, therefore my mind tends towards restlessness. Let me now apply the balancing of energy" - having descended from the walking path, standing at the foot-washing place, having washed his feet, having entered the dwelling, having sat down on the bed, he inclined his body on the bed thinking "I shall rest a little." His two feet were released from the ground, and his head had not reached the pillow. In that interval, his mind was liberated from the taints without clinging; the elder's arahantship was apart from the four postures. Therefore, in this dispensation, when it is asked "Which monk attained arahantship while neither lying down, nor sitting, nor standing, nor walking?" it is fitting to say "The Elder Ānanda."

Then the elder monks, on the second day, having completed their meal duties and put away their bowls and robes, assembled in the Dhamma hall. But the Elder Ānanda, wishing to make known his attainment of arahantship, did not go together with the monks. The monks, sitting down on their own seats according to seniority, sat down having left the Elder Ānanda's seat. Therein, when some asked "Whose is this seat?", they replied "The Elder Ānanda's." "But where has Ānanda gone?" At that

time the Elder thought - "Now is the time for me to go." Then, showing his own power, having dived into the earth, he showed himself right at his own seat. Some say he came through the sky and sat down.

When that venerable one had thus sat down, the Elder Mahākassapa addressed the monks - "Friends, what shall we recite together first, the Teaching or the monastic discipline?" The monks said - "Venerable Mahākassapa, the Vinaya is indeed the life of the Buddha's dispensation; when the Vinaya stands, the dispensation stands. Therefore let us recite the Vinaya first." "Making whom the leader?" "The Venerable Upāli." "Is Ānanda not able?" "It is not that he is not capable; however, the Perfectly Enlightened One, while still living, placed the Venerable Upāli in the foremost position with regard to mastery of the Vinaya - 'This is the foremost, monks, among my disciples who are monks learned in the Vinaya, that is, Upāli.' Therefore let us recite the Vinaya by questioning the Elder Upāli." Then the Elder authorised himself by himself for the purpose of asking about the monastic discipline. The Elder Upāli also authorised himself for the purpose of answering. Herein this is the canonical text -

"Then the Venerable Mahākassapa informed the Community -

"Let the Community hear me, friends. If it is agreeable to the Community, I would question Upāli on the Vinaya."

"The Venerable Upāli also informed the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community, I, when asked by the Venerable Mahākassapa about monastic discipline, would answer."

Having thus appointed himself by himself, the Venerable Upāli, rising from his seat, having arranged his robe over one shoulder, having paid respect to the elder monks, sat upon the Dhamma seat, having taken the ivory-inlaid fan. Then the Venerable Mahākassapa, having sat upon the elder's seat, questioned the Venerable Upāli on the Vinaya - "Friend Upāli, where was the first expulsion laid down?" "At Vesālī, venerable sir." "Referring to whom?" "Referring to Sudinna the Kalanda's son." "In what case?" "In the case of sexual intercourse."

Then the Venerable Mahākassapa questioned the Venerable Upāli about the subject matter of the first pārājika, questioned about the origin story, questioned about the individual, questioned about the rule, questioned about the supplementary rule, questioned about the offence, questioned about the non-offence; and just as with the first, so with the second, so with the third, so with the fourth pārājika, he questioned about the subject matter etc. He questioned about the non-offence too. The Elder Upāli answered each question as it was asked. Then they compiled these four pārājikas, establishing them as "this is the pārājika section." The thirteen offences entailing initial and subsequent meetings of the Community they established as "the Thirteen." The two training rules they established as "the Undetermined." They established the thirty training rules as "the nissaggiya pācittiyas." The ninety-two training rules they established as "the Expiations." The four training rules they established as "the Acknowledgements." The seventy-five training rules they established as "the Training Rules." The seven principles they established as "the Settlements of Legal Cases."

Thus, having compiled the Mahāvibhaṅga, in the Bhikkhunīvibhaṅga they established the eight training rules as "this is the pārājika section." The seventeen training rules they established as "the Seventeen." They established the thirty training rules as "the nissaggiya pācittiyas." The one hundred and sixty-six training rules they established as "the Expiations." The eight training rules they established as "the Acknowledgements." The seventy-five training rules they established as "the Training Rules." The seven principles they established as "the Settlements of Legal Cases." Thus, having compiled the Bhikkhunīvibhaṅga, by the same method they compiled the Khandhakas and the Parivāra as well. Thus this entire Vinaya Piṭaka, comprising the Ubhatovibhaṅga, the Khandhakas and the Parivāra, having been compiled, the Elder Mahākassapa questioned it all, and the Elder Upāli answered. At the conclusion of the questioning and answering, the five hundred arahants performed a group recitation in the same manner as it had been compiled. At the conclusion of the compilation of the Vinaya, the Elder Upāli, having set down the ivory-inlaid fan, having descended from the Dhamma seat, having paid respect to the senior monks, sat upon his own appointed seat.

Having recited together the monastic discipline, the Venerable Mahākassapa, wishing to recite together the Teaching, asked the monks - "When reciting together the Teaching, making which person the leader, should the Teaching be recited together?" The monks said: "Making the Elder Ānanda the leader."

Then the Venerable Mahākassapa informed the Community -

"Let the Community hear me, friends. If it is the proper time for the Community, I would question Ānanda about the Teaching."

Then the Venerable Ānanda informed the Community -

"Let the Community hear me, venerable sirs. If the Community is ready, I, being questioned regarding the Dhamma by the Venerable Mahākassapa, would answer."

Then the Venerable Ānanda, having risen from his seat, having arranged his robe on one shoulder, having paid homage to the elder monks, sat down on the pulpit, having taken the ivory-inlaid fan. Then the Elder Mahākassapa asked the Elder Ānanda about the Teaching - "The Brahmajāla, friend Ānanda, where was it spoken?" "Between Rājagaha and Nāḷanda, venerable sir, at the royal rest-house at Ambalaṭṭhikā."

"Referring to whom?" "The wandering ascetic Suppiya and the young man Brahmadatta." "In what case?" "In praise and blame." Then the Venerable Mahākassapa asked the Venerable Ānanda about the origin of the Brahmajāla, and asked about the person, and asked about the case. "But the Sāmaññaphala, friend Ānanda, where was it spoken?" "At Rājagaha, venerable sir, in Jīvaka's mango grove." "Together with whom?" "Together with Ajātasattu Vedehiputta." Then the Venerable Mahākassapa asked the Venerable Ānanda about the origin of the Sāmaññaphala and asked about the person. In this same manner he questioned about the five Nikāyas.

The five Nikāyas are - the Dīgha Nikāya, the Majjhima Nikāya, the Saṃyutta Nikāya, the Aṅguttara Nikāya, and the Khuddaka Nikāya. Therein, the Khuddaka Nikāya is - setting aside the four Nikāyas, the remaining word of the Buddha. Therein, the Vinaya was answered by the Elder Upāli, the remaining Khuddaka Nikāya and the four Nikāyas by the Elder Ānanda. All of this word of the Buddha is of one kind by way of

essence, of two kinds by way of Dhamma and Vinaya, of three kinds by way of the first, middle, and last; likewise, it should be understood as of three kinds by way of Piṭaka, of five kinds by way of Nikāya, of nine kinds by way of factors, and of eighty-four thousand kinds by way of units of Dhamma.

How is it of one kind by way of flavour? For whatever was spoken by the Blessed One - from the time of his fully awakening to the unsurpassed perfect enlightenment until he attained final nibbāna in the nibbāna element without residue remaining, during the intervening forty-five years - whether instructing devas, humans, nāgas, yakkhas and others, or reviewing, all of that is of one flavour, namely the flavour of liberation alone. Thus it is of one kind by way of flavour.

How is it twofold by way of the Teaching and monastic discipline? For all this is reckoned as the Teaching and the monastic discipline. Therein, the Vinaya Piṭaka is the Vinaya; the remaining word of the Buddha is the Dhamma. therefore he said - "Come, friends, let us recite the Dhamma and the Vinaya." "I shall question Upāli on the Vinaya, and question Ānanda on the Dhamma." Thus it is twofold by way of Dhamma and Vinaya.

How is it threefold by way of first, middle, and last? For all this is of three divisions: the first word of the Buddha, the middle word of the Buddha, and the last word of the Buddha. Therein -

Through the round of many births I wandered, not finding;
Seeking the house-builder, painful is birth again and again.

"House-builder, you have been seen, you will not build a house again;
All your ribs are broken, the peak of the house is demolished;
The mind has gone to the unconditioned, it has reached the elimination of
cravings."

This is the first teaching of the Buddha.

Some say it is the inspired utterance verse in the Khandhaka beginning with "When indeed dhammas become manifest." But that should be understood as an inspired utterance verse that arose on the first day of the lunar fortnight for one who had attained omniscience, while reviewing the mode of dependent conditions with knowledge consisting of pleasure.

But what he spoke at the time of final Nibbāna - "Come now, monks, I address you: all activities have the nature of fall; strive with diligence." This is the last teaching of the Buddha.

Whatever was spoken in between those two is the middle word of the Buddha. Thus it is threefold by way of first, middle and last.

How is it threefold by way of the Canon? For all of this is of three divisions only: the Vinaya Piṭaka, the Suttanta Piṭaka, and the Abhidhamma Piṭaka. Therein, at the First Council, combining together both what was recited and what was not recited, the two Pātimokkhas, the two Vibhaṅgas, the twenty-two Khandhakas, and the sixteen Parivāras - this is called the Vinaya Piṭaka.

The Dīgha Nikāya, a collection of thirty-four suttas beginning with the Brahmajāla; the Majjhima Nikāya, a collection of one hundred and fifty-two suttas beginning with the Mūlapariyāya Sutta; the Saṃyutta Nikāya, a collection of seven thousand seven hundred and sixty-two suttas beginning with the Oghatarāṇa Sutta; the Aṅguttara Nikāya, a collection of nine thousand five hundred and fifty-seven suttas beginning with the Cittapariyādāna Sutta; and the Khuddaka Nikāya with its fifteen divisions comprising the Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Suttanipāta, Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Jātaka, Niddesa, Paṭisambhidā, Apadāna, Buddhavaṃsa, and Cariyāpiṭaka - this is called the Suttanta Piṭaka.

The Dhammasaṅgaṇī, Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka, and Paṭṭhāna - this is called the Abhidhamma Piṭaka. Therein -

Because of its various special methods, and because of the disciplining of
bodily and verbal conduct,
This is declared as "Vinaya" by those skilled in the meaning of Vinaya.

For herein the various methods are the fivefold Pātimokkha recitation, the matrix of the seven classes of offences beginning with Pārājika, and the classifications beginning with the Vibhaṅga; and the distinctive methods are the supplementary rules serving the purpose of strengthening and relaxing; and since this restrains bodily and verbal misconduct, it disciplines the body and speech. Therefore, because of its various methods, its distinctive methods, and its disciplining of body and speech, it is designated as "Vinaya." Therefore, for the purpose of proficiency in the meaning of the word, this was said -

"Because of its various and distinguished methods, and because of the
removal of bodily and verbal conduct;
By those skilled in the meaning of monastic discipline, this is declared as
'monastic discipline'."

But as for the other -

Because of indicating meanings, because of being well spoken, because of
generating, and because of yielding;
And from being similar to a thread, it is declared a 'discourse' (suttanta).

For it indicates meanings classified as one's own welfare, others' welfare, and so forth; and the meanings herein are well spoken, being spoken in conformity with the dispositions of those to be trained. And it generates meanings, meaning it produces fruit like a seed. And it yields, like a cow yields milk, meaning it flows forth. And it well protects and guards them, is what is meant. And it is similar to a thread; for just as a thread is the standard for carpenters, So too is this for the wise. And just as flowers strung on a thread are not scattered and not destroyed, So too are the meanings collected by this. Therefore, for the purpose of proficiency in the meaning of the word, this was said -

"Because of indicating meanings, because of being well spoken, because of
flowing forth, and because of yielding;
And from being similar to a thread, it is declared a 'discourse'."

Herein, those dhammas that possess growth, that have characteristics, that are honoured, that are defined,
And that are superior - therefore it is designated as "Abhidhamma."

For this prefix "abhi" is seen in the senses of growth, characteristic, venerated, defined, and superior. For accordingly it - In passages such as "Friend, severe painful feelings are increasing in me, not decreasing," it has come in the sense of growth. In passages such as "Those nights that are well known, well characterised," it is in the sense of characteristic. In the sense of venerated in such passages as "a king of kings, a lord of men." In the sense of defined in such passages as "competent to instruct in the higher teaching and higher discipline." What is meant is the Teaching and the monastic discipline that are free from mutual mixing. In the sense of superior in such passages as "with surpassing beauty."

And herein, dhammas possessing growth are spoken of in the manner of "One develops the path for rebirth in the form realm, one dwells pervading one direction with a mind accompanied by friendliness," and so forth. By the method of "having a visual object or having a sound as object," because of being characterisable by object and so on, they also have their own characteristics. In the manner of "Dhammas of one in training, dhammas of one beyond training, supramundane dhammas," and so forth, they are also honoured, meaning worthy of honour. In the manner of "There is contact, there is feeling," and so forth, because they are defined by their own nature, they are also defined. In the manner of "Exalted dhammas, immeasurable dhammas, unsurpassed dhammas," and so forth, dhammas that are superior are also spoken of. Therefore, for the purpose of proficiency in the meaning of the word, this was said -

"Because herein the phenomena spoken of possess growth, have their own characteristics, are venerated, are defined,
And are superior, therefore it is declared 'higher teaching'."

But what here is not distinguished, that -

Those who understand the meaning of 'piṭaka' say it is so called in the sense of learning and containing;
Therefore, combining with that, the three beginning with Vinaya should also be understood.

For the Scriptures too are called "Canon" in passages beginning with "not by the handing over of the Canon." In such passages as "Then a man would come carrying a hoe and a basket," any container whatsoever is also meant. Therefore, those who understand the meaning of 'piṭaka' say it is so called in the sense of learning and containing.

Now, combining with that, the three beginning with Vinaya should also be understood. Thus, by forming a compound with the word 'piṭaka' having this twofold meaning - it is Vinaya and it is a piṭaka because of being learning and because of containing each respective meaning, thus 'Vinayapiṭaka'; in the same manner as

stated, it is Suttanta and it is a piṭaka, thus 'Suttantapiṭaka'; it is Abhidhamma and it is a piṭaka, thus 'Abhidhammapiṭaka' - in this way these three beginning with Vinaya should also be understood.

And having understood thus, for the purpose of skill in various aspects regarding those very piṭakas once again -

One should elucidate the classification of teaching, instruction, and discourse
in those as appropriate,
And the training, abandoning, and profundity.

Whatever accomplishment and failure a bhikkhu
Attains wherever in the classification of learning - all that too one should make
clear.

Herein, this is the elucidation and clarification: for these three piṭakas are respectively called the teaching by command, convention, and ultimate meaning; the instructions according to offence, according to disposition, and according to dhamma; and the discourse on restraint and non-restraint, the disentangling of views, and the definition of mind-and-matter.

For here, the Canon of monastic discipline is called the teaching by command, because it was expounded by the Blessed One who is worthy of command, with an abundance of commands; the Canon of discourses is called the teaching by conventional expression, because it was expounded by the Blessed One who is skilled in conventional expression, with an abundance of conventional expressions; the Canon of the higher teaching is called the teaching of ultimate reality, because it was expounded by the Blessed One who is skilled in ultimate reality, with an abundance of ultimate realities.

Likewise, the first is called instruction according to offence because those beings who have many offences are herein instructed according to their offences; the second is called instruction according to disposition because beings of diverse inclinations, latent tendencies, conduct, and temperaments are herein instructed according to their dispositions; the third is called instruction according to dhamma because beings who perceive 'I' and 'mine' in what is merely a mass of dhammas are herein instructed according to dhamma.

Likewise, the first is called the discourse on restraint and non-restraint because restraint and non-restraint, which are opposed to misconduct, are discussed herein; the second is called the discourse on the disentangling of views because the disentangling of views, which is opposed to the sixty-two views, is discussed herein; the third is called the discourse on the definition of mind-and-matter because the definition of mind-and-matter, which is opposed to lust and the like, is discussed herein.

And in each of these three, the three trainings, the three kinds of abandoning, and the fourfold nature of profundity should be understood. For thus - In the Vinayapiṭaka, the training in higher virtue is especially stated; in the Suttantapiṭaka, the training in higher mind; in the Abhidhammapiṭaka, the training in higher wisdom.

And in the Vinayapiṭaka there is the abandoning of transgression of defilements, because virtue is opposed to transgression. In the Canon of discourses there is the abandoning of prepossession, because concentration is the opponent of prepossession. In the Abhidhammapiṭaka there is the abandoning of latent tendencies, because wisdom is opposed to latent tendencies.

And in the first there is the abandoning of defilements by substitution of opposites; in the others, the abandoning by suppression and by eradication. And in the first there is the abandoning of the defilement of misconduct; in the others, the abandoning of the defilements of craving and views.

And herein, in each one, the fourfold nature of profundity as dhamma, meaning, teaching, and penetration should be understood. Therein, 'dhamma' means the text. 'Meaning' means the meaning of that very text. 'Teaching' means the teaching of that text as established in the mind. 'Penetration' means the realisation as it really is of the text and the meaning of the text. And in each of these three, these profundities of dhamma, meaning, teaching, and penetration are profound because, like the great ocean for those with small fins, they are difficult to fathom and impossible to find a footing in for those of dull wisdom. Thus, in each one here, the fourfold profundity should be known.

Another method - "dhamma" means cause. For this was said - "Knowledge regarding the cause is analytical knowledge of phenomena." "Attha" means the fruit of the cause. For this was said - "Knowledge regarding the fruit of the cause is analytical knowledge of meaning." "Desanā" means designation; the intention is the verbal expression of principles in accordance with the Dhamma. "Paṭivedha" means penetration; and that is both mundane and supramundane, being the comprehension - through non-confusion regarding the domain - of principles in accordance with meaning, of meaning in accordance with principles, and of designations in accordance with the modes of designation.

Now, since in these Piṭakas, whatever class of principles or class of meanings there may be, and whatever teaching that illuminates their meaning in whatever way the meaning to be communicated faces the knowledge of the listeners, and whatever penetration here that is reckoned as undistorted comprehension - all of this is, for those of poor wisdom who have not accumulated the requisites of wholesome merit, like the great ocean which is difficult to fathom and in which no footing can be gained, just as for the timid; therefore it is profound. In this way too, in each one here, the fourfold profundity should be known.

And to this extent -

"The teaching, the discourse on the dispensation, the classification therein as appropriate;
And the nature of profundity regarding the training and abandonment - this should be elucidated."

This verse has its meaning fully explained.

"The distinction of scriptural learning, the success, and also the failure,
whatever and wherever;

A bhikkhu attains - all that too should be made clear."

Here, however, in the three Canons, a threefold distinction of scriptural learning should be seen. For there are three kinds of scriptural learning: The snake-simile learning, the learning for the purpose of escape, and the storekeeper's learning.

Therein, that which is wrongly grasped and learnt for the purpose of criticism and the like, this is the water-snake simile. With reference to which it was said - "Suppose, bhikkhus, a man desiring a water-snake, seeking a water-snake, wandering about in search of a water-snake, were to see a large water-snake. He might grasp it by the coils or by the tail. That snake, having turned back, might bite him on the hand or on the arm or on some other limb. He might thereby meet with death or with suffering close to death. What is the reason for this? Because of the misapprehension of the snake, monks. Just so, bhikkhus, here some foolish persons learn the Dhamma - the suttas, etc. catechism. They, having learnt that Teaching thoroughly, do not investigate the meaning of those teachings with wisdom. For them, not investigating the meaning with wisdom, those teachings do not yield to pondering. They learn the Teaching thoroughly for the benefit of reproaching others and for the benefit of freeing themselves from such criticism. And they do not experience the purpose for which they learn the Dhamma. Those teachings, misapprehended by them, lead to their harm and suffering for a long time. What is the reason for this? Because of the misapprehension of the teachings, monks."

That which, however, being well-grasped, is learnt by one aspiring only for the fulfilment of the aggregate of virtue and so forth, not for the purpose of criticism and the like - this is for the purpose of deliverance. With reference to which it was said - "Those teachings, rightly taken by them, lead to their welfare and happiness for a long time. What is the reason for this? Because of the teachings being rightly taken, monks."

That which one whose aggregates are fully understood, whose defilements are abandoned, whose path is developed, whose unshakeable is penetrated, whose cessation is realised, one with taints destroyed, learns purely for the purpose of maintaining the tradition, for the purpose of preserving the lineage - this is the treasurer's undertaking.

A monk who is well-practised in the Vinaya, depending on the accomplishment of virtue, attains the three knowledges, and because of the detailed exposition of those therein. One practising well in the Discourses, in dependence on accomplishment in concentration, attains the six direct knowledges, and because of the statement of their varieties therein. One well-practised in the Abhidhamma, depending on the accomplishment of wisdom, attains the four analytical knowledges, and because of the detailed exposition of those therein. Thus one well-practised in these, in due order, attains this accomplishment classified as the three knowledges, the six direct knowledges, and the four analytical knowledges.

One who is ill-practised in the Vinaya, however, due to the similarity between the contact of permitted pleasant touch of bedding, clothing and the like, and the contact of taken-up things and so forth that are prohibited, perceives them as blameless. For this too was said - "I understand the Dhamma taught by the Blessed One in such a

way that those things called obstructive by the Blessed One are not sufficient to cause obstruction for one who indulges in them." Thereby he reaches the state of being immoral. One ill-practised in the Suttas, not understanding the intention in such passages as "These four persons, monks, are found existing," grasps them wrongly. With reference to which it was said - "By his own wrong grasp, he misrepresents us, and digs up himself, and generates much demerit." Thereby he reaches the state of wrong view. One ill-practised in the Abhidhamma, overrunning the reflection on Dhamma, thinks even about the unthinkable, and thereby reaches mental derangement. For this was said - "There are, monks, these four unthinkable things that should not be thought about, which if one were to think about, one would become a partaker of madness and distress." Thus one ill-practised in these, in due order, reaches this misfortune classified as the state of being immoral, the state of wrong view, and mental derangement.

And to this extent -

"The classification of learning, the accomplishment, and also the misfortune, wherever and in what;
A bhikkhu attains - all that too should be made clear."

This verse too has its meaning already stated. Thus, having known the Canons in various ways, by their classification this word of the Buddha should be known as threefold.

How is it fivefold by way of collection? All of this is of fivefold division: the Long Collection, the Middle Collection, the Collection of the Connected Discourses, the Numerical Collection, and the Minor Collection. Therein, which is the Long Collection? The thirty-four discourses beginning with the Brahmajāla, comprised in three chapters.

Thirty-four suttas indeed, whose compilation is in three sections;
"This is the Dīgha Nikāya" - this is the first conforming statement.

But why is this called the Dīgha Nikāya? Because of the collection and abode of discourses of long measure, for collections and abodes are called nikāyas. "I do not see, monks, any other single collection so diverse; that is to say, monks, beings gone to the animal realm; the poṇika collection, the cikkhalli collection" - such and similar passages from both the teaching and the world serve as supporting evidence here. Thus the meaning of the word in the sense of being a nikāya should be understood for the remaining ones as well.

Which is the Majjhima Nikāya? The discourses of middle measure, classified in fifteen groups, beginning with the Mūlapariyāya Sutta, one hundred and fifty-two discourses.

One hundred and fifty discourses, and two discourses wherein;
The Majjhima Nikāya comprises fifteen sections.

Which is the Saṃyutta Nikāya? Arranged according to the Devatā Saṃyutta and so forth, beginning with the Oghataraṇa and others, there are seven thousand, seven hundred and sixty-two discourses.

Seven thousand discourses, and seven hundred discourses;

And sixty-two discourses - this is the compilation of the Saṃyutta.

Which is the Aṅguttara Nikāya? Arranged according to the principle of increasing by one factor, beginning with the Cittapariyādāna and others, there are nine thousand, five hundred and fifty-seven discourses.

Nine thousand discourses, and five hundred discourses;
And fifty-seven discourses - this is the enumeration in the Aṅguttara.

Which is the Khuddaka Nikāya? The entire Vinaya Piṭaka, the Abhidhamma Piṭaka, and the fifteen divisions beginning with the Khuddakapāṭha as previously indicated - setting aside the four Nikāyas, the remainder is the word of the Buddha.

Setting aside these four Nikāyas, beginning with the Dīgha;
The rest of the word of the Buddha is considered the Khuddaka Nikāya.

Thus it is fivefold by way of nikāyas.

How is it ninefold by way of factors? For all of this is of nine divisions: discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, and catechism. Therein, the Ubhatovibhaṅga, Niddesa, Khandhaka, and Parivāra, the Maṅgala Sutta, Ratana Sutta, Nālaka Sutta, and Tuvaṭṭaka Sutta in the Suttanipāta, and whatever other word of the Truth-finder bearing the name "sutta" should be understood as sutta. All discourses containing verses should be understood as "mixed prose and verse." In particular, the entire Sagāthāvagga in the Saṃyutta, the entire Abhidhamma Piṭaka, discourses without verses, and whatever other word of the Buddha not included in the eight factors - that should be understood as veyyākaraṇa. The Dhammapada, the Theragāthā, the Therīgāthā, and the pure verses in the Suttanipāta not named as suttas should be understood as "verse." The eighty-two discourses connected with verses inspired by joyful knowledge should be understood as udāna. The one hundred and ten discourses proceeding in the manner beginning with "This was said by the Blessed One" should be understood as "thus-it-is-said." The five hundred and fifty birth stories beginning with the Apaṇṇaka Jātaka should be understood as jātika. All discourses connected with wonderful and marvellous qualities, proceeding in the manner beginning with "There are, monks, these four wonderful and marvellous qualities in Ānanda" should be understood as abbhutadhamma. The Cūḷavedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapañha, Saṅkhārabhājanīya, Mahāpuṇṇama Sutta and so on - all discourses asked about having gained inspiration and satisfaction again and again should be understood as "catechism." Thus it is ninefold by way of factors.

How is it eighty-four thousand-fold by way of portions of the Teaching? All this indeed is the teaching of the Buddha -

"Eighty-two thousand I received from the Buddha, two thousand from monks;
Eighty-four thousand teachings are occurring for me."

Thus, by way of the portions of the Teaching as elucidated, there are eighty-four thousand divisions. Therein, a discourse with a single theme is one portion of the Teaching. That which has multiple themes - therein the reckoning of aggregates of Dhamma is by way of themes. In verse compositions, the asking of a question is one

portion of the Teaching, the answer is one. In the Abhidhamma, each analysis of triads and dyads, and each analysis of the mind-series section, is one aggregate of Dhamma. In the Vinaya, there is the case, there is the matrix, there is the word-analysis, there is the intermediate offence, there is the offence, there is the non-offence, and there is the determination; therein, each section should be understood as one aggregate of Dhamma. Thus it is eighty-four thousand-fold by way of portions of the Teaching.

Thus this word of the Buddha, which without division is of one kind by way of flavour, and with division is of twofold and other classifications by way of Dhamma and Vinaya and so forth, was recited by the company of masters headed by Mahākassapa, who carried out the communal recitation, having determined this classification thus: "This is the Dhamma, this is the Vinaya; this is the first word of the Buddha, this is the middle word of the Buddha, this is the last word of the Buddha; this is the Vinaya Piṭaka, this is the Suttanta Piṭaka, this is the Abhidhamma Piṭaka; this is the Dīgha Nikāya, etc. this is the Khuddaka Nikāya; these are the nine divisions beginning with discourses, these are the eighty-four thousand aggregates of Dhamma" - having determined this classification, it was recited. And not only this much, but also the many kinds of classification of collections visible in the three Piṭakas - such as the collection of summaries, the collection of sections, the collection of abridgements, the collection of chapters such as the Book of Ones, the Book of Twos and so forth, the collection of connected discourses, and the collection of fifties - having determined these, it was recited in seven months. And at the conclusion of the communal recitation - this great earth, bounded by water, quaked, shook, trembled greatly, and shuddered in many ways, as if giving applause, with joy arisen thus: "By the Elder Mahākassapa, the Dispensation of the Possessor of the Ten Powers has been made capable of enduring for a period of five thousand years" - and many marvellous things appeared. This is called the First Great Communal Recitation. Which in the world -

Was carried out by five hundred, therefore it is called "of the Five Hundred";
And because it was carried out by the Elders themselves, it is called "the Elders'".

Now, when this First Great Communal Recitation was being conducted, at the conclusion of such words as "First, friend Upāli, where was the first Pārājika laid down?" spoken by the Venerable Mahākassapa who was asking about the Vinaya - when in the passage "he asked about the case, he asked about the origin, he asked about the person" the origin was asked about, all that was to be said, namely "At that time the Blessed One, the Buddha, was dwelling at Verañjā," was spoken by the Venerable Elder Upāli, who wished to explain in detail that origin from the beginning, and by whom it was laid down, and for what reason it was laid down. Thus this was spoken by the Venerable Elder Upāli, and that should be understood as "spoken at the time of the First Great Communal Recitation." And with this much, the meaning of these terms - "by whom was this statement spoken, and when was it spoken" - has been made clear.

Now, as to "why was it spoken," it is said here: since this Venerable One was asked about the origin by the Venerable Elder Mahākassapa, therefore it was spoken by him in order to explain that origin in detail from the beginning. Thus this should be understood as having been spoken for this reason, even when it was being spoken by the Venerable Elder Upāli at the time of the First Great Communal Recitation. And with this much that has been said, the meaning of these matrix terms - "by whom, when, and for what reason" - has been made clear.

Now, having stated "by whom it was preserved, by whom it was brought, where it was established, and the method therein," this is said for the purpose of elucidating the meaning of these. But this Vinaya Piṭaka, adorned with the introductory words beginning with "At that time the Buddha, the Blessed One, was dwelling at Verañjā" - by whom was it preserved, by whom was it brought, and where was it established? It is said - First, from the beginning, this was preserved in the presence of the Blessed One by the Elder Upāli; from his presence, while the Truth-finder had not yet attained final Nibbāna, by many thousands of monks distinguished by the six direct knowledges and other attainments; after the Truth-finder's final Nibbāna, by the elders who compiled the Dhamma, headed by Mahākassapa. By whom was it brought? In Jambudīpa, first, beginning with the Elder Upāli, it was brought through the succession of teachers up to the Third Council. Herein, this is the succession of teachers -

Upāli and Dāsaka, Soṇaka and Siggava likewise;
Tissa Moggaliputta too - these five were victorious ones.

The Vinaya, in succession, in the island called Jambusiri,
They brought down unbroken, up to the Third Compilation.

For the Venerable Upāli, this Vinaya lineage, Vinaya tradition, Vinaya succession of the Blessed One

Having learnt it in his presence, he established it in the hearts of many monks. Having learnt the Vinaya lineage in the presence of that venerable one, among those persons who had attained mastery in the Vinaya, the ordinary persons, stream-enterers, once-returners, and non-returners were beyond reckoning, and there were one thousand of those with taints destroyed. The Elder Dāsaka was also his co-resident; having learnt in the presence of the Elder Upāli, he likewise recited the Vinaya. Having learnt in the presence of that venerable one too, those beginning with ordinary persons who had attained mastery in the Vinaya were beyond reckoning, and there were a thousand of those with taints destroyed. The Elder Soṇaka was also the co-resident of the Elder Dāsaka; he too, having learnt in the presence of his preceptor the Elder Dāsaka, likewise recited the Vinaya. Having learnt in the presence of that venerable one too, those beginning with ordinary persons who had attained mastery in the Vinaya were beyond reckoning, and there were a thousand of those with taints destroyed. The Elder Siggava was also the co-resident of the Elder Soṇaka; he too, having learnt the Vinaya in the presence of his preceptor the Elder Soṇaka, was the chief bearer among a thousand arahants. Having learnt in the presence of that venerable one, those who had attained mastery in the Vinaya - ordinary persons, stream-enterers, once-returners, non-returners, and those with taints destroyed - were indeterminate as to whether they numbered so many hundreds or so many

thousands. At that time, it is said, there was an exceedingly great assembly of monks in Jambudīpa. The authority of the Elder Moggaliputta Tissa, however, will become evident at the Third Council. Thus it should be understood that this Vinaya Piṭaka was brought in Jambudīpa through this succession of teachers up to the Third Council.

The account of the First Great Council is concluded.

Discussion on the Second Council

For the purpose of understanding the Second Council, however, this sequence should be understood. For when -

Having compiled the True Dhamma and having illuminated it everywhere,
Those five hundred too, standing until the end of their lives,

The elders beginning with Kassapa, with taints destroyed, resplendent,
Were extinguished without attachment, like lamps with fuel exhausted.

Then, as nights and days passed in succession, a hundred years after the Blessed One's final Nibbāna, the Vajjiputtaka monks of Vesālī proclaimed in Vesālī these ten points: "The horn-salt practice is allowable, the two-finger practice is allowable, the village-vicinity practice is allowable, the dwelling practice is allowable, the consent practice is allowable, the customary practice is allowable, the unchurned practice is allowable, to drink unfermented toddy is allowable, a borderless sitting-cloth is allowable, gold and silver are allowable." The king named Kāḷāsoka, son of Susunāga, was their supporter.

Now at that time, the Venerable Yasa Kākaṇḍakaputta, while wandering on a tour in the Vajjian territory, having heard that "the Vajjiputtaka monks of Vesālī are, it seems, proclaiming ten points in Vesālī," thought: "It is not fitting that I, having heard of the decline of the teaching of the One of Ten Powers, should remain indifferent. Come, let me suppress those who speak against the Dhamma and illuminate the Dhamma," and so he arrived at Vesālī. There the Venerable Yasa Kākaṇḍakaputta stayed at Vesālī in the Great Wood in the Pinnacled Hall.

Now at that time the Vesālian Vajjiputtaka monks, on the Observance day, having filled a bronze bowl with water, having placed it in the midst of the community of monks, said thus to the Vesālian lay followers as they came and went - "Give, friends, a kahāpaṇa or a half or a quarter or a māsa-coin to the Community; the Community will have need of requisites." All this should be stated up to "Now in this Vinaya recital there were seven hundred monks, neither fewer nor more; therefore this second recital is called the 'Recital of the Seven Hundred.'"

Thus at that assembly, twelve hundred thousand monks assembled, urged on by the Venerable Yasa. In their midst, those ten points were adjudicated by the Elder Sabbakāmī, who, being questioned by the Venerable Revata, resolved the Vinaya, and the legal issue was settled. Then the elders, thinking "Let us recite the Dhamma and Vinaya again," selected seven hundred monks who were bearers of the Three Piṭakas and who had attained the analytical knowledges, and having assembled at the Vālikārāma in Vesālī, having purified the entire teaching of its impurities just as had been done in the recital by the Elder Mahākassapa, they recited again all the

Dhamma and Vinaya according to the Piṭakas, according to the Nikāyas, according to the divisions, and according to the aggregates of Dhamma. This recital was completed in eight months. Which in the world -

Was performed by seven hundred, hence it is called "of the Seven Hundred";
And with reference to the one performed before, it is called "the Second."

Now this -

By whichever elders it was recited, the recital is renowned among them;
Sabbakāmī and Sāḷha, Revata and Khujjasobhita,

And Yasa born of Sāṇa - these were co-residents
Of the Elder Ānanda, who had seen the Truth-finder.

Sumana and Vāsabhaḡāmī should be known as co-residents,
These two of Anuruddha, who had seen the Truth-finder.

The second recital, by whichever elders the compilation was made,
All of them had laid down the burden, had done what had to be done, and were
free from taints.

This is the Second Recital.

Having thus recited this Second Recital, the elders, examining whether "Will such a crisis arise for the teaching in the future as well?" saw this: "More than a hundred years hence, in the eighteenth year, a king named Dhammāsoka will arise in Pāṭaliputta and will exercise sovereignty over the entire Jambudīpa. He, having gained confidence in the Buddha's teaching, will bring about great gain and honour. Then the sectarians, desiring gain and honour, will go forth in the teaching and will proclaim each their own views. Thus a great crisis will arise in the teaching." Then this occurred to them - "When this crisis arises, shall we be present or shall we not?" Then all of them, knowing that they would not be present at that time, thinking "Who will be capable of settling that legal issue?" and surveying the entire human world and the six sensual heavenly realms, not seeing anyone, they saw in the Brahma world a great Brahmā named Tissa, of limited lifespan, who had developed the path for rebirth in the higher Brahma world. Having seen this, the following occurred to them - "If we were to make an effort for this Brahmā's rebirth in the human world, surely he would take rebirth in the household of the brahmin Moggallāna. And then, enticed by the sacred hymns, he would go forth and take ordination. Having thus gone forth, having learned the entire word of the Buddha, having attained the analytical knowledges, having crushed the sectarians, having adjudicated that legal issue, he will uphold the teaching."

They, having gone to the Brahma world, said this to Tissa the Great Brahmā - "In the eighteenth year beyond a hundred years from now, a great dispute will arise in the dispensation. And we, surveying the entire human world and the six sensual heavenly realms, not seeing anyone capable of upholding the dispensation, searching the Brahma world, saw you yourself. Good sir, please give your promise to be reborn in the human world and uphold the dispensation of the One of Ten Powers."

When this was said, the Great Brahmā, delighted and elated, thinking "I shall indeed be capable of purifying the dispute that has arisen in the dispensation and upholding the dispensation," replied "Very well" and gave his promise. The elders, having accomplished that task in the Brahma world, returned again.

Now at that time, both the Elder Siggava and the Elder Caṇḍavajji were junior young monks, bearers of the three Piṭakas, who had attained the analytical knowledges, and were ones with taints destroyed; they did not participate in that legal case. The elders said: "Friends, you were not our helpers in this legal case; therefore let this be your penalty - 'The brahmā named Tissa will take rebirth in the household of the brahmin Moggali. Let one of you bring him forth and give him the going forth, and let the other have him learn the word of the Buddha.'" Having said this, they all remained for their full lifespan -

Those elders of great power, who had attained all their wishes,
Like masses of fire in the world, having blazed, attained final nibbāna.

Having conducted the second council, having purified the dispensation,
And having made the cause for the purity of the true Dhamma in the future as well,

Those elders, with taints destroyed, having attained mastery, with penetrated analytical knowledges,
Even they came under the power of impermanence.

Thus, having known impermanence in this wretched world, so difficult to overcome,
The wise one should strive to attain that which is permanent, the deathless state.

Thus in every respect the description of the Second Council is concluded.

The account of the Second Council is concluded.

Discussion on the Third Council

And that Tissa the Great Brahmā, having passed away from the Brahma world, took rebirth in the household of the brahmin Moggali. The Elder Siggava, from the time of his taking rebirth, entered the brahmin's house for alms for seven years. Not even on a single day did he receive so much as a ladleful of gruel or a spoonful of rice. But at the end of seven years, on one day he received merely the words "Please come in, venerable sir." On that very day, the brahmin too, having done some business outside, while coming back, seeing the elder on the road, said: "Good recluse, did you go to our house?" "Yes, brahmin, we went." "Did you receive anything?" "Yes, brahmin, we obtained." He went home and asked - "Did you give anything to that recluse?" "We gave nothing." The brahmin sat at the doorway of the house the next day, thinking "Today I shall rebuke the recluse for speaking falsehood." The elder, on the second day, arrived at the brahmin's house door. The brahmin, upon seeing the elder, said thus - "Yesterday, not having received anything at our house, you said 'We received.' Is it proper for you to speak falsehood?" The elder said - "Brahmin, for

seven years at your house, not having received even so much as the words 'Please come in,' yesterday we received the words 'Please come in'; and it was with reference to that hospitable greeting that we spoke thus."

The brahmin thought - "These ones, having received even a mere friendly greeting, praise it saying 'we have gained'; having received some other food to eat and to chew, why would they not praise it?" Being pleased, he had a ladleful of almsfood given from the meal prepared for his own use, together with a suitable curry, and said: "You will receive this almsfood at all times." From the following day onwards, having seen the composure of the elder who came to visit, he was even more pleased and invited the elder to take his meal regularly at his own house. The elder, having consented, day after day, having finished his meal, would speak a little of the Buddha's word before departing. That young man, being only sixteen years of age, had already mastered the three Vedas. On the seat or bed of one who was a pure being come from the Brahmā world, no other person would sit or lie down. When he went to the teacher's house, they would cover his couch and seat with white cloth, hang it up, and set it in place. The Elder thought - "Now is the time to ordain the young man; for a long time I have been coming here, yet no conversation has arisen with the young man. Come now, by this means a conversation will arise concerning the couch." Having gone to the house, he resolved by determination that no other seat could be seen in that house apart from the young man's couch. The household people of the brahmin, seeing the elder and not seeing any other seat, spread the young man's couch and offered it to the elder. The elder sat on the couch. The young man, having come from the teacher's house at that very moment, seeing the elder seated on his own couch, angry and displeased, said: "Who spread my couch for the ascetic?"

The elder, having finished his meal, when the young man's anger had subsided, spoke thus: "But do you, young man, know any sacred text?" The young man said: "Venerable renunciant, when I do not know the sacred texts, who else will know them?" and asked the elder: "But do you know any sacred text?" "Ask, young man; by asking it is possible to know." Then the young man asked the elder about whatever knotty points there were in the three Vedas together with their glossaries and indices, with their analysis of syllables, with history as the fifth, the method of which neither he himself could see nor had his teacher seen. The elder, being by nature one who had mastered the three Vedas, and now having attained the analytical knowledges, for whom there was no difficulty in answering those questions, answered those questions right then and there, and said to the young man: "Young man, I have been asked much by you; now I too shall ask you one question - will you answer me?" "Yes, venerable renunciant, ask and I shall answer." The elder asked this question from the Cittayamaka:

"For one whose consciousness arises but does not cease, will that one's consciousness cease but not arise; or for one whose consciousness will cease but not arise, does that one's consciousness arise but not cease?"

The young man, being unable to take it up or down, said: "What is this called, venerable renunciant?" "This is called the Buddha's sacred text, young man." "But is it possible, venerable sir, to give this to me as well?" "It is possible, young man, to

give it to one who takes the going forth taken by us." Then the young man, having approached his mother and father, said: "This renunciant knows what is called the Buddha's sacred text, but he does not give it to one who has not gone forth in his presence. I shall go forth in his presence and learn the sacred text."

Then his mother and father, thinking "Even after going forth, our son will learn the mantras, and having learned them, he will return again," gave permission saying "Learn, son." The elder, having given the boy the going forth, first taught him the meditation subject of the thirty-two aspects of the body. He, practising the preliminary work therein, before long became established in the fruit of stream-entry. Then the Elder thought - "The novice is established in the fruit of stream-entry; he is now incapable of turning back from the dispensation. If, however, I were to develop and teach him the meditation subject further, he might attain arahantship and become disinclined to learn the word of the Buddha. It is now time to send him to the Elder Caṇḍavajji." Then he said: "Come, novice, go to the elder and learn the word of the Buddha. In my name, ask him about his health; and say this - 'My preceptor, venerable sir, has sent me to you.' And when he asks 'What is your preceptor's name?' you should say 'He is named the Elder Siggava, venerable sir.' When he asks 'Who am I by name?' you should say thus: 'My preceptor, venerable sir, knows your name.'"

"Yes, venerable sir," the novice Tissa, having paid homage to the elder and circumambulated him, gradually made his way to the Elder Caṇḍavajji, paid respects, and stood to one side. The elder asked the novice: "Where have you come from?" "My preceptor, venerable sir, has sent me to you." "What is your preceptor's name?" "He is named the Elder Siggava, venerable sir." "Who am I by name?" "My preceptor, venerable sir, knows your name." "Now put away your bowl and robe." "Very well, venerable sir," the novice put away his bowl and robe, and the next day swept the courtyard and prepared water and a tooth-stick. The elder swept again the place he had swept. He threw away that water and brought other water. And he removed that tooth-stick and took another tooth-stick. Having done thus for seven days, on the seventh day he asked again. The novice again spoke just as he had spoken before. The elder, recognising "This is indeed that brahmin," said "For what purpose have you come?" "For the purpose of learning the word of the Buddha, venerable sir." The elder, having said "Learn now, novice," from the following day onwards commenced the word of the Buddha. While still a novice, Tissa learned all the word of the Buddha together with the commentary, except for the Vinaya Piṭaka. And at the time of his full ordination, while still in his first rains, he was a bearer of the three piṭakas. The teachers and preceptors, having established the entire word of the Buddha in the hands of the Elder Moggaliputta Tissa, remained for their full lifespan and attained final nibbāna. The Elder Moggaliputta Tissa also, at a later time, having developed the meditation subject further and attained arahantship, taught the Dhamma and Vinaya to many.

Now at that time King Bindusāra had one hundred and one sons. Asoka had all of them killed, except for Prince Tissa, who was of the same mother as himself. And while killing them, having ruled the kingdom for four years without being consecrated, at the end of four years, in the eighteenth year after two hundred years from the Truth-finder's parinibbāna, he attained the consecration as sole sovereign

over the whole of Jambudīpa. And by the power of his consecration, these royal powers came to him - His command extended to a depth of one yojana beneath the great earth; likewise above in the sky, deities brought each day sixteen water-pots from Lake Anotatta by means of eight poles, and from the time he became one of faith in the Dispensation, he gave eight pots to the community of monks, two pots to approximately sixty monks who were bearers of the Tipiṭaka, two pots to the chief queen Asandhimittā, and four pots he used himself; deities themselves brought each day from the Himālaya a tooth-stick called nāgalatā, which was smooth, soft, and flavoursome, by which the daily tooth-cleaning of the king, the queen, sixteen thousand dancing women, and approximately sixty thousand monks was accomplished. Each day deities brought him medicinal myrobalan, medicinal chebulic myrobalan, and ripe mangoes of golden colour endowed with fragrance and flavour. Likewise from Lake Chaddanta they brought robes and cloaks of five colours, yellow-coloured hand-towels, and divine beverages. Each day the nāga kings brought from the nāga realm bathing perfume, anointing perfume, a garment of sumana flowers not made of thread for wearing, and costly collyrium. Each day parrots brought nine thousand measures of rice grown from Lake Chaddanta itself. Mice removed the husks; not a single broken grain remained. This very rice was used in all the king's establishments. Honey-bees made honey. In the smithies, bears struck the hammers. Karavīka birds came and, singing sweetly, performed service to the king.

The king, endowed with these powers, one day sent a golden chain and had brought the nāga king named Kāḷa, who had seen the form of four Buddhas and was of an aeon's lifespan, and having seated him on a costly couch beneath the white parasol, having made offerings with flowers of many hundred colours, both aquatic and terrestrial, and with golden flowers, having surrounded him on all sides with sixteen thousand dancing women adorned with all ornaments, and having said "First show to the range of my eyes the form of the Perfectly Enlightened One, the supreme sovereign of the true Dhamma, of infinite knowledge," he performed for seven days what is called the eye-festival, beholding the form of the Buddha created by that nāga - adorned with the eighty minor marks arisen from the splendour of merit radiating from the entire body, made resplendent with the thirty-two marks of a great man, like a water surface adorned with blossoming lotuses, blue lotuses, and white lotuses; like the firmament blazing with the brilliance of the radiant net of rays of the host of stars; graced by the encircling fathom-aura interwoven with rays of various colours such as blue, yellow, and red, like a golden mountain peak surrounded by the glow of a moving sun, a rainbow, and a streak of lightning; with a beautiful crown resplendent with various pure and stainless garlands of banners - a feast for the eyes of Brahmā, devas, humans, nāgas, and hosts of yakkhas.

It is said that the king, having attained the consecration, patronised the external heretical sects for only three years. In the fourth year he gained faith in the Buddha's Dispensation. It is said that his father Bindusāra was a devotee of the brahmins, and he established a permanent food-offering for approximately sixty thousand brahmins and heretical sectarians of brahmin birth, such as the white-clad wandering ascetics. Asoka too, giving in his own inner palace the same donation established by his father, one day, standing at the lattice window, saw them eating with conduct far removed from tranquillity, with unrestrained faculties and undisciplined deportment, and thought - "It is fitting to examine such giving and give it where it is appropriate."

Having thought thus, he said to his ministers - "Go, sirs, bring to the inner palace those ascetics and brahmins whom each of you considers virtuous; we shall give a donation." The ministers, having assented to the king saying "Very well, Your Majesty," brought various white-clad wandering ascetics, Ājīvakas, Nigaṇṭhas, and others, and said "These, great king, are our worthy ones."

Then the king, having had various high and low seats prepared in the inner palace, said "Let them come," and to those who came he said - "Sit each on a seat befitting yourselves." Among them, some sat on fine chairs, and some sat on plank seats. Seeing them, the king, knowing "There is no inner substance in them," gave them suitable food, both hard and soft, and dismissed them.

As time passed thus, one day the king, standing at the lattice window, saw the novice Nigrodha walking through the royal courtyard - restrained, guarded, with calm faculties, and possessed of proper deportment. But who was this one named Nigrodha? He was the son of Prince Sumana, the eldest son of King Bindusāra.

Herein this is the progressive discourse -

It is said that while King Bindusāra was still feeble, Prince Asoka, having relinquished the kingdom of Ujjenī that he had received, came and brought the entire city under his control and seized Prince Sumana. On that very day, the queen named Sumanā, wife of Prince Sumana, was with a full-term pregnancy. She, having departed in the guise of an unknown person, while making her way towards a certain caṇḍāla village not far away, heard the voice of a deity dwelling in a certain banyan tree not far from the house of the chief caṇḍāla, saying "Come here, Sumanā," and went to her. The deity, by her own power, created a hall and gave it saying "Dwell here." She entered that hall. On the very day she arrived, she gave birth to a son. Because he was taken under the protection of that banyan-tree deity, she gave him the name "Nigrodha." The chief caṇḍāla, from the day he first saw her, regarding her as his own master's daughter, established regular provisions for her. The princess dwelt there for seven years. Prince Nigrodha also reached the age of seven. At that time, a certain arahant named the Elder Mahāvaruṇa, having seen the boy's maturity of conditions, protecting him and dwelling there, thought "The boy is now seven years old; it is time to ordain him," and having informed the princess, he ordained Prince Nigrodha. The prince attained arahantship at the very touch of the razor. One day, having attended to his body early in the morning, having performed the duties towards his teacher and preceptor, taking his bowl and robe, he set out thinking "I shall go to the door of the house of my mother, the lay devotee." The place where his mother dwelt was to be reached by entering the city through the southern gate, going through the middle of the city, and leaving through the eastern gate.

At that time, Asoka the righteous king was walking back and forth on the balcony facing the eastern direction. At that very moment, Nigrodha arrived at the royal courtyard, with senses calmed, with mind at peace, looking ahead only a yoke's length. Therefore it was said - "One day, the king, standing on the balcony, saw the novice Nigrodha going through the royal courtyard, tamed, guarded, with senses calmed, endowed with deportment." Having seen him, this thought arose in him - "All these people are of distracted mind, resembling startled deer. But this boy is of undistracted mind, and his looking here and there, his bending and stretching, are

exceedingly graceful. Surely, within him there must be a supramundane quality." At the very sight of the novice, the king's mind became confident and affection was established. Why? For it is said that formerly, in the time of making merit, this one was the king's elder brother, a merchant. For this too was said -

"Through former association, or through present benefit;
Thus does affection arise, as a lotus in water."

Then the king, with affection arisen and with great respect, sent ministers saying "Summon that novice." Thinking "They are taking too long," he sent two or three more - "Let him come quickly." The novice came at his own natural pace. The king, knowing a suitable seat, said "Please be seated." He, having looked here and there, thinking "There are no other monks now," approached the royal couch with its raised white parasol and indicated to the king his intention to receive the bowl. The king, seeing him approaching the couch, thought - "Today itself this novice will become the master of this house." The novice, having placed the bowl in the king's hands, climbed onto the couch and sat down. The king offered all the gruel, hard food, and rice dishes that had been prepared for himself. The novice accepted only as much as was sufficient for his sustenance. At the conclusion of the meal, the king said - "Do you know the instruction given by the Teacher to you?" "I know it, great king, in part." "Dear one, please recite it to me as well." "Very well, great king," and for the purpose of giving a blessing, he recited the Chapter on Heedfulness from the Dhammapada, suitable for the king.

The king, however, upon hearing "Heedfulness is the path to the deathless, heedlessness is the path to death," said: "It is understood, dear one, bring it to a conclusion." And at the end of the thanksgiving, he said: "I give you eight permanent meals, dear one." The novice said: "I give these to my preceptor, great king." "Who is this preceptor, dear one?" "One who, having seen what is blameworthy and blameless, admonishes and reminds, great king." "I give you another eight as well, dear one." "I give these to my teacher, great king." "Who is this teacher, dear one?" "One who establishes one in the things to be trained in within this dispensation, great king." "Very well, dear one, I give you another eight as well." "I give these too to the community of monks, great king." "Who is this community of monks, dear one?" "That depending on which, great king, our teachers and preceptors and I have both the going forth and the full ordination." The king, with a mind even more delighted, said: "I give you another eight as well, dear one." The novice, having accepted saying "Very well," on the following day took thirty-two monks, entered the king's inner palace, and performed the meal duty. The king, saying "Let another thirty-two monks also accept alms-food with you tomorrow," increasing in this very manner day by day, cut off the meals of sixty thousand brahmins, wandering ascetics and others, and established a permanent meal offering for sixty thousand monks within the inner palace, through the very same confidence inspired by the Elder Nigrodha. The Elder Nigrodha also established the king together with his retinue in the Three Refuges and the Five Precepts, and having made unshakeable confidence from the ordinary person's confidence in the Buddha's dispensation, he established them firmly. Again the king had a great monastery called the Asoka Park built and established a permanent meal offering for sixty thousand monks. Throughout the whole of

Jambudīpa, in eighty-four thousand cities, he had eighty-four thousand monasteries built, adorned with eighty-four thousand shrines, by righteous means alone, not by unrighteous means.

One day, it is said, the king, having given a great offering at the Asoka Park, sitting in the midst of the community of sixty thousand monks, having invited the community with the four requisites, asked this question: "Venerable sir, how much is the Dhamma taught by the Blessed One?" "In terms of divisions, great king, there are nine divisions; in terms of aggregates, eighty-four thousand aggregates of Dhamma." The king, having gained confidence in the Dhamma, thinking "I shall honour each aggregate of Dhamma with a single monastery," disbursed ninety-six crores of wealth in a single day and commanded his ministers: "Come, sirs, having a single monastery built in each city, have eighty-four thousand monasteries built in eighty-four thousand cities." And he himself commenced the work for the great Asoka Monastery at the Asoka Park. The Community appointed the Elder named Indagutta, one of great psychic power, great might, and a destroyer of the taints, as the overseer of the new construction. Whatever was not completed, the Elder had it completed through his own power. Even so, he completed the monastery construction in three years. On a single day, letters arrived from all the cities.

The ministers informed the king - "The eighty-four thousand monasteries are completed, Your Majesty." The king had a drum beaten in the city - "After the passing of seven days from now, there shall be a great monastery festival. Let all undertake the eight precepts and prepare the great monastery festival both within and outside the city." Then, after the passing of seven days, surrounded by a fourfold army numbering many hundreds of thousands, adorned with all ornaments, traversing the city which had been decorated and prepared by the great multitude of people, filled with enthusiasm, wishing to make the city surpass in splendour even the splendour of the royal capital Amaravatī in the world of the devas, he went to the monastery and stood in the midst of the community of monks.

And at that moment, eighty koṭis of monks had assembled, and ninety-six hundred thousand nuns. Among them, those who were monks with taints destroyed alone numbered a hundred thousand. This occurred to them - "If the king were to see his meritorious work in its entirety, he would gain exceedingly great confidence in the Buddha's dispensation." Then they performed the miracle called the opening up of the world. The king, standing right there in the Asoka park, looking around in the four directions, saw the island of Jambudīpa bounded on all sides by the ocean, and the eighty-four thousand monasteries resplendent with the magnificent worship of the great monastery festival. Seeing that splendour, endowed with great joy and gladness, thinking "Has such joy and gladness ever arisen in anyone else before?", he asked the community of monks - "Venerable sirs, in the dispensation of our Protector of the World, the one endowed with the ten powers, who made a great sacrifice? Whose sacrifice was the greatest?" The community of monks placed the burden upon the Elder Moggaliputta Tissa. The elder said - "Great king, in the dispensation of the one endowed with the ten powers, there was no one equal to you as a donor of requisites, even while the Truth-finder was still living. Your sacrifice alone is the greatest." The king, having heard the Elder's words, his body being continuously suffused with great joy and gladness, thought - "There is, it seems, no donor of

requisites equal to me. My sacrifice, it seems, is the greatest. I, it seems, support the dispensation through gifts. But being so, am I an heir of the dispensation, or am I not?" Then he asked the community of monks - "Am I, venerable sirs, an heir of the dispensation?"

Then the Elder Moggaliputta Tissa, having heard this word of the king, perceiving the maturity of supporting conditions of the king's son Mahinda, thinking "If this prince goes forth, there will be exceedingly great growth of the dispensation," said this to the king - "No indeed, great king, one does not become an heir of the dispensation by this much alone; rather, one is reckoned as a donor of requisites or as a supporter. For even if, great king, one were to give a heap of requisites measuring from the earth up to the Brahma world, one would not be reckoned as 'an heir in the dispensation.'" "Then how, venerable sir, does one become an heir of the dispensation?" "Whoever, great king, whether wealthy or poor, lets his own son go forth - he, great king, is called an heir of the dispensation."

When this was said, King Asoka, thinking "Even after making such a great offering, I have not attained the status of an heir to the Dispensation," desiring the status of an heir to the Dispensation, looked here and there and saw Prince Mahinda standing nearby. Having seen him, this occurred to him: "Although I have wished to establish this prince as viceroy ever since the time of Prince Tissa's going forth, yet the going forth is indeed superior to the viceroyalty." Then he said to the prince: "Are you able, dear son, to go forth?" The prince, who by nature had wished to go forth ever since the time of Prince Tissa's going forth, upon hearing the king's words, became exceedingly joyful and said: "I shall go forth, Your Majesty. Having me go forth, may you become an heir to the Dispensation."

And at that time the king's daughter Saṅghamittā was also standing in that very place. Her husband, a prince named Aggibrahmā, had gone forth together with the crown prince, Prince Tissa. The king, seeing her, said: "Are you also able to go forth, dear daughter?" "Very well, father, I am able." The king, having gained the consent of his children, with a delighted mind, said this to the community of monks: "Venerable sirs, having these children go forth, make me an heir in the Dispensation." The Community, having accepted the king's words, gave the prince the going forth with the Elder Moggaliputta Tissa as preceptor and the Elder Mahādeva as teacher. He was given the higher ordination with the Elder Majjhantika as teacher. At that time, it is said, the prince was exactly twenty years of age. He attained arahantship together with the analytical knowledges in that very ordination boundary. For the king's daughter Saṅghamittā, the teacher was the Elder Nun named Āyupālī, and the preceptor was the Elder Nun named Dhammapālī. At that time Saṅghamittā was eighteen years old. Having just gone forth, they established her in the training in that very boundary. At the time of the going forth of both, the king was in the sixth year of his consecration.

Then the Elder Mahinda, from the time of his higher ordination, studying the Dhamma and the Vinaya in the presence of his own preceptor, within three years mastered the entire Theravāda doctrine included in the Tipiṭaka together with its commentary, which had been established through both councils, and became the foremost among about a thousand monks who were pupils of his own preceptor. At that time, King Asoka, the righteous king, was in the ninth year of his consecration. In the eighth

year of the king's consecration, the Elder Kontaputta Tissa, while wandering on his alms round for the purpose of remedying his illness, not obtaining even a handful of ghee, with his life-span exhausted through the force of illness, admonished the community of monks with heedfulness, sat cross-legged in the air, entered the fire element, and attained final nibbāna. The king, hearing of that event, having honoured the elder, thinking "While I am ruling the kingdom, requisites are so difficult to obtain for monks," had pools made at the four gates of the city, had them filled with medicine, and had them offered.

At that time, it is said, at the four gates of Pāṭaliputta, four hundred thousand each, and at the assembly hall one hundred thousand - thus five hundred thousand arose daily for the king. Then the king sent one hundred thousand daily to the Elder Nigrodha. One hundred thousand for the purpose of honouring the Buddha's shrine with perfumes, garlands, and the like. One hundred thousand for the Dhamma; that was brought for the purpose of the four requisites for the bearers of the Dhamma, the learned ones. One hundred thousand for the Community; one hundred thousand for the purpose of medicine at the four gates. Thus abundant gain and honour arose in the Dispensation.

The sectarians, having lost their gains and honour, not obtaining even food and clothing, desiring gains and honour, went forth in the dispensation and expounded their own various views as "This is the Dhamma, this is the Vinaya." Even those who did not obtain the going forth, having shaved themselves and donned yellow robes, wandering about in the monasteries, entered into the Uposatha, the Pavāraṇā, the acts of the Community, and the acts of a group. The monks did not perform the Uposatha together with them. Then the Elder Moggaliputta Tissa thought: "This dispute has now arisen; before long it will become severe. It is not possible to settle this while dwelling in the midst of these people." Having entrusted his group to the Elder Mahinda, wishing to dwell in comfort by himself, he went to the Ahogaṅga mountain. Those sectarians too, though being censured by the community of monks through the Dhamma, through the Vinaya, and through the Teacher's dispensation, not being established in practice conforming to the Dhamma and Vinaya, raised up manifold tumours, impurities, and thorns for the dispensation. Some tended the fire, some scorched themselves with the five-fold heat, some revolved following the sun, and some undertook to split the Dhamma and the Vinaya. Then the community of monks did not perform the Uposatha or the Pavāraṇā together with them. In the Asoka monastery, the Uposatha was interrupted for seven years. They reported this matter to the king as well. The king commanded a minister: "Go to the monastery, settle the dispute, and have the Uposatha performed." The minister, not daring to question the king further, approached other ministers and said: "The king has sent me saying 'Go to the monastery, settle the dispute, and have the Uposatha performed.' How indeed is a dispute settled?" They said - "We understand it thus: 'Just as those who pacify a border region kill the bandits, so the king must wish to have those who do not perform the Uposatha killed.'" Then that minister went to the monastery, assembled the community of monks, and said: "I have been sent by the king saying 'Have the Uposatha performed.' Please perform the Uposatha now, venerable sirs." The monks said: "We do not perform the Uposatha together with the sectarians." Then the minister, beginning from the senior seat, started to cut off heads with a sword.

The Elder Tissa saw that minister thus acting wrongly. The Elder Tissa was no ordinary person; he was the king's half-brother, a prince named Tissa. It is said that the king, after his consecration, appointed him as viceroy. One day, having gone on a forest excursion, he saw a great herd of deer playing in sport. Having seen him, this occurred to him: "If even these grass-eating deer play thus, then surely those monks, having eaten fine foods in the royal household and sleeping on soft beds, what sport would they not play!" Having come from there, he reported this thought of his to the king. The king said: "The prince has worried about something groundless! Come, I shall make him understand thus." One day, pretending to be angry for some reason, he threatened him with the fear of death saying "Come, accept the kingship for seven days, after that I shall have you killed," and made him understand the matter. It is said that the prince, thinking "He will have me killed on the seventh day," did not bathe properly, did not eat, did not sleep, and became extremely emaciated. Then the king asked him: "Why have you become like this?" "Through fear of death, Your Majesty." "Indeed! You, seeing death that is limited in time, are not at ease and do not play? How would monks play, who see death bound to each in-breath and out-breath!" From that time onwards, the prince gained confidence in the dispensation.

Then one day, having gone out to the deer park and wandering about in the forest, he saw the Elder Yonaka Mahādharmarakkhita seated being fanned with a sāla branch held by a certain bull elephant. Having seen this, filled with delight, he thought: "When indeed might I too go forth like this great elder! Would that such a day might come!" The elder, knowing his disposition, while he was watching, rose up into the sky, and standing on the surface of the water of the pond in the Asoka park, having hung his robe and upper garment in the sky, began to bathe.

The prince, having seen the elder's spiritual power, being exceedingly pleased, thinking "I shall go forth this very day," turned back and informed the king: "I shall go forth, Your Majesty." The king, though entreating him in many ways, being unable to dissuade him, had the road leading to the Asoka park decorated, had the prince dressed in festive attire, had him surrounded by an adorned army, and led him to the monastery. Having heard "The crown prince, it seems, will go forth," many monks prepared their bowls and robes. The prince, having gone to the hall of exertion, went forth in the presence of the Elder Mahādharmarakkhita himself, together with one hundred thousand men. But of those who went forth following the prince, there was no limit to their number. The prince went forth at the time of the king's fourth year of consecration. Now there was also another nephew of the king, the husband of Saṅghamittā, a prince named Aggibrahmā. Saṅghamittā bore just one son by him. He too, having heard "The crown prince has gone forth," approached the king and - "I too, Your Majesty, wish to go forth," he requested. "Go forth, dear one," and being permitted by the king, he went forth that very day.

Thus he went forth following, together with the noble warrior people of great wealth;

The king's younger brother should be known as the Elder Tissa.

He, having seen that minister so wrongly acting, thought: "The king would not send to have the elders killed; surely this must be the minister's own wrong grasp," and going, he himself sat down on a seat near him. He, recognising the elder, being

unable to strike him with the weapon, went and informed the king: "I, Your Majesty, cut off the heads of so many monks who were unwilling to perform the Uposatha; then the turn of the Venerable Elder Tissa arrived - what should I do?" The king, upon hearing this - "Wretch! What then, were you sent by me to kill monks?" and immediately a burning arose in his body, and going to the monastery, he asked the elder monks: "Venerable sirs, this minister did this without being commanded by me - to whom does this evil deed belong?" Some elders said, "He did this by your word; this evil is yours." Some said, "This evil belongs to both of you." Some said thus - "But, great king, did you have the intention 'Let him go and have the monks killed'?" "No, venerable sirs, I sent him with a wholesome intention: 'Let the united community of monks perform the Uposatha.'" "If you had a wholesome intention, there is no evil for you; this evil belongs to the minister alone." The king, being in doubt, said: "Is there, venerable sirs, any monk capable of cutting through this doubt of mine and upholding the dispensation?" "There is, great king, the Elder named Moggaliputta Tissa; he is capable of cutting through this doubt of yours and upholding the dispensation." The king that very day sent four speakers of the Teaching, each attended by a thousand monks, and four ministers, each attended by a thousand men, saying "Bring the elder back." They went and said, "The king summons you." The elder did not come. For a second time the king sent eight speakers of the Teaching and eight ministers, each attended by a thousand, saying: "Having said 'The king, venerable sir, summons you,' bring him back." They said the same thing. For a second time the elder did not come. The king asked the elders: "Venerable sirs, I have sent twice; why does the elder not come?" "Because it was said 'The king summons you,' great king, he does not come. But if it were said thus, he would come: 'The dispensation, venerable sir, is sinking; be our helper in upholding the dispensation.'" Then the king, having said thus, sent sixteen speakers of the Teaching and sixteen ministers, each attended by a thousand. And he asked the monks: "Is the elder old, venerable sirs, or young?" "He is old, great king." "Will he board a carriage or a palanquin, venerable sirs?" "He will not board one, great king." "Where, venerable sirs, does the elder dwell?" "Up the Ganges, great king." The king said - "Then, good sirs, having tied together a chain of boats, having seated the elder there, and having arranged a guard on both banks, bring the elder." The monks and ministers, having gone to the elder's presence, conveyed the king's message.

The Elder, having heard, thought: "I went forth thinking 'I shall uphold the dispensation from its very foundation.' Now that time has arrived for me," and taking his leather mat, he rose up. Then, during the night, the king saw a dream that "the Elder will arrive at Pāṭaliputta tomorrow." Then, during the night, the king saw a dream that "the Elder will arrive at Pāṭaliputta tomorrow." The dream was of such a form - "An all-white elephant came and, touching the king from the head, seized him by the right hand." The next day the king asked the dream interpreters - "I saw such a dream; what will happen to me?" One of them said: "Great king, a recluse-elephant will seize you by the right hand." Then the king, having heard right then that "the Elder has arrived," went to the bank of the Ganges, descended into the river, and going forward met the Elder in knee-deep water, and offered his hand to the Elder as he was descending from the boat. The Elder seized the king by the right hand. Seeing that, the sword-bearers drew their swords from their scabbards, thinking "We shall strike off the Elder's head." Why? For this, it is said, was the custom in royal families -

"Whoever seizes the king by the hand, his head should be struck off with a sword." The king, seeing just the shadow, said - "Even before, I have found no satisfaction due to offences committed against monks; do not offend against the Elder." But why did the Elder seize the king by the hand? Because he had been summoned by the king for the purpose of asking questions, therefore thinking "This one is my pupil," he seized him.

The king led the Elder to his own garden, had it surrounded three times from the outside, posted a guard, and himself washed the Elder's feet, anointed them with oil, sat down near the Elder, and in order to test whether "the Elder is indeed capable of cutting through my doubt, settling the dispute that has arisen, and upholding the dispensation," he said: "Venerable sir, I wish to see a miracle." "Which miracle do you wish to see, great king?" "An earthquake, venerable sir." "Do you wish to see an earthquake of the entire earth, great king, or an earthquake of a portion of the earth?" "But which of these, venerable sir, is more difficult?" "What do you think, great king - is it more difficult to make all the water in a bronze bowl full of water shake, or half of it?" "Or half?" "Half, venerable sir." "Just so, great king, an earthquake of a portion of the earth is more difficult." "Then, venerable sir, I shall witness an earthquake of a portion of the earth." "Then, great king, in the eastern direction, at a distance of a yojana all around, let a chariot stand with one wheel crossing the boundary; in the southern direction, let a horse stand with two feet crossing the boundary; in the southern direction, let a horse stand with two feet crossing the boundary; in the western direction, let a man stand with one foot crossing the boundary; in the northern direction, let a water bowl stand with half of it crossing the boundary." The king had it done so. The Elder attained the fourth meditative absorption, which is the basis for direct knowledge, and having emerged from it, resolved upon an earthquake extending one yojana, thinking "Let the king see." In the eastern direction, only the foot of the chariot standing within the boundary shook; the other did not shake. Likewise, in the southern and western directions, only the feet of the horse and the man standing within the boundary shook, and half of their bodies as well. In the northern direction, in the water bowl too, only the water that was within the boundary, the half portion, shook; the remainder remained motionless. The king, having seen that miracle, came to the conclusion that "the Elder is indeed capable of upholding the dispensation," and asked about his own remorse - "Venerable sir, I sent a minister saying 'Go to the monastery, settle the dispute, and have the Uposatha performed.' He went to the monastery and deprived so many monks of life. To whom does that evil belong?"

"But, great king, did you have the intention 'Let this one go to the monastery and kill the monks'?" "There is not, venerable sir." "If, great king, you did not have such an intention, there is no evil for you." Then the Elder convinced the king of this matter by means of this sutta: "It is volition, monks, that I call kamma. Having willed, one performs action - by body, by speech, by mind."

To illustrate that very matter, he brought up the Tittira Jātaka: "In the past, great king, a decoy partridge asked an ascetic:

'A kinsman of ours sits here, and many people come;
Dependent on this, kamma is experienced; about that my mind is troubled.'

The hermit said - 'But do you have the intention that by my call and by seeing my form, these birds having come should be trapped or killed?' 'No, venerable sir,' the partridge said. Then the ascetic convinced him: 'If you do not have the intention, there is no evil; For evil touches only one who intends, not one who does not intend.

'Dependent on this, kamma is not experienced, if the mind is not corrupted;
For one who is unconcerned and virtuous, evil does not cling.'

Thus the Elder, having convinced the king, dwelling right there in the royal garden for seven days, made the king learn the doctrine. On the seventh day, the king, having assembled the community of monks at the Asoka monastery, having had a screen-wall erected around them, seated within the screen-wall, having had the monks who held one and the same view brought together in separate groups, and having summoned each group of monks, asked: "What is the doctrine of the Perfectly Enlightened One?" Thereupon the eternalists said "He is an eternalist." The partial-eternalists etc. The extensionists and non-extensionists etc. The eel-wrigglers etc. The fortuitous-originationists etc. The percipient-doctrinists etc. The non-percipient-doctrinists etc. The neither-percipient-nor-non-percipient-doctrinists etc. The annihilationists etc. The present-life-nibbāna-doctrinists said "He is a present-life-nibbāna-doctrinalist." The king, having already learned the doctrine beforehand, knowing "These are not monks, these are adherents of other sects," gave them white garments and expelled them from the Order. They were altogether sixty thousand.

Then, having summoned other monks, he asked - "What doctrine does the Perfectly Enlightened One hold, venerable sir?" "The Perfectly Enlightened One is an analyst, great king." When this was said, the king asked the elder - "Is the Perfectly Enlightened One an analyst, venerable sir?" "Yes, great king." Then the king said: "Now, venerable sir, the dispensation is purified; let the community of monks perform the Uposatha." Having assigned a guard, he entered the city.

The united Community, having assembled together, performed the Uposatha. At that assembly there were sixty thousand monks. At that gathering, the Elder Moggaliputta Tissa, crushing the doctrines of others, expounded the Kathāvatthu treatise. Then, having selected from among the sixty hundred thousand monks, taking one thousand monks who were bearers of the learning of the three Piṭakas, who had attained analytical knowledge, and who possessed the threefold knowledge and other distinctions, just as the Elder Mahākassapa and Yasatthera the son of Kākaṇḍaka rehearsed the Dhamma and the Vinaya; even so, rehearsing the Dhamma and the Vinaya, having purified all the impurities of the dispensation, he conducted the Third Council. At the conclusion of the Council, the earth trembled in various ways. This Council was completed in nine months. Which in the world -

Was performed by a thousand monks, therefore it is called "of the thousand";
Taking the two preceding ones, it is called "the third."

This is the Third Council.

And to this extent, for the purpose of answering the question "By whom was it brought?", what we have stated - "In Jambudīpa, first, beginning with the Elder Upāli, it was brought down through the succession of teachers up to the Third Council.

Herein, this is the succession of teachers -

"Upāli, Dāsaka, and Soṇaka, likewise Siggava;
Tissa Moggaliputta too - these five were victorious ones.

"Through succession they brought the Vinaya, unbroken, to the island called
Jambusiri,
up to the third rehearsal."

The meaning of that has already been made clear.

But after the Third Council, it was brought to this island by Mahinda and others.
Having learned it from Mahinda, for some time it was brought down by the Elder
Ariṭṭha and others. From then until the present day, it should be understood as
having been brought down through the succession of teachers who were the
successive pupils of those very ones. As the ancients have said -

"Then Mahinda, Iṭṭhiya, Uttiya, Sambala likewise;
And the wise one named Bhadda.

"These great beings of great wisdom, having come here from Jambudīpa;
They taught the monastic discipline, the Canon in Tambapaṇṇi.

"They taught the five Nikāyas, and the seven treatises as well;
Then Ariṭṭha the wise, and Tissadatta the learned.

"The confident Kālasumana, and the elder named Dīgha;
And Dīghasumana the learned.

"Again Kālasumana, and the elder Nāga, and Buddharakkhita;
The Elder Tissa the wise, and the Elder Deva the learned.

"Again the wise Sumana, confident in the Vinaya;
Very learned Cūḷanāga, like an elephant, difficult to assail.

"And the one named Dhammapālita, well honoured in Rohaṇa;
His pupil of great wisdom, named Khema, master of the three Canons.

"Like the king of stars on the island, he outshone others by his wisdom;
And Upatissa the wise, Phussadeva the great speaker.

"Again the wise Sumana, and the learned one named Puppha;
The great speaker Mahāsiva, skilled everywhere in the Canon.

"Again the wise Upāli, confident in the Vinaya;
Mahānāga of great wisdom, skilled in the lineage of the Good Teaching.

"Again the wise Abhaya, skilled in all the Piṭakas;
And the Elder Tissa the wise, and confident in the monastic discipline.

"His pupil of great wisdom, named Puppha, of great learning;
Guarding the Dispensation, established in Jambudīpa.

"And the wise Cūḷābhaya, confident in the Vinaya;
The Elder Tissa the wise, skilled in the lineage of the Good Teaching.

"And the wise Cūḷadeva, confident in the Vinaya;
And the wise Elder Siva, skilled everywhere in the monastic discipline.

"These great beings of great wisdom, knowers of the Vinaya, skilled in the path;
They made known the Vinaya on the island, the Piṭaka, in Tambapaṇṇi."

Herein this is the progressive discourse - The Elder Moggaliputta Tissa, it is said, having conducted this Third Council of the Dhamma, reflected thus - "Where indeed might the dispensation become well-established in the future?" Then, upon investigation, this occurred to him - "It will become well-established in the outlying regions." He assigned the task to various monks and sent those monks to various places. He sent the Elder Majjhantika to the Kasmīra-Gandhāra region - "You, having gone to that region, establish the dispensation there." Having spoken likewise to the Elder Mahādeva, he sent him to the Mahimsaka territory. The Elder Rakkhita to Vanavāsi. The Elder Yonaka Dhammarakkhita to Aparantaka. The Elder Mahādhammarakkhita to Mahārāṭṭha. The Elder Mahārakkhita to the Yonaka land. The Elder Majjhima to the Himalayan region. The Elder Soṇa and the Elder Uttara to Suvaṇṇabhūmi. He sent his own pupil, the Elder Mahinda, together with the Elder Itthiya, the Elder Uttiya, the Elder Sambala, and the Elder Bhaddasāla, to the island of Tambapaṇṇi - "You, having gone to the island of Tambapaṇṇi, establish the dispensation there." All of them, going to their respective regions, went as groups of five, considering that "in the outlying regions a group of five is sufficient for the act of higher ordination."

Now at that time, in the Kasmīra-Gandhāra region, during the season of crop ripening, a nāga king named Aravāḷa, having caused a shower of hail to fall, would have the crops carried away into the great ocean. The Elder Majjhantika, having risen into the air from Pāṭaliputta, descended over Lake Aravāḷa in the Himalayas, and on the surface of Lake Aravāḷa he walked back and forth, stood, sat down, and lay down. The young nāgas, having seen him, reported to the nāga king Aravāḷa - "Great king, a shaven-headed one wearing torn and tattered robes, clad in saffron, is polluting our water." The nāga king, immediately overcome with anger, came out and, having seen the Elder, unable to bear the insult, created many terrifying apparitions in the sky. From all directions fierce winds blew, trees were broken, mountain peaks fell, clouds thundered, lightning flashed, thunderbolts crashed, and water poured down as if the vault of the sky were split open. Fearsome nāga youths assembled. He himself smoked, blazed, and released showers of weapons. He threatened the Elder with harsh words such as "Who is this shaveling wearing torn and tattered robes?" He commanded the nāga forces: "Come, seize, strike, drive out this recluse!" The Elder, having ward off all those terrors by the power of his own supernatural abilities, said to the nāga king -

"Even if the whole world with its devas were to come and try to frighten me;
He would not be able to arouse fear and dread in me.

"Even if you were to lift up the entire earth, together with its oceans and mountains,
O great nāga, and hurl it upon me,

"You would not be able to arouse fear and dread in me;
Rather, it would only be to your own detriment, O lord of serpents."

When this was said, the nāga king, his power defeated and his efforts fruitless, became sorrowful and dejected. The elder, having instructed, exhorted, inspired, and gladdened him with a talk on the Teaching appropriate to that occasion, established him in the Three Refuges and the Five Precepts, together with eighty-four thousand nāgas. Many other yakkhas, gandhabbas, and kumbhaṇḍas dwelling in the Himavanta, having heard the elder's talk on the Teaching, also became established in the Refuges and the Precepts. The yakkha Pañcaka, together with his wife the yakkhini and five hundred sons, became established in the first fruit. Then the Venerable Elder Majjhantika, having addressed all the nāgas, yakkhas, and rakkhasas, spoke thus:

"Do not henceforth generate anger as before;
Do not destroy crops, for beings desire happiness;
Practise friendliness towards beings, so that people may dwell in happiness."

All of them, having replied to the elder "Very well, Venerable Sir," practised as instructed. On that very day was the time of offering to the nāga king. Then the nāga king had his own jewelled couch brought and prepared it for the elder. The elder sat on the couch. The nāga king, fanning the elder, stood nearby. At that moment, the inhabitants of the Kasmīra-Gandhāra country, having come and seen the elder, thinking "The elder is of greater supernatural power than our nāga king," paid homage to the elder himself and sat down. The elder taught them the Āśvisopama Sutta. At the conclusion of the sutta, eighty thousand beings attained penetration of the Dhamma, and a hundred thousand families went forth. From that time onwards, Kasmīra-Gandhāra, even to this day, is resplendent with saffron robes and filled with the winds of sages.

Having gone to Kasmīra-Gandhāra, the sage Majjhantika at that time,
Having inspired the hostile nāga, released many from bondage.

The Elder Mahādeva, having gone to the Mahiṃsaka territory, taught the Devadūta Sutta. At the conclusion of the sutta, forty thousand beings obtained the eye of the Dhamma, and forty thousand beings went forth.

Having gone to the Mahiṃsa country, Mahādeva of great supernatural power,
Having stirred them with the messengers of death, released many from bondage.

The Elder Rakkhita, having gone to Vanavāsi, standing in the sky, inspired the people of Vanavāsi with a discourse on the incalculable beginning. At the conclusion of the discourse, sixty thousand attained penetration of the Dhamma. About thirty-seven thousand went forth, and five hundred monasteries were established. Thus he established the dispensation there.

The Elder Rakkhita, having gone to Vanavāsi, the one of great psychic power;
Standing in mid-air there, taught the discourse on the beginningless.

The Elder Yonaka Dhammarakkhita, having gone to Aparantaka, having inspired the people of Aparantaka through the discourse on the Simile of the Mass of Fire, gave the deathless nectar of the Dhamma to seventy thousand beings to drink. A thousand men from the warrior-noble families alone went forth, and more than six thousand women. Thus he established the dispensation there.

Having plunged into Aparantaka, Yonaka Dhammarakkhita;
With the Simile of the Mass of Fire, inspired many people there.

The Elder Mahādhammarakkhita, having gone to Mahāraṭṭha, having inspired the people of Mahāraṭṭha through the discourse on the Mahānārada Kassapa Jātaka, established eighty-four thousand beings in the paths and fruits. Thirteen thousand went forth. Thus he established the dispensation there.

The sage Mahādhammarakkhita, having gone to Mahāraṭṭha;
Having told the Jātaka, inspired the great multitude.

The Elder Mahārakkhita, having gone to the Yonaka country, having inspired the Yonaka people through the discourse on the Kāḷakārāma Sutta, bestowed the adornment of the paths and fruits upon one hundred and seventy thousand beings. And in his presence ten thousand went forth. Thus he too established the dispensation there.

Having gone then to the Yona country, the sage Mahārakkhita;
With the Kāḷakārāma Sutta inspired those Yonakas.

The Elder Majjhima, together with the Elder Kassapagotta, the Elder Aḷakadeva, the Elder Dundubhissara, and the Elder Mahādeva, having gone to the Himalayan region, having inspired that region through the discourse on the Dhammacakkappavattana Sutta, caused eighty million beings to attain the jewels of the paths and fruits. And the five elders inspired five countries. In the presence of each one, about a hundred thousand went forth. Thus they established the dispensation there.

The Elder Majjhima, having gone, inspired the Himalayan region;
Proclaiming the army of yakkhas, through the Turning of the Wheel of the Dhamma.

The Elder Soṇa, together with the Elder Uttara, went to Suvaṇṇabhūmi. And at that time, there a demoness, having emerged from the sea, devoured each child born in the royal family. And on that very day a boy was born in the royal family. The people, having seen the elder, thinking "This one is an ally of the demons," took up weapons and came wishing to strike the elder. The elder said: "Why do you come with weapons in hand?" They said - "Demons devour each child born in the royal family, and you are their allies." The elder said: "We are not allies of the demons. We are recluses, abstaining from the taking of life, etc. abstaining from intoxicating drinks, eating one meal a day, virtuous, of wholesome qualities." And at that very moment, that demoness with her retinue emerged from the sea, thinking "A boy has been born in the royal family; I shall devour him." The people, seeing her, cried out in fear:

"Venerable sir, that demoness is coming!" The elder, having created double the number of spirit-forms as the demons, surrounded that demoness together with her retinue on both sides, enclosing them in the middle with those spirit-forms. This occurred to her together with her retinue: "Surely this place must have been taken by these ones. We shall become their prey." All the demons fled in haste out of fear. The elder, having driven them away until they were out of sight, established a guard around the island. And at that time, having inspired the assembled great multitude through the discourse on the Brahmajāla Sutta, he established them in the refuges and the precepts. And here sixty thousand attained the penetration of the Dhamma. Three and a half thousand sons of good families went forth, and one and a half thousand daughters of good families. Thus he established the dispensation there. From that time onwards, they gave the name Soṇuttara to boys born in the royal family.

Having gone to Suvaṇṇabhūmi, Soṇa and Uttara, of great psychic power,
Having driven out the demons, taught the Brahmajāla.

The Elder Mahinda, however, being requested by his preceptor and the community of monks to "go to the island of Tambapaṇṇi and establish the dispensation," reflected - "Is it the time for me to go to the island of Tambapaṇṇi or not?" Then, as he investigated, it occurred to him: "It is not yet the time." But what did he see that this occurred to him? The old age of King Muṭasiva. Then he thought - "This king is old; it is not possible to take hold of him and promote the dispensation. Now his son Devānaṃpiyatissa will exercise kingship. Taking hold of him, it will be possible to promote the dispensation. Come, until that time arrives, let us look after our relatives. Whether we shall come to this country again or not." Having reflected thus, he paid homage to his preceptor and the community of monks, departed from the Asoka monastery, and together with those four elders - Iṭṭhiya and the others - with Saṅghamittā's son, the novice Sumana, and the lay follower Bhaṇḍuka, wandering on tour through the Dakkhināgiri country around the city of Rājagaha, looking after his relatives, he spent six months. Then gradually he arrived at a city called Vedisa, the place of his mother's residence. It is said that Asoka, having received the province in his youth, while going to Ujjenī, arrived at the city of Vedisa and took the daughter of the chief of Vedisa as his wife. She, having conceived on that very day, gave birth to Prince Mahinda in Ujjenī. When the prince was fourteen years old, the king received the consecration. His mother at that time was living in her relatives' house. Therefore it was said - "Then gradually he arrived at a city called Vedisa, the place of his mother's residence."

And having seen the Elder who had arrived, the Elder's mother, the queen, paid homage with her head at his feet, gave alms-food, and led the Elder up to the great monastery she had built, called Vedisagiri. The Elder, seated in that monastery, reflected - "Our task to be done here is completed; is it now the time to go to the island of Laṅkā?" Then he thought - "Let Devānaṃpiyatissa first receive the consecration sent by my father, and let him hear the virtues of the Triple Gem, and let him go out from the city for the festival purpose and ascend Missaka mountain; then we shall see him there." Then he spent a further one month dwelling right there. And

with the passing of the month, on the full-moon day of the month of Jeṭṭhamūla, on the Uposatha day, all having assembled - "Is it the time for us to go to the island of Tambapaṇṇi, or not?" they deliberated. Therefore the ancients said:

"Mahinda was his name, and he was the elder of the Community at that time;
The elders Itṭhiya, Uttiya, Bhaddasāla, and Sambala.

"And the novice Sumana, possessing the six higher knowledges and great
psychic power;
Bhaṇḍuka was the seventh among them, a lay follower who had seen the
truth;
Thus these great beings deliberated in private."

Then Sakka, the lord of the devas, approached the Elder Mahinda and said this:
"Venerable sir, King Muṭasiva has passed away; now the great King
Devānampiyatissa rules the kingdom. And you were designated by the Perfectly
Enlightened One: 'In the future, a monk named Mahinda will inspire confidence in the
island of Tambapaṇṇi.' Therefore, venerable sir, it is the time for you to go to the
excellent island; I too shall be your companion." But why did Sakka say this? For the
Blessed One, it is said, having surveyed the world with the Buddha-eye while still at
the foot of the Bodhi tree, having seen the future prosperity of this island, declared
this matter to him, and instructed him: "At that time you too should be a companion."
Therefore he spoke thus. The Elder, having accepted his words, together with six
companions, rose into the sky from Mount Veṭṣaka and alighted on Missakapabbata
to the east of Anurādhapura. Which is now also known as "Cetiyaṭṭhapaṇṇa." Therefore
the ancients said:

"Having dwelt at Rājagaha on Mount Veṭṣa for thirty nights;
'It is the time for departure' - let us go to the excellent island.

"Having departed from Jambudīpa, like royal swans in the sky;
Thus having risen up, the elders descended upon the excellent mountain.

"Before the foremost of cities, upon the mountain resembling a cloud;
They alighted on Sīlakūṭa, like swans upon a mountain peak."

Thus, having come together with Itṭhiya and the others and alighting, the Venerable
Elder Mahinda should be understood as having established himself on this island in
the thirty-sixth year after two hundred years from the parinibbāna of the Perfectly
Enlightened One. For the Perfectly Enlightened One attained parinibbāna in the eighth
year of Ajātasattu. In that very year, Prince Vijaya, the son of Prince Sīha, the first
king of the island of Tambapaṇṇi, came to this island and established human
habitation. In the fourteenth year of Udayabhadda in Jambudīpa, Vijaya passed away
here. In the fifteenth year of Udayabhadda, one named Paṇḍuvāsudeva attained
kingship on this island. Therein, in the twentieth year of King Nāgadāsa,
Paṇḍuvāsudeva passed away here. And in that very year, a prince named Abhaya
attained kingship on this island. Therein, in the seventeenth year of King Susunāga,
twenty years of King Abhaya were completed here. Then, in the twentieth year of
Abhaya, a rebel named Paṇḍukābhaya seized the kingdom. Therein, in the sixteenth
year of Kālāsoka, seventeen years of Paṇḍuka were completed here. Those, together

with one year below, make eighteen. Therein, in the fourteenth year of Candagutta, Paṇḍukābhaya passed away here. King Muṭasiva attained kingship. Therein, in the seventeenth year of King Asoka the Righteous, King Muṭasiva passed away here. Devānampiyatissa attained kingship. And after the Perfectly Enlightened One attained parinibbāna, Ajātasattu ruled the kingdom for twenty-four years. Udayabhadda sixteen, Anuruddha and Muṇḍa eight, Nāgadāsaka twenty-four, Susunāga eighteen, his own son Kālāsoka twenty-eight, then his sons, ten brother-kings, ruled the kingdom for twenty-two years. After them, the nine Nandas twenty-two likewise, Candagutta twenty-four, Bindusāra twenty-eight. At the end of his reign, Asoka attained kingship. Four years before his consecration, and in the eighteenth year after his consecration, the Elder Mahinda was established on this island. Thus, by following this royal lineage, this should be understood: "In the thirty-sixth year after two hundred years from the parinibbāna of the Perfectly Enlightened One, he was established on this island."

And on that day, in the island of Tambapaṇṇi, there was a festival called the Jeṭṭhamūla-nakkhatta. The king, having proclaimed the festival and having commanded the ministers "Celebrate the festival," departed from the city surrounded by forty thousand men and set out towards Missaka Mountain, wishing to enjoy the hunt. Then a deity dwelling on that mountain, thinking "I shall show the elders to the king," assumed the form of a rohita deer and wandered about nearby as if eating grass and leaves. The king, seeing it, thought "It is not proper to shoot at it while it is off guard," and twanged his bowstring. The deer took the path to Ambatthala and began to flee. The king, following closely behind, ascended to Ambatthala itself. The deer also vanished not far from the elders. The Elder Mahinda, seeing the king approaching nearby, resolved "Let the king see only me, not the others," and said "Tissa, Tissa, come here." The king, having heard, thought - "There is no one born in this island who is able to address me by the name 'Tissa.' But this one, wearing torn and tattered robes, shaven-headed, clad in ochre, addresses me by name - who could this be, whether human or non-human?" The elder said -

"We are recluses, great king, disciples of the King of the Dhamma;
Out of compassion for you, we have come here from Jambudīpa."

And at that time, the great king Devānampiyatissa and the Dhamma-king Asoka were unseen friends. And through the power of merit of the great king Devānampiyatissa, at the foot of Chāta Mountain, in a single bamboo grove, three bamboo staves the size of chariot poles arose - one called the creeper-staff, one called the flower-staff, and one called the bird-staff. Among these, the creeper-staff was of silver colour, and when adorned, the creepers that arose upon it appeared of golden colour. On the flower-staff, flowers of blue, yellow, red, white, and black colours appeared with well-formed stalks, petals, and filaments. On the bird-staff, swans, cocks, jīvajīvaka birds and other birds, and various quadrupeds appeared as if alive. And this too was stated in the Dīpavaṃsa -

"At the foot of Chāta Mountain, there were three bamboo staves;
White like a silver staff, the creepers resembling gold.

"Whatever flowers such as blue and others, such were on the flower-staff;
Birds on the bird-staff, standing in their own forms."

From the ocean too, manifold treasures arose for him, such as pearls, gems, beryl, and others. And in Tambapaṇṇi, eight kinds of pearls arose -horse-pearl, elephant-pearl, chariot-pearl, myrobalan-pearl, bangle-pearl, ring-pearl, kakudha-fruit-pearl, and natural pearl. He sent those staves and those pearls and much other treasure to the Dhamma-king Asoka as a gift. Asoka, being pleased, sent him the five royal insignia - the parasol, the yak-tail fan, the sword, the crown, and the jewelled slippers, and various other gifts for the consecration; as follows - a conch, Ganges water, a vaḍḍhamāna ornament, a garland, a golden pitcher, a nandiyāvaṭṭa, a palanquin, a maiden, a ladle, a pair of garments from the lower loom, a hand-towel, yellow sandalwood, dawn-coloured clay, collyrium, chebulic myrobalan, and emblic myrobalan. And this too was stated in the Dīpavaṃsa -

"A yak-tail fan, a turban, a parasol, a sword, and sandals;
A head-wrapping, an auspicious thread, a golden pitcher, and a festive garland.

"A palanquin, a conch, a wreath, a lower garment, and a cloth border;
A golden bowl, a ladle, and a costly hand-towel.

"Water from Lake Anotatta, a maiden, the finest yellow sandalwood;
Dawn-coloured clay, and collyrium brought by nāgas.

"Myrobalan, emblic myrobalan, a costly immortal medicine;
A hundred and sixty cartloads of rice, fragrant and brought by parrots;
Produced by meritorious deeds - the one named Asoka sent these."

And he sent not only this material gift, but also this gift of Dhamma:

"I have gone for refuge to the Buddha, the Dhamma, and the Community;
I declared the state of a lay follower in the dispensation of the son of the Sakyans.

"In these three objects, in the supreme dispensation of the Conqueror,
You too should inspire confidence in your mind; with faith, go to the refuge."

That king, on that day, was consecrated with a consecration sent by King Asoka, having been consecrated for one month.

For they performed his consecration on the full-moon day of Vesākha. He, having heard not long before - recollecting that propagation of the dispensation, upon hearing the Elder's words "We are recluses, great king, disciples of the King of Dhamma," thinking "Have the venerable ones come?" he immediately laid down his weapons, sat down on one side, and engaged in courteous conversation. As he said -

"Having laid down his weapons, he sat down on one side;
Seated, the king exchanged greetings, with much that was connected with meaning."

While they were engaged in courteous conversation, those forty thousand men also came and surrounded them. Then the Elder showed the other six persons as well. The king, having seen them, said: "When did these arrive?" "Together with me, great king." "But are there now other such recluses in Jambudīpa?" "There are, great king; at present Jambudīpa is resplendent with saffron robes and stirred by the breeze of seers. Therein:

"Possessors of the threefold true knowledge, attainers of supernormal power, skilled in the ways of others' minds;
Arahants with taints destroyed - many are the disciples of the Buddha."

"Venerable sir, by what means have you come?" "Neither by water nor by land, great king." The king understood that they had come through the sky. The elder, wishing to test whether the king possessed the acumen of wisdom, asked a question concerning a nearby mango tree - "What is the name of this tree, great king?" "It is called a mango tree, venerable sir." "But, great king, apart from this mango, are there other mangoes or not?" "There are, venerable sir, many other mango trees as well." "Apart from this mango and those mangoes, are there, great king, other trees?" "There are, venerable sir, but those are not mango trees." "Apart from the other mangoes and the non-mangoes, is there yet another tree?" "This very mango tree itself, venerable sir." "Excellent, great king, you are wise. But, great king, do you have relatives?" "There are, venerable sir, many people." "Apart from them, are there any others who are not relatives, great king?" "Those who are not relatives, venerable sir, are more numerous than the relatives." "Apart from your relatives and non-relatives, is there anyone else, great king?" "Just myself, who am neither a relative nor a non-relative." Then the elder, thinking "The king is wise; he will be able to understand the Dhamma," expounded the Cūlahatthipadopama Sutta. At the conclusion of the discourse, the king, together with forty thousand beings, took refuge in the Three Refuges.

At that very moment, food was brought for the king. And the king, while listening to the discourse, had already understood - "Food is not allowable for these ones at this time." Thinking "But it would be improper to eat without asking," he asked, "Will you eat, venerable sir?" "No, great king, food is not allowable for us at this time." "At what time, venerable sir, is it allowable?" "From the break of dawn until the time of midday, great king." "Shall we go to the city, venerable sir?" "It is not necessary, great king, we shall dwell right here." "If, venerable sir, you are staying, let this boy come." "Great king, this boy has attained the fruit, has comprehended the teaching, and desires the going forth; he will now go forth." The king said, "Then, venerable sir, tomorrow I shall send a chariot; mounting it, please come." Having said this, he paid homage and departed.

The Elder, when the king had recently departed, addressed the novice Sumana - "Come, Sumana, announce the time for hearing the Dhamma." "Venerable sir, over how great an area shall I make the announcement?" "The whole island of Tambapaṇṇi." "Very well, venerable sir," the novice, having attained the fourth meditative absorption which is the basis for direct knowledge, and having emerged from it and made a determination, with a concentrated mind, announcing throughout the whole island of Tambapaṇṇi, proclaimed the time for hearing the Dhamma three

times. The king, having heard that sound, sent a message to the elders - "Venerable sirs, is there any danger?" "There is no danger for us; we had the time for hearing the Dhamma announced, as we wish to teach the word of the Buddha." And having heard the sound of the novice, the earth-bound deities relayed the sound. By this means the sound ascended as far as the Brahma world. By that sound there was a great assembly of deities. The Elder, seeing the great assembly of deities, taught the Samacitta Sutta. At the conclusion of the discourse, there was the penetration of the Dhamma by innumerable deities. Many nāgas and supaññas took refuge in the three refuges. Just as there was an assembly of deities when the Elder Sāriputta taught this sutta, so too there was one for the Elder Mahinda. Then, at the passing of that night, the king sent a chariot for the elders. The charioteer, having placed the chariot to one side, informed the elders - "The chariot has arrived, venerable sirs; please mount, we shall go." The elders said: "We do not mount a chariot; you go, we shall come afterwards," and having risen into the air, they descended at the site of the Paṭhamaka Cetiya to the east of Anurādhapura. For that cetiya is called "Paṭhamaka Cetiya" precisely because it was built at the place where the elders first descended.

The king, having sent the charioteer, commanded the ministers: "Prepare a pavilion within the inner palace." Immediately, all of them, delighted and pleased, prepared an exceedingly beautiful pavilion. Again the king thought - "Yesterday the Elder, while teaching the chapter on morality, said 'the use of high and luxurious beds is not allowable'; will the venerable ones sit on seats or will they not sit?" While he was thus thinking, that charioteer arrived at the city gate. Then he saw the elders, having come earlier, tying their waist-bands and putting on their robes. Having seen them, with an exceedingly gladdened mind, he came and informed the king - "The elders have arrived, Your Majesty." The king asked: "Did they mount the chariot?" "They did not mount it, Your Majesty; moreover, having departed after me, they came earlier and are standing at the eastern gate." The king, having heard "they did not even mount the chariot," thinking "the venerable ones will surely not accept high and luxurious beds," said "then, good man, prepare seats for the elders with simple ground coverings," and went forth to meet them. The ministers spread a mat on the ground and arranged decorated coverings such as blankets on top. The interpreters of omens, having seen this, declared: "Now these ones have taken possession of the earth; they will become the lords of the island of Tambapaṇṇi." The king too, having gone and paid homage to the elders, taking the bowl from the hand of the Elder Mahinda, with great honour and reverence, led the elders into the city and into the inner palace. The Elder, seeing the arrangement of seats, thinking "our dispensation will be established, spread like the earth over the whole island of Laṅkā, and immovable," sat down. The king, having served and satisfied the elders with his own hands with excellent hard and soft food, had five hundred women headed by Queen Anulā summoned to pay homage and make offerings and show reverence to the elders, and sat down to one side. The Elder, at the conclusion of the meal, raining the shower of the jewel of the Dhamma upon the king together with his retinue, taught the Petavatthu, the Vimānavatthu, and the Saccasaṃyutta. Having heard that Dhamma teaching of the Elder, those five hundred women realised the fruit of stream-entry.

Those people who had seen the elders at Missakapabbata on the previous day spoke of the virtues of the elders in various places. Having heard them, a great multitude of

people assembled in the royal courtyard and made a great noise. The king asked: "What is that noise?" "The citizens, Your Majesty, are crying out: 'We cannot get to see the elders.'" The king, thinking: "If they enter here, there will not be enough space," said: "Go, fellows, prepare the elephant hall, spread sand, scatter flowers of five colours, tie up a canopy of cloth, and arrange seats for the elders at the place of the state elephant." The ministers did so. The elder went there, sat down, and delivered the Devadūta Sutta. At the conclusion of the discourse, a thousand beings were established in the fruit of stream-entry. Then, thinking: "The elephant hall is too crowded," they arranged seats at the Nandana garden park at the southern gate. The elder sat down there and delivered the Āsivisopama Sutta. Having heard that too, a thousand beings attained the fruit of stream-entry.

Thus, on the second day from the day of arrival, there was the penetration of the Dhamma by two thousand five hundred. While the elder was exchanging friendly greetings in the Nandana garden with ladies of good families, daughters-in-law of good families, and maidens of good families who came again and again, the evening time arrived. The elder, noting the time, rose up saying: "Let us now go to Missakapabbata." The ministers - "Where are you going, Venerable Sir?" "To our place of residence." They informed the king and, with the king's permission, said: "It is not the right time, Venerable Sir, to go there now; let this very Nandana garden park be the place of dwelling for the noble ones." "Enough, let us go." Again, by the king's word, they said: "The king, Venerable Sir, says: 'This park called Meghavana, belonging to my father, neither too far from nor too near to the city, suitable for coming and going - let the elders take up residence there.'" The elders dwelt in the Meghavana park.

And the king, after the passing of that night, went to the elder's presence, asked whether he had slept well, and then asked: "Is a monastery allowable, Venerable Sir, for the community of monks?" The elder, having said: "It is allowable, great king," cited this sutta: "I allow, monks, a park." The king, delighted, took a golden water vessel, poured water onto the elder's hands, and gave the great Meghavana park. With the pouring of the water, the earth quaked. This was the first earthquake at the Great Monastery. The king, frightened, asked the elder: "Why, Venerable Sir, does the earth quake?" "Do not fear, great king, the dispensation of the Possessor of the Ten Powers will be established on this island; and this will be the first monastery site - this is its foretoken." The king was even more greatly pleased. On the following day too, the elder, having eaten at the royal palace itself, delivered discourses on the beginningless nature of saṃsāra in the Nandana garden. On the next day, he delivered the Aggikkhandhopama Sutta. In this very manner, he delivered discourses for seven days. At the conclusion of the teaching, there was the penetration of the Dhamma by eight thousand five hundred beings. From then on, the Nandana garden, being regarded as the place of the shining forth of the dispensation, received the name "Jotivana." On the seventh day, the elders, having delivered the Appamāda Sutta in the inner palace to the king, went to Cetiyaḡiri itself.

Then the king asked his ministers - "The elder admonishes us with stern admonition; might he depart?" The ministers said: "The elder, Your Majesty, came of his own accord uninvited by you; therefore he might even depart without taking leave." Then the king, having mounted his chariot and having placed the two queens upon it, went

to Cetiyaḡiri with great royal splendour. Having gone there, he sent the queens aside to one place, and approaching the elders by himself, he approached appearing exceedingly weary. Then the elder said to him: "Why, great king, have you come in such a weary state?" "To know whether you, Bhante, having given me stern admonition, now wish to depart." "We do not wish to depart, great king; however, great king, this is the time for entering the rains residence, and therein it is proper for a recluse to know the place for the rains residence." On that very day, a minister named Ariṭṭha, standing near the king together with fifty-five elder and younger brothers, said - "I wish, Your Majesty, to go forth in the presence of the elders." The king, having given permission saying "Very well, dear fellow, go forth," had the elder accept him. The elder gave him the going forth on that very day. All of them attained arahantship at the very stroke of the razor.

The king, at that very moment, having enclosed the cetiya courtyard with a fence, having commenced work on sixty-two caves, went back to the city. Those elders too, having inspired confidence in the royal family crowded with the ten brothers, and admonishing the great multitude, spent the rains residence at Cetiyaḡiri. At that time too, there were sixty-two arahants who had entered the first rains residence at Cetiyaḡiri. Then the Venerable Mahāmahinda, having completed the rains residence and having performed the pavāraṇā, on the full moon day of Kattika, the uposatha day, said this to the king - "Great king, it has been long since we have seen the Perfectly Enlightened One; we have been dwelling without a refuge. We wish to go to Jambudīpa." The king said - "Bhante, I attend upon you with the four requisites, and this great multitude, relying upon you, has been established in the three refuges. Why are you discontented?" "It has been long, great king, since we have seen the Perfectly Enlightened One; there is no place for paying homage, rising up, making añjali, and performing proper reverence. For that reason we are discontented." "But, Bhante, did you not say - 'The Perfectly Enlightened One has attained final nibbāna'?" "Although, great king, he has attained final nibbāna; yet his bodily relics remain." "It is understood, Bhante, that you desire the establishment of a stūpa. I shall build a stūpa, Bhante; now select a site for it; 'I shall build a stūpa, venerable sir; now select a site.' but, Bhante, from where shall we obtain the relics?" "Consult with Sumana, great king."

"Very well, venerable sir," the king approached Sumana and asked - "From where, venerable sir, shall we now obtain the relics?" Sumana said - "Be unconcerned, great king. Have the streets cleaned, have them decorated with flags, banners, full pots and the like, observe the uposatha together with your retinue, have all the musicians attend, have the auspicious elephant adorned with all ornaments, raise a white parasol above it, and in the evening proceed towards the Mahānāga park. You will certainly obtain relics at that place." The king received it saying "Good!" The elders went to Cetiyaḡiri itself. There the Venerable Elder Mahinda said to the novice Sumana - "Go, novice, approach your grandfather, the Dhamma King Asoka, in Jambudīpa, and speak thus in my name - 'Your friend, great king, Devānampiyatissa, having faith in the Buddha's dispensation, wishes to establish a stūpa. It is said that there are relics in your hands; give them to me.' Having taken them, approach Sakka, the king of the devas, and speak thus - 'It is said, great king, that there are two relics in your hands - the right canine tooth and the right collarbone; of these, you may

venerate the right canine tooth, but give me the right collarbone.' And speak to him thus - 'Why, great king, having sent us to the island of Tambapaṇṇi, are you being negligent?'"

"Very well, venerable sir," Sumana, having accepted the elder's word, immediately took his bowl and robe, rose up into the sky, descended at the gate of Pāṭaliputta, went into the king's presence, and announced this matter. The king, delighted, took the bowl from the novice's hand, rubbed it with perfumes, filled it with relics resembling the finest pearls, and gave it. He took it and approached Sakka, the king of the devas. Sakka, the king of the devas, upon seeing the novice, said, "What is it, Venerable Sumana, are you wandering about?" "You, great king, having sent us to the island of Tambapaṇṇi, why are you being negligent?" "I am not being negligent, venerable sir. Tell me - 'What shall I do?'" "It is said that there are two relics in your hands - the right canine tooth and the right collarbone; of these, you may venerate the right canine tooth, but give me the right collarbone." "Very well, venerable sir," Sakka, the lord of the devas, opened the jewelled stūpa measuring one yojana, brought out the right collarbone relic, and gave it to Sumana. He took it and alighted at Cetiyagiri itself.

Then all those great elders headed by Mahinda, having deposited the relics given by the Dhamma King Asoka at Cetiyagiri itself, took the right collarbone and went to the Mahānāga park in the shadow of the vaḍḍhamānaka. The king too, having made offerings and honours in the manner described by Sumana, seated upon the back of the finest elephant, himself holding the white parasol on the head of the auspicious elephant, arrived at the Mahānāga park. Then this occurred to him - "If this is a relic of the Perfectly Enlightened One, let the parasol descend, let the auspicious elephant kneel upon the ground, and let the relic casket settle upon my head." With the arising of the king's thought, the parasol descended, the elephant knelt down, and the relic casket settled upon the king's head. The king, as if his body were anointed with the deathless, endowed with supreme joy and gladness, asked - "What shall we do with the relic, venerable sir?" "For now, great king, place it upon the elephant's frontal globe." The king took the relic casket and placed it upon the elephant's frontal globe. The delighted elephant trumpeted a joyful cry. A great cloud arose and rained down a shower of lotus petals. There was a great earthquake reaching to the waters' boundary. "Even in the borderlands the relics of the Perfectly Enlightened One will be established!" - devas and humans rejoiced. Thus, generating joy in devas and humans through the splendour of supernatural power -

On this full moon day, the Great Hero, at the four-monthly occasion, here;
Having come from the celestial realm, was established upon the elephant's
frontal globe.

Then that elephant, surrounded by attendants bearing numerous cymbals, being honoured with exceedingly magnificent worship and reverence, facing the western direction, withdrew and went as far as the eastern gate of the city, entered the city through the eastern gate, and while magnificent worship was being performed by the entire city, departed through the southern gate, and went to a place called the

Mahejavaṭṭhu in the western quarter of Thūpārāma, and there turned back again facing towards Thūpārāma itself. At that time, at Thūpārāma there was the site of the relics-of-use shrine of the three previous Perfectly Enlightened Ones.

In the past, it is said, this island was called Ojadīpa, the king was named Abhaya, the city was named Abhayapura, Cetiyaṭṭapabbata was called Devakūṭapabbata, and Thūpārāma was called Paṭiyārāma. At that time, the Blessed One Kakusandha had arisen in the world. His disciple, the elder named Mahādeva, established himself at Devakūṭa together with a thousand monks, just as the Elder Mahinda did at Cetiyaṭṭapabbata. At that time, beings on Ojadīpa were falling into calamity and misfortune through plague. The Blessed One Kakusandha, surveying the world with the Buddha-eye, saw those beings falling into calamity and misfortune. Having seen this, he came attended by forty thousand monks. Through his power, the plague was immediately quelled. When the disease was quelled, the Blessed One taught the Dhamma. There was the penetration of the Dhamma by eighty-four thousand living beings. The Blessed One gave a water-strainer and departed. Having placed it inside, they built a shrine at Paṭiyārāma. Mahādeva dwelt governing the island.

In the time of the Blessed One Koṇāgamana, this island was called Varadīpa, the king was named Sameṇḍī, the city was named Vaḍḍhamāna, and the mountain was called Suvaṇṇakūṭa. At that time, there was drought on Varadīpa, famine and crop failure. Beings were falling into calamity and misfortune through the disease of hunger. The Blessed One Koṇāgamana, surveying the world with the Buddha-eye, saw those beings falling into calamity and misfortune. Having seen this, he came attended by thirty thousand monks. Through the power of the Buddha, the sky poured down proper rain. There was abundance of food. The Blessed One taught the Dhamma. There was the penetration of the Dhamma by eighty-four thousand living beings. The Blessed One, having established on the island the elder named Mahāsumana attended by a thousand monks, gave a girdle and departed. Having placed it inside, they built a shrine.

In the time of the Blessed One Kassapa, this island was called Maṇḍadīpa, the king was named Jayanta, the city was named Visāla, and the mountain was called Subhakūṭa. At that time, there was a great dispute on Maṇḍadīpa. Many beings, having fallen into quarrel and conflict, were falling into calamity and misfortune. The Blessed One Kassapa, surveying the world with the Buddha-eye, saw those beings falling into calamity and misfortune. Having seen this, he came attended by twenty thousand monks, settled the dispute, and taught the Dhamma. There was the penetration of the Dhamma by eighty-four thousand living beings. The Blessed One, having established on the island the elder named Sabbananda attended by a thousand monks, gave a water-cloth and departed. Having placed it inside, they built a shrine. Thus at Thūpārāma, the shrines of the three previous Buddhas were established. Those disappeared with the disappearance of the dispensation; only the site remained. Therefore it is said: "At that time, at Thūpārāma there was the site of the relics-of-use shrine of the three previous Perfectly Enlightened Ones." When those shrines had been destroyed, through the power of the deities, the site stood surrounded by various bushes with thorn-covered branches - "Let no one defile it with leftover food, impurities, filth, or refuse."

Then the king's men, going ahead of the elephant, cut down all the bushes and

cleared the ground, making it smooth as the palm of a hand. The elephant went and, placing that spot before him, stood at the site of the Bodhi tree on the western side of it. Then they began to bring down the relic from his head. The elephant would not allow them to bring it down. The king asked the elder - "Why, venerable sir, does the elephant not allow the relic to be brought down?" "It is not proper, great king, to bring down what has been placed above." At that time the water of the Abhaya tank had been cut off. All around the ground was cracked, and the lumps of clay were easy to dig up. Then the great multitude, bringing clay very quickly, made a platform the size of an elephant's frontal globe. And at that very time they began to make bricks for the construction of the stūpa. Until the bricks were completed, the elephant for several days stood during the day at the Bodhi tree site in the elephant stable, and at night he walked around the ground where the stūpa was to be established. Then, having had the platform built up, the king asked the elder - "What kind of stūpa, venerable sir, should be made?" "Like a heap of paddy, great king."

"Very well, venerable sir," the king had a stūpa built up to the height of a leg and made a great offering for the enshrining of the relic. The entire city and the countryside assembled for the great viewing of the relic. When that great multitude had assembled, the relic of the One of Ten Powers rose up from the elephant's frontal globe to the height of seven palm trees into the sky and displayed the Twin Marvel. From those various parts of the relic, streams of water of six colours and masses of fire issued forth; the marvel was just like the marvel displayed by the Blessed One at the foot of the Kaṇḍamba tree in Sāvattthī. And that was neither by the power of the elder, nor by the power of the deities; rather, it was solely by the power of the Buddha. For the Blessed One, while still living, had made the determination - "When I have attained final nibbāna, on the day of the enshrining of my right collarbone relic at the site of the shrine used by the three previous Buddhas, in the southern quarter of Anurādhapura on the island of Tambapaṇṇi, let the Twin Marvel occur."

"Thus the Buddhas are inconceivable, the teachings of the Buddhas are inconceivable;

For those who have faith in the inconceivable, the result is inconceivable.

The Perfectly Enlightened One, it is said, came to this island three times even during his lifetime. The first time - coming alone for the purpose of subduing the yakkhas, having subdued the yakkhas, and establishing protection over the island of Tambapaṇṇi, thinking "After my final nibbāna, the dispensation will be established on this island," he traversed the island three times. The second time - coming alone for the purpose of subduing the nāga kings who were uncle and nephew, having subdued them, he departed. The third time - coming attended by five hundred monks, he sat down having attained the attainment of cessation at the site of the Great Shrine, at the site of the Thūpārāma shrine, at the site where the Great Bodhi tree was established, at the site of the Mahiyaṅgaṇa shrine, at the site of the Mutiyaṅgaṇa shrine, at the site of the Dīghavāpi shrine, and at the site of the Kalyāṇī shrine. This was his fourth coming, by means of his bodily relics.

And from his relic body, the water drops that issued forth left no spot untouched on the entire surface of Tambapaṇṇi. Thus his relic body, having allayed the heat of the surface of Tambapaṇṇi with the water drops, and having displayed a marvel to the

great multitude, descended and settled upon the king's head. The king, considering the attainment of human birth to be fruitful, made a great offering and enshrined the relic. Simultaneously with the enshrinement of the relic, a great earthquake occurred. And having gladdened his mind at that miracle of the relic, the king's brother, a prince named Abhaya, went forth together with a thousand men. From the village of Cetaraṭṭha, five hundred youths went forth, and likewise from the villages of Dvāramaṇḍala and others, groups of five hundred youths each came forth, and all those who went forth from within the city and outside the city numbered thirty thousand monks. When the stūpa was completed, the king, the king's brothers, and the queens made offerings individually, each one marvellous even to devas, nāgas, and yakkhas. When the relic veneration was completed and the noble relic was enshrined, the Elder Mahinda went to the Meghavana park itself and took up residence there.

At that time, Queen Anulā, wishing to go forth, informed the king. The king, having heard her words, said this to the elder: "Venerable sir, Queen Anulā wishes to go forth. Please give her the going forth." "Great king, it is not proper for us to give the going forth to a woman. But in Pāṭaliputta there is my sister, the Elder Nun Saṅghamittā. Send for her. And moreover, great king, on this island the Bodhi trees of the three previous Perfectly Enlightened Ones were established. The Bodhi tree of our Blessed One too, which radiates a network of golden rays, should be established here. Therefore, you should send a message so that Saṅghamittā may come bringing the Bodhi tree."

"Very well, venerable sir." The king, having accepted the elder's words, consulting with his ministers, said to his nephew named Ariṭṭha: "Will you be able, dear, to go to Pāṭaliputta and bring the Noble Elder Nun Saṅghamittā together with the Great Bodhi tree?" "I will be able, sire, if you will grant me the going forth." "Go, dear, bring the elder nun and then go forth." He, having taken the message of the king and the elder, by the power of the elder's determination, went in a single day to the port of Jambukola, boarded a ship, crossed the sea, and went to Pāṭaliputta itself. Queen Anulā too, together with five hundred maidens and five hundred women of the inner palace, undertook the ten precepts, clothed herself in saffron robes, had a dwelling place built in one part of the city, and took up residence there. Ariṭṭha, on that very day, delivered the king's message, and spoke thus: "Your son, sire, the Elder Mahinda, speaks thus: 'It is said that the wife of the brother of your companion King Devānampiyatissa, a queen named Anulā, wishes to go forth. Send the Noble Elder Nun Saṅghamittā to give her the going forth, and together with the noble nun, the Great Bodhi tree.'" Having conveyed the elder's message, he approached the Elder Nun Saṅghamittā and spoke thus: "Noble lady, your brother the Elder Mahinda has sent me to your presence. The wife of the brother of King Devānampiyatissa, a queen named Anulā, together with five hundred maidens and five hundred women of the inner palace, wishes to go forth. It is said that you should come and give her the going forth." She, immediately and in great haste, went to the king's presence and spoke thus: "Great king, my brother the Elder Mahinda has sent this message: 'It is said that the wife of the king's brother, a queen named Anulā, together with five hundred maidens and five hundred women of the inner palace, wishes to go forth and awaits my coming.' I shall go, great king, to the island of Tambapaṇṇi."

The king said - "Dear daughter, my son the Elder Mahinda and my grandson the novice Sumana have gone to the island of Tambapaṇṇi, leaving me as though with severed hands. The grief that arose in me not seeing them is allayed when I see your face! Enough, dear daughter, do not go." "Weighty for me, great king, is my brother's word; and Anulā too, a noble lady, surrounded by a thousand women, with the going forth as her aim, awaits me; I shall go, great king." "Then, dear daughter, go taking the Great Bodhi tree." Whence did the king have the Great Bodhi tree? It is said that the king, even before that, wishing to send the Great Bodhi tree to the island of Laṅkā when Sumana would come in the future for the purpose of obtaining relics, not seeing a means as to how he could send the Great Bodhi tree which was not to be harmed by cutting, asked a minister named Mahādeva. He said - "There are, sire, many learned monks." Having heard that, the king prepared a meal for the community of monks, and at the conclusion of the meal, asked the community: "Venerable sirs, should the Blessed One's Great Bodhi tree go to the island of Laṅkā or not?" The community placed the responsibility upon the Elder Moggaliputta Tissa.

The Elder, having said "The Great Bodhi Tree must go to the island of Laṅkā, great king," related the five great resolutions of the Blessed One. Which five? It is said that the Blessed One, lying upon the couch of his great final nibbāna, made a resolution for the establishment of the Great Bodhi Tree in the island of Laṅkā: "When King Asoka the Great goes to take the Great Bodhi Tree, let the southern branch of the Great Bodhi Tree sever itself of its own accord and become established in a golden vessel" - this was the first resolution.

And at the time of its establishment therein: "Let the Great Bodhi Tree enter into the interior of a frost-cloud and become established" - he resolved - this was the second resolution.

"On the seventh day, descending from the interior of the frost-cloud and becoming established in the golden vessel, let it emit rays of six colours from its leaves and fruits" - he resolved - this was the third resolution.

"On the day of establishment at the Thūpārāma in the shrine of the right collarbone relic, let it perform the Twin Miracle" - he resolved - this was the fourth resolution.

"When my relics measuring a doṇa are established in the Great Shrine in the island of Laṅkā itself, let them assume the appearance of the Buddha, rise up into the sky, and perform the Twin Miracle" - he resolved - this was the fifth resolution.

The king, having heard these five great resolutions, with a gladdened mind, had the road prepared from Pāṭaliputta all the way to the Great Bodhi Tree, and had much gold brought out for the purpose of the golden vessel. At that very moment, the divine son Vissakamma, knowing the king's mind, created the appearance of a smith and stood before him. The king, seeing him, said: "Dear sir, take this gold and make a vessel." "Do you know the dimensions, Your Majesty?" "You yourself determine them and make it, dear sir." "Very well, Your Majesty, I shall make it," and taking the gold, by his own power he fashioned it by stroking it with his hand, creating a golden vessel nine hands in circumference, five hands in depth, three hands in diameter, eight finger-breadths in thickness, with a rim the size of an elephant's trunk. Then the king, departing from Pāṭaliputta with a great army seven yojanas in length and three yojanas in breadth, taking the noble Community, went to the vicinity of the Great

Bodhi Tree. The army, with raised banners and flags, adorned with various gems, decorated with manifold ornaments, strewn with various kinds of flowers, resounding with numerous musical instruments, surrounded the Great Bodhi Tree. The king, taking about a thousand senior elders who were leaders of groups, accompanied by a thousand kings who had been consecrated throughout the whole of Jambudīpa, together with himself, and having the Great Bodhi Tree attended upon, stood at the foot of the Great Bodhi Tree and looked up at it. Except for the trunk of the Great Bodhi Tree and a space of four hands' measure on the great southern branch, the remainder disappeared from sight.

The king, seeing that miracle, filled with joy and delight, said to the community of monks: "Venerable sirs, having seen this miracle, I am pleased and I honour the Great Bodhi Tree with the sovereignty of the whole of Jambudīpa," and he gave the consecration. Then, having made offerings of flowers, perfumes and the like, having circumambulated three times, having paid homage at eight places, rising up and standing with hands raised in añjali, wishing to take the Bodhi Tree by an act of truth, he had the golden vessel placed upon a pedestal made entirely of gems, which had been set up to a height from the ground reaching up to the southern branch of the Great Bodhi Tree, and climbing the gem pedestal, taking a golden brush, making a line with red arsenic, he made an act of truth: "If the Great Bodhi Tree is to be established in the island of Laṅkā, and if I am to be unwavering in the Buddha's dispensation, let the Great Bodhi Tree descend of its own accord and become established in this golden vessel." Together with the act of truth, the Bodhi branch severed itself at the place marked by the red arsenic and stood upon the golden vessel filled with fragrant soil. Its trunk was ten hands in height, and the five great branches were four hands long, adorned with just five fruits, and there were a thousand small branches. Then the king marked another line at a place three finger-breadths above the original line. Thereupon, immediately forming blisters, ten great roots emerged. Again, at intervals of three finger-breadths above, he marked another nine lines. From those too, forming ten blisters each, ninety roots emerged. The first ten great roots emerged to a length of four finger-breadths. The others also emerged interweaving like a lattice window. The king, standing right upon the top of the gem pedestal, seeing this much of the miracle, raised his hands in añjali and let out a great cry. Many thousands of monks uttered acclamations of approval. The entire royal army was jubilant. Hundreds of thousands of cloth-wavings took place. Beginning with the earth-bound devas up to the Brahmakāyika devas, they uttered acclamations of approval. As the king watched this miracle, his body being pervaded with joy without interruption, standing with hands raised in añjali, the Great Bodhi Tree became established in the golden vessel with its hundred roots. The ten great roots struck the bottom of the golden vessel and stood firm. The remaining ninety small roots, growing gradually, descended into the fragrant soil and stood firm.

Thus, as soon as the Great Bodhi Tree was placed in the golden vessel, the great earth quaked. Divine drums resounded in the sky. With the dancing of the mountains, the acclamations of the devas, the shouts of approval of the yakḥhas, the hymns of praise of the asuras, the applause of the brahmās, the thundering of the clouds, the cries of the quadrupeds, the calls of the birds, and the respective responses of all the inhabitants of the various realms, from the surface of the earth up to the Brahmā world, there was one uproar, one resounding noise. From the five branches, rays of

six colours issued forth from fruit to fruit and, as if enveloping the entire world-sphere with a canopy of jewelled rafters, they ascended up to the Brahmā world. From that very moment onwards, for seven days the Great Bodhi Tree entered into the interior of a mass of snow-clouds and stood there. No one could see the Great Bodhi Tree. The king descended from the jewelled throne and for seven days had the worship of the Great Bodhi Tree performed. On the seventh day, the snow and the rays of six colours from all directions returned and entered into the Great Bodhi Tree itself. When the snow-clouds had departed and the interior of the world-sphere was clear, the Great Bodhi Tree, with its trunk, branches and sub-branches fully developed, adorned with five kinds of fruit, was seen standing in the golden vessel. The king, having seen the Great Bodhi Tree, filled with joy and delight on account of those miracles, thinking "I shall worship the young Great Bodhi Tree with the sovereignty of the entire Jambudīpa," gave the consecration and remained at the site of the Great Bodhi Tree for seven days.

The Great Bodhi Tree was first placed in the golden vessel on the evening of the day of the pavāraṇā in the earlier Kattika month. Then, having passed the seven days within the snow and the seven days of the consecration, on the uposatha day of the dark fortnight, the king entered Pāṭaliputta in a single day, and on the first day of the bright fortnight of Kattika, he placed the Great Bodhi Tree at the foot of the great sāla tree to the east. On the seventeenth day from the day it was placed in the golden vessel, fresh shoots of the Great Bodhi Tree appeared. Having seen them, the king, pleased, again worshipping the Great Bodhi Tree with the sovereignty, gave the consecration of the entire Jambudīpa. At that time, the novice Sumana, who had gone to collect relics on the full-moon day of Kattika, saw the Kattika festival worship of the Great Bodhi Tree. Thus, referring to the Great Bodhi Tree that was brought from the Mahābodhi precinct and placed at Pāṭaliputta, he said - "Well then, mother, take the Great Bodhi Tree and go." She accepted, saying "Very well."

The king, for the protection of the Great Bodhi Tree, gave eighteen families of deities, eight families of ministers, eight families of brahmins, eight families of householders, eight families of cowherds, eight families of hyena-clan members, and eight families of Kālīngas, and for the purpose of watering, gave eight golden pitchers and eight silver pitchers, and with this retinue, having placed the Great Bodhi Tree on a boat on the Ganges, he himself also departed from the city, crossed the Vijjhā forest, and in due course arrived at Tāmalitti in seven days. Along the way, devas, nāgas and humans performed a splendid worship of the Great Bodhi Tree. The king too, having placed the Great Bodhi Tree on the seashore for seven days, gave the great sovereignty of the entire Jambudīpa. This was the third giving of the sovereignty of Jambudīpa to it.

Having thus worshipped with the great sovereignty, on the first day of the month of Māgasira, King Asoka the Righteous, having lifted up the Great Bodhi Tree, descended into the neck-deep water, placed it on the boat, and having also embarked the Elder Nun Saṅghamittā with her retinue on the boat, said this to the minister Ariṭṭha - "Dear friend, I have worshipped the Great Bodhi Tree three times with the sovereignty of the entire Jambudīpa, descended into the neck-deep water, and sent it to my companion. Let him too worship the Great Bodhi Tree in the same manner." Having thus given the message for his companion, saying "The Great Bodhi

Tree, releasing a net of golden rays, is departing indeed," he paid homage, raised his joined palms, and stood there shedding tears. The boat on which the Great Bodhi Tree had been embarked entered the great ocean while the great king watched and watched. In the great ocean too, the waves subsided for a yojana all around. Lotus of five colours blossomed. Divine musical instruments played in the sky. In the sky, an exceedingly splendid worship was performed by the deities dwelling in water-plants, land-plants, trees and the like. The Elder Nun Saṅghamittā, in the form of a supaṇṇa, frightened the nāga clans in the great ocean. Those frightened nāgas, having come and seen that splendour, requested the elder nun, carried the Great Bodhi Tree to the nāga abode, worshipped it for seven days with the nāga sovereignty, and then placed it back on the boat. On that very day, the boat went to the port of Jambukola. King Asoka too, grieving at the separation from the Great Bodhi Tree, having wept and cried, looked on as far as the range of sight and turned back.

The great king Devānampiyatissa too, at the word of the novice Sumana, from the first day of the first fortnight of the month of Māgasira, having had the road cleaned and decorated from the northern gate as far as the port of Jambukola, on the day of departure from the city, standing near the northern gate at the site of the Samuddasāla, with that splendour, having seen by the power of the elder the Great Bodhi Tree coming across the great ocean, with a gladdened heart, he went forth and, having the entire road strewn with flowers of five colours, placing flower offerings at intervals, went to the port of Jambukola in a single day, and surrounded by all the drummers and dancers, worshipping with flowers, incense, perfumes, and unguents, descending into the water up to his neck, with a confident heart thinking "It has come indeed, the Great Bodhi Tree that releases the net of rays from the lake of the Ten-Powered One," he lifted up the Great Bodhi Tree and placed it upon his head, and together with the sixteen families of noble birth who had come escorting the Great Bodhi Tree, he ascended from the ocean, placed the Great Bodhi Tree on the ocean shore, and for three days worshipped it with the sovereignty of the entire island of Tambapaṇṇi, and distributed sovereignty to the sixteen families of noble birth. Then on the fourth day, taking the Great Bodhi Tree and making a grand offering, he gradually arrived at Anurādhapura. Having made a great honour in Anurādhapura too, on the fourteenth day, he brought the Great Bodhi Tree in through the northern gate under the shade of the Vaḍḍhamānaka, carrying it through the middle of the city, and going out through the southern gate, at a place five hundred bow-lengths from the southern gate, where our Perfectly Enlightened One sat having attained the attainment of cessation, and where the three former Perfectly Enlightened Ones sat having entered the attainment, where the great Sirīsa Bodhi Tree of the Blessed One Kakusandha, the Udumbara Bodhi Tree of the Blessed One Konāgamana, and the Nigrodha Bodhi Tree of the Perfectly Enlightened One Kassapa were established - in that place, the ornament of the Mahāmeghavana park, where the ground had been prepared beforehand at the word of the novice Sumana, at the site of the gateway tower of the royal domain, he established the Great Bodhi Tree.

How? It is said that those sixteen families of noble birth who had come escorting the Bodhi Tree assumed royal attire. The king assumed the attire of a doorkeeper. The sixteen families took the Great Bodhi Tree and lowered it. The Great Bodhi Tree, immediately upon being released from their hands, rose up into the sky to a height of

eighty cubits and emitted rays of six colours. The rays spread over the entire island, reached up to the Brahma world, and remained. Having seen the miracle of the Great Bodhi Tree, ten thousand men in whom faith had arisen, having progressively established insight, attained arahantship and went forth. Until sunset the Great Bodhi Tree remained in the sky. When the sun had set, it was established on the earth under the constellation Rohiṇī. Simultaneously with the establishment of the Bodhi Tree, the great earth quaked to the water boundary. Having been established, the Great Bodhi Tree remained enveloped in a mass of mist for seven days. It became invisible to the world. On the seventh day the sky was free of clouds. Rays of six colours blazing and flashing issued forth. The trunk, branches, leaves, and five fruits of the Great Bodhi Tree became visible. The elder Mahinda, the elder nun Saṅghamittā, and the king with their retinues went to the very place of the Great Bodhi Tree. And for the most part all the inhabitants of the island assembled. While they were watching, one fruit from the northern branch ripened and fell from the branch. The elder extended his hand. The fruit settled in the elder's hand. The elder gave it to the king saying "Plant it, great king." The king, having taken it, filled a golden bowl with sweet soil, filled it with fragrant paste, planted it, and placed it near the Great Bodhi Tree. While all were watching, eight young Bodhi trees of four cubits in height arose. The king, having seen that marvel, worshipped the eight young Bodhi trees with a white parasol and gave them consecration. Then they planted one Bodhi tree at the port of Jambukola, the place where the Great Bodhi Tree was first established at the time of its arrival; one at the gate of the village of the brahmin Tavakka; one at the Thūpārāma; one at the Issaranimmāna monastery; one at the site of the first cetiya; one at Cetiyaṭṭhā; one at the village of Kājara in the Rohaṇa district; and one at the village of Candana in the Rohaṇa district itself. From the seeds of the other four fruits, they established thirty-two young Bodhi trees in suitable monasteries.

Thus, when the Great Bodhi Tree, the banner of the Dhamma of the Ten-Powered One, was established through the succession of sons and grandsons all around for the welfare and happiness of the inhabitants of the island, Queen Anulā, together with five hundred maidens and five hundred women of the inner palace - a thousand women in all - went forth in the presence of the elder nun Saṅghamittā, and before long, together with her retinue, was established in arahantship. Ariṭṭha too, the king's nephew, together with five hundred men, went forth in the presence of the elder, and before long, together with his retinue, was established in arahantship.

Then one day the king, having venerated the Great Bodhi Tree, went with the elder to the Thūpārāma. When he had arrived at the site of the Lohapāsāda, men brought flowers to him. The king gave the flowers to the elder. The elder made an offering of flowers at the site of the Lohapāsāda. As soon as the flowers fell upon the ground, a great earthquake occurred. The king asked: "Why, venerable sir, did the earth quake?" "In this place, great king, there will be an uposatha hall for the Community in the future; this is a foretoken of that."

The king, going on again with the elder, arrived at the site of the mango grove. There a mango fruit of excellent colour and fragrance and exceedingly sweet taste was brought to him. The king gave it to the elder for his use. The elder, having eaten it right there, said: "Plant this seed right here." The king took the mango stone, planted

it right there, and poured water over it. As soon as the mango seed was planted, the earth quaked. The king asked: "Why, venerable sir, did the earth quake?" "In this place, great king, there will be an assembly place for the Community in the future called 'the Mango Grove'; this is a foretoken of that."

The king, having scattered eight handfuls of flowers there and having venerated, going on again with the elder, arrived at the site of the Great Cetiya. There men brought campaka flowers to him. The king gave those to the elder. The elder, having made an offering of flowers at the site of the Great Cetiya, venerated it. At that very moment the great earth quaked. The king asked: "Why, venerable sir, did the earth quake?" "In this place, great king, there will be a great stūpa without equal for the Buddha, the Blessed One, in the future; this is a foretoken of that." "I myself shall build it, venerable sir." "Enough, great king, you have much other work to do; but your grandson named Duṭṭhagāmaṇī Abhaya will have it built." Then the king, saying "If, venerable sir, my grandson will build it, it is as good as built by me," had a stone pillar twelve cubits high brought, had the letters inscribed "Let the grandson of King Devānampiyatissa named Duṭṭhagāmaṇī Abhaya build a stūpa in this place," had it set up, venerated it, and asked the elder: "Is the dispensation established, venerable sir, in the island of Tambapaṇṇi?" "The dispensation is established, great king; but its roots have not yet gone down." "When, venerable sir, will the roots be said to have gone down?" "When, great king, a boy born in the island of Tambapaṇṇi to parents who are natives of the island of Tambapaṇṇi, having gone forth in the island of Tambapaṇṇi and having learnt the Vinaya in the island of Tambapaṇṇi itself, will teach it in the island of Tambapaṇṇi - then the roots of the dispensation will be said to have gone down." "Is there, venerable sir, such a bhikkhu?" "There is, great king; the bhikkhu Mahāariṭṭha is capable of this task." "What should be done here by me, venerable sir?" "It is fitting, great king, to have a pavilion built." "Very well, venerable sir," said the king, and had a pavilion built by royal authority in the manner of the pavilion built by King Ajātasattu at the time of the Great Council at the site of the residence of the minister Meghavaṇṇābhaya, and having engaged all the craftsmen in their respective crafts, surrounded by many thousands of men, thinking "I shall see the roots of the dispensation going down," he arrived at the Thūpārāma.

Now at that time, sixty-eight thousand monks assembled at the Thūpārāma. A seat was prepared for the Great Elder Mahinda facing south. A Dhamma seat was prepared for the Great Elder Mahāariṭṭha facing north. Then the Great Elder Mahāariṭṭha, invited by the Elder Mahinda, sat upon the Dhamma seat in due order of seniority befitting himself. The sixty-eight great elders headed by the Elder Mahinda sat surrounding the Dhamma seat. The king's younger brother, the elder named Mattābhaya, thinking "I shall take up the responsibility and learn the Vinaya," sat surrounding the Dhamma seat of the Great Elder Mahāariṭṭha together with five hundred monks. The remaining monks and the assembly including the king sat upon their respective appointed seats.

Then the Venerable Great Elder Mahāariṭṭha recited the introduction to the Vinaya thus: "At that time the Buddha, the Blessed One, was dwelling at Verañjā at the root of the Naḷeru's Pucimanda tree." And when the Venerable Elder Ariṭṭha had recited the introduction to the Vinaya, the sky resounded with a great roar. Untimely flashes of lightning appeared. The deities gave shouts of approval. The great earth, bounded

by the waters, trembled. Thus, while numerous miracles were occurring, the Venerable Elder Ariṭṭha, surrounded by the sixty-eight individual group leaders, the great elders who were destroyers of the taints, headed by the Great Mahinda, and by the other sixty-eight thousand monks, on the day of the first Kattika Pavāraṇā, in the midst of the Thūpārāma monastery, expounded the Vinaya Piṭaka, which illuminates the quality of compassion of the Teacher and which disciplines the bodily and verbal misconduct of those who follow the Blessed One's instructions. And having expounded it, remaining for the duration of his life, having taught it to many and having established it in the hearts of many, he attained final Nibbāna in the Nibbāna element without residue. And those great elders headed by the Great Mahinda, at that assembly -

"Sixty-eight great elders, bearers of responsibility, assembled;
All individual group leaders, disciples of the King of Dhamma.

"Destroyers of the taints, attainers of mastery, possessors of the three knowledges, skilled in psychic powers;
Having realised the supreme goal, they instructed the kings.

"Having shown the light, having illuminated this earth;
Having blazed like masses of fire, those great sages were extinguished."

After their passing away, in the subsequent period, other pupils of those elders - Tissadatta, Kālasumana, Dīghasumana and others - and the pupils of the Great Elder Mahāariṭṭha, and the pupils of those pupils - thus the lineage of teachers as described before brought this Vinaya Piṭaka down to the present day. Therefore it was said -

"After the Third Council, this was brought to this island by Mahinda and others; having learned it from Mahinda, it was carried for some time by the Elder Ariṭṭha and others; thereafter, down to the present day, it was carried by the lineage of teachers who were the successive pupils of those very ones."

Where is it established? It should be understood as established in persons in whom it continues undiminished both in text and meaning, who do not let even a little seep out like oil placed in a jewelled vessel, in such persons who possess supreme mindfulness, understanding, resolution and deliberation, who are conscientious, scrupulous, and desirous of training. Therefore, for the purpose of establishing the Vinaya, having considered the benefits of Vinaya study, the Vinaya should be learned by a monk who is desirous of training.

Herein, this is the benefit of Vinaya study - For a person skilled in Vinaya study is one who delights the parents of sons of good family who have gained faith in the dispensation, for their going forth, their full ordination, the practice of duties and observances, and skill in conduct and resort depend upon him. Moreover, depending on his Vinaya study, his own aggregate of virtue is well guarded and well protected; He is a refuge for monks troubled by scruples; He speaks confidently in the midst of the Community; He restrains opponents with a well-founded restraint in accordance with the Dhamma; He is one who practises for the stability of the true Dhamma.

Therefore the Blessed One said - "Monks, there are these five benefits in a person who bears the Vinaya; his own aggregate of virtue is well guarded and well protected; etc. he is one who practises for the stability of the true Dhamma."

And those wholesome states based on restraint that were spoken of by the Blessed One - the person who bears the Vinaya is the heir to those; because those states have the Vinaya as their root. For this too was said by the Blessed One - "The Vinaya is for the purpose of restraint, restraint is for the purpose of freedom from remorse, freedom from remorse is for the purpose of gladness, gladness is for the purpose of rapture, rapture is for the purpose of tranquillity, tranquillity is for the purpose of happiness, happiness is for the purpose of concentration, concentration is for the purpose of knowledge and vision of things as they really are, knowledge and vision of things as they really are is for the purpose of disenchantment, disenchantment is for the purpose of dispassion, dispassion is for the purpose of liberation, liberation is for the purpose of knowledge and vision of liberation, knowledge and vision of liberation is for the purpose of final nibbāna without clinging. For this purpose is discussion, for this purpose is consultation, for this purpose is the proximate cause, for this purpose is the giving ear - that is, the liberation of the mind without clinging." Therefore, effort should be made in the study of the Vinaya.

And to this extent, the outline that was established for the purpose of elucidating the Vinaya, therein -

"By whom it was spoken, when, and for what reason; by whom it was borne and brought;
Where it was established - and this, having stated the method thereafter."

The meaning of this verse, to begin with, has been made clear, and the description of the external origin of the Vinaya has been elucidated according to its intended purpose.

The account of the Third Council is concluded.

The account of the external introduction is concluded.

Explanation of the Section on Verañja

1. Now,

"Showing the meaning of the passage beginning with 'At that time' in various ways,
I shall compose the commentary on the meaning of the Vinaya."

Because this was stated, I shall compose the commentary on the meaning of "At that time the Buddha, the Blessed One" and so forth. That is: "tena" is a word of indeterminate indication. Even though its correlative "yena" is not stated in its own form, the detailed exposition should be made by means of this word "yena," which is established in meaning at a later point. For at a later point, the reflection of the Venerable Sāriputta, which was the cause for the request for the laying down of the Vinaya rules, is established. Therefore, the connection here should be understood thus: at the time when that reflection arose, at that time the Buddha, the Blessed

One, was dwelling at Verañjā. For this is the proper method throughout the entire Vinaya, namely that wherever "tena" is said, there the detailed exposition should be made by means of this word "yena," which is established in meaning either before or after.

Here is a mere introductory illustration of this - "Well then, monks, I shall lay down a training rule for the monks, because Sudinna engaged in sexual intercourse; because he engaged in it, therefore I shall lay it down" - this is what is stated. Thus, firstly, the detailed exposition by means of this word "yena," established in meaning beforehand, is fitting. "At that time the Buddha, the Blessed One, was dwelling at Rājagaha, at the time when Dhaniya the potter's son took the king's timber without permission" - thus the detailed exposition by means of this word "yena," established in meaning afterwards, is fitting - this is the stated meaning of the word "tena." As for "samayena," here the word "samaya" firstly -

Is seen in the senses of conjunction, occasion, time, assembly, cause, view, Attainment, abandoning, and penetration."

For thus indeed - In passages such as "perhaps we might visit him tomorrow, having regard to the proper time and occasion," the meaning is conjunction. In such passages as "There is just one, monks, opportune moment and right time for abiding by the holy life," it means moment. In such passages as "The hot season, the feverish season," it means time. In such passages as "A great assembly in the wilds," it means multitude. In passages such as "This reason too, Bhaddāli, was not penetrated by you - 'The Blessed One is dwelling at Sāvattthī, the Blessed One too will know me -the monk named Bhaddāli is one who does not fulfil the training in the Teacher's dispensation' - this reason too, Bhaddāli, was not penetrated by you," in such passages it means cause. In passages such as "Now at that time the wandering ascetic Uggahamāna, the son of Samaṇamuṇḍikā, was residing in the debating hall at the Tindukācīra, in the single-halled park of Mallikā," it means view.

"The good visible in this very life and the good of the future life.
By attaining what is beneficial, that intelligent one is said to be a person of wisdom."

In such passages and so on, it means attainment. In such passages as "Through the complete full realisation of conceit, he made an end of suffering," it means abandoning. In such passages as "The meaning of suffering is the meaning of affliction, the meaning of being conditioned, the meaning of burning, the meaning of change, the meaning of full understanding," the meaning is penetration. Here, however, its meaning is time. Therefore, the meaning here should be understood thus: "at the time when the reflection that was the cause for the request for the laying down of the Vinaya arose in the Venerable Sāriputta, at that time."

Here one asks - "Then why, just as in the Suttas the description was made with the accusative case as 'on one occasion,' and in the Abhidhamma with the locative case as 'on the occasion when sense-sphere,' was it not done likewise here, but instead the description was made with the instrumental case as 'at that time'?" Because there in those cases and here the meaning is different. How? In the Suttas, firstly, the meaning of absolute conjunction is possible. For whatever occasion the Blessed One

taught the Brahmajāla and other discourses, he dwelt absolutely throughout that entire occasion with a dwelling in compassion; therefore, for the purpose of illuminating that meaning, the accusative description was made there. And in the Abhidhamma, the meaning of a basis and the meaning of the characteristic of existence through existence are possible. For the occasion, which has the meaning of time and the meaning of a group, is the basis, and the existence of those contact and other states mentioned therein is discerned through the existence of the occasion reckoned as the moment, conjunction, and cause. Therefore, for the purpose of illuminating that meaning, the description was made there with the locative case. Here, however, the meaning of cause and the meaning of instrument are possible. For that occasion of the laying down of training rules, which was difficult to understand even for Sāriputta and others, the Blessed One dwelt here and there, laying down training rules by means of that occasion which was both the cause and the instrument, and looking to the cause for the laying down of training rules; therefore, it should be understood that the description was made here with the instrumental case for the purpose of illuminating that meaning. And here there is this verse -

"With the accusative and locative, looking to this and that meaning;
Elsewhere 'occasion' is stated, but here only with the instrumental."

But the ancients explain - "Whether 'on one occasion' or 'on the occasion when' or 'at that time,' this is merely a difference of expression; everywhere the meaning is simply the locative." Therefore, according to their view, even though "at that time" is said, the meaning should be understood as "on that occasion."

We shall explain the meaning of the words "the Buddha, the Blessed One" further on. Regarding "was dwelling at Verañjā," here "Verañjā" is a designation for a certain city; in that Verañjā; the locative case is used in the sense of proximity. "Was dwelling" is, in a general sense, an indication of being endowed with one or another of the dwellings among the posture-dwelling, the divine dwelling, the Brahmā dwelling, and the noble dwelling; here, however, it is an indication of being engaged in one or another of the postures classified as standing, walking, sitting, and lying down. Therefore, it should be understood that the Blessed One "dwells" whether standing, walking, sitting, or lying down. For he cuts off the discomfort of one posture with another posture and carries on, maintains, his individual existence without letting it fall; therefore he is said to "dwell."

Regarding "at the root of the Naḷeru's Pucimanda tree," here "Naḷeru" is the name of a yakkha, "pucimanda" is a neem tree, and "root" means vicinity. For this word "root" is seen in its primary sense of root in such passages as "One should pull up the roots, even down to a mere usīra fibre" etc. In such passages as "Greed is a root of the unwholesome," it is used in the sense of an exclusive cause. In such passages as "as far as the shade pervades at midday time, and leaves fall in a windless place, to that extent it is the tree-root," it is used in the sense of proximity. Here, however, the sense of vicinity is intended; therefore the meaning here should be understood thus: "in the vicinity of the pucimanda tree occupied by the yakkha Naḷeru." That pucimanda tree, it is said, was delightful and pleasing, as if exercising sovereignty over many trees, and it stood in a place not far from that city, well-frequented by

those coming and going. Then the Blessed One, having gone to Verañjā and dwelling in a suitable place, dwelt in the area beneath that tree, in its vicinity. Therefore it was said - "He was dwelling at Verañjā at the root of the Naḷeru's Pucimanda tree."

Herein, one might ask: if the Blessed One is dwelling at Verañjā, then "at the root of the Naḷeru's Pucimanda tree" should not be stated; if he is dwelling there, then "at Verañjā" should not be stated, for it is not possible to dwell in both places at the very same time, neither before nor after? But this should not be seen thus; did we not say "this is a locative expression used in the sense of proximity"? Therefore, just as herds of cattle roaming near the Ganges, Yamunā, and so forth are said to be "roaming at the Ganges, roaming at the Yamunā"; so too here, the root of the Naḷeru's Pucimanda tree being in the vicinity of Verañjā, one dwelling there is said to be "dwelling at Verañjā at the root of the Naḷeru's Pucimanda tree." For the mention of Verañjā is for the purpose of indicating the alms-resort village. The mention of the root of the Naḷeru's Pucimanda tree is for the purpose of indicating a dwelling place suitable for one gone forth.

Therein, by mentioning Verañjā, the Venerable Elder Upāli shows the Blessed One's assistance to householders; by mentioning the root of the Naḷeru's Pucimanda tree, his assistance to those gone forth. Likewise, by the former, through the acceptance of requisites, the avoidance of the practice of self-mortification; by the latter, through the abandoning of sense-object desires, the showing of the means for avoiding the practice of devotion to sensual pleasure. By the former, devotion to teaching the Dhamma; by the latter, inclination towards seclusion. By the former, approaching through compassion; by the latter, withdrawing through wisdom. By the former, the inclination towards accomplishing the welfare and happiness of beings; by the latter, non-attachment in bringing about the welfare and happiness of others. By the former, comfortable dwelling on account of not abandoning righteous happiness; by the latter, on account of devotion to states beyond the ordinary human condition. By the former, being of much benefit to humans; by the latter, to deities. By the former, the state of having been nurtured in the world of one born in the world; by the latter, non-attachment to the world. By the former, from the statement "One person, monks, arising in the world, arises for the welfare of the many, for the happiness of the many, out of compassion for the world, for the good, welfare, and happiness of gods and humans. Which one person? The Truth-finder, the Worthy One, the Perfectly Enlightened One" - the accomplishment of the purpose for which the Blessed One arose; by the latter, a dwelling befitting the place where he arose. For the Blessed One was born in a forest - first in the Lumbinī grove, second at the seat of enlightenment - through both worldly and supramundane birth, he was born in a forest indeed; therefore it shows his dwelling in a forest indeed. By this method and others, the interpretation of meaning herein should be understood.

Regarding "together with a large Community of monks," herein "large" means large by greatness of qualities as well; and large by greatness of number. For that Community of monks was great in qualities too, since the last among them was a stream-enterer; and great in number, being five hundred in count. A Community of monks means a community consisting of monks; the meaning is: a group of ascetics united by the bond of unity in view and virtue. "Together" means as one. "About five hundred monks" - "five is the measure of these" thus "about five". "Measure" is said

to mean quantity. Therefore, just as when it is said "one who knows moderation in food," the meaning is: one who knows the measure in food, who knows the quantity; so too here, the meaning should be understood thus: five is the measure, the quantity, of those hundreds of monks. Hundreds of monks are "hundreds of monks"; with those about five hundred monks. By this, what was stated - "together with a large Community of monks" - herein the greatness in number of that large Community of monks has been shown. But further on, by the statement "For the Community of monks, Sāriputta, is without blemish, without affliction, free from corruption, pure, established in the essence. For, Sāriputta, among these five hundred monks, the last one is a stream-enterer" - the greatness in qualities will become evident.

"The brahmin Verañja heard": "heard" means he listened, perceived; he understood by following the sound of speech that had arrived at the ear-door. "Kho" is a particle used in the sense of mere sentence-completion or in the sense of emphasis. Therein, in the sense of emphasis, the meaning to be understood is: he heard indeed; there was no obstacle to his hearing. With the sentence-completion sense, however, it is merely for the smoothness of the phrasing. Born in Verañjā, living in Verañjā, or Verañjā being his dwelling - thus "Verañja." But by the name given by his mother and father, he is called "Udaya." One who recites the sacred texts (brahmaṃ aṇaṭi) is a brahmin; the meaning is one who studies the sacred hymns. This indeed is the etymological expression for brahmins by birth. The Noble Ones, however, are called "brahmins" because they have warded off evil.

Now, making known the matter that the brahmin Verañja heard, he said beginning with "the ascetic, indeed, my dear, Gotama" etc. Therein, he should be understood as "ascetic" because of having calmed evil. For this was said - "One who has warded off evil is a brahmin; because of having stilled evil, one is called an ascetic." And the Blessed One has stilled evil through the unsurpassed Noble Path; therefore this name, namely "ascetic," is one acquired through qualities as they truly are. "Khalu" is an indeclinable particle in the sense of oral tradition. "Bho" is merely a form of address originating from the birth of those of the brahmin caste. For this too was said -

"One who uses 'bho' is so known by name, if he is one with attachments." "Gotama" designates the Blessed One by clan; therefore in "the ascetic, indeed, my dear, Gotama," the meaning should be understood thus: the ascetic, my dear, is of the Gotama clan. "A Sakyan son" - this, however, is an illustration of the Blessed One's noble clan. "Gone forth from the Sakyan clan" is a declaration of his having gone forth through faith; not overcome by any decline, with that clan still undiminished, he abandoned that clan and went forth through faith - this is what is meant. Beyond that, the meaning has already been stated. "That" is an accusative expression used in the sense of the itthambhūta predication; the meaning is "of that Master Gotama." "Kalyāṇa" means endowed with excellent qualities; it means "supreme" - this is what is said. "Kittisadda" means fame itself, or a sound of praise.

In "thus indeed is the Blessed One" etc., the syntactical connection is as follows: That Blessed One is thus indeed the Worthy One, thus indeed the Perfectly Enlightened One, etc. thus indeed the Blessed One - for this reason and for that reason - this is what is meant.

Now, for the purpose of skill in the method of the Suttas among those who bear the Vinaya in mind, and for the purpose of gladdening the mind through a talk on the Teaching connected with the qualities of the Buddha at the beginning of the Vinaya commentary, I shall give a detailed explanation of these terms. Therefore, regarding what was said: "That Blessed One is thus indeed a Worthy One" etc.; therein, because of being far removed, because of having destroyed the enemies and the spokes, because of being worthy of requisites and the like, and because of the absence of secrecy in doing evil - by these reasons first, that Blessed One should be understood as "Worthy One." For he stands far, very far away from all defilements; because of having destroyed the defilements together with their residual tendencies through the Path - thus because of being far removed, he is a Worthy One. And those enemy-defilements were destroyed by him through the Path - thus because of having destroyed the enemies, he is also a Worthy One. And this wheel of saṃsāra, which has a hub made of ignorance and craving for existence, spokes consisting of merit and other activities, a rim of ageing and death, pierced through with an axle made of the arising of taints, yoked to the chariot of the three realms of existence, and rolling on since beginningless time - its spokes were all destroyed by him at the seat of enlightenment, having established himself on the ground of virtue with the feet of energy, and having grasped with the hand of faith the axe of knowledge that destroys kamma; thus because of having destroyed the spokes, he is also a Worthy One.

Alternatively, the wheel of saṃsāra is called the round of saṃsāra without discoverable beginning. And ignorance is its hub, because it is the root; ageing-and-death is the rim, because it is the conclusion; the remaining ten states are the spokes, because they have ignorance as root and ageing-and-death as their limit. Therein, ignorance is not-knowing regarding suffering and so on. And ignorance in the sense-sphere existence is a condition for volitional activities in the sense-sphere existence. Ignorance in the fine-material existence is a condition for volitional activities in the fine-material existence. Ignorance in the immaterial existence is a condition for volitional activities in the immaterial existence. Volitional activities in the sense-sphere existence are conditions for relinking consciousness in the sense-sphere existence. This same method applies to the others. Relinking consciousness in the sense-sphere existence is a condition for mentality-materiality in the sense-sphere existence, likewise in the fine-material existence. In the immaterial existence it is a condition for name only. Mentality-materiality in the sense-sphere existence is a condition for the six sense bases in the sense-sphere existence. Mentality-materiality in the fine-material existence is a condition for three sense bases in the fine-material existence. Name in the immaterial existence is a condition for one sense base in the immaterial existence. The six sense bases in the sense-sphere existence are a condition for sixfold contact in the sense-sphere existence. Three sense bases in the fine-material existence are conditions for three kinds of contact in the fine-material existence; one sense base in the immaterial existence is a condition for one kind of contact in the immaterial existence. Six kinds of contact in the sense-sphere existence are conditions for six kinds of feeling in the sense-sphere existence. Three in the fine-material existence are conditions for three kinds therein; one in the immaterial existence is a condition for one kind of feeling therein. Six kinds of feeling in the sense-sphere existence are conditions for six groups of craving in the sense-sphere existence. Three in the fine-material existence are conditions for three kinds

therein; one feeling in the immaterial existence is a condition for one group of craving in the immaterial existence. In each case, that particular craving is a condition for that particular clinging; clinging and so on are conditions for existence and so on.

How? Here a certain person, thinking "I shall enjoy sensual pleasures," through the condition of clinging to sensual pleasures, engages in bodily misconduct, engages in verbal and mental misconduct; through the fulfilment of misconduct, he is reborn in a state of misery. Therein, the kamma that is the cause of his rebirth is kamma-existence, the aggregates produced by kamma are rebirth-existence, the arising of the aggregates is birth, their maturing is ageing, their breaking up is death.

Another, thinking "I shall experience heavenly prosperity," likewise engages in good conduct; through the fulfilment of good conduct, he is reborn in heaven. Therein, the kamma that is the cause of his rebirth is kamma-existence - the same method applies.

Another person, thinking "I shall experience the splendour of the Brahma world," develops friendliness based on the condition of clinging to sensual pleasures, develops compassion... altruistic joy... develops equanimity, and through the fulfilment of development is reborn in the Brahma world. Therein, the kamma that is the cause of his rebirth is kamma-existence - the same method applies here.

Another person, thinking "I shall experience the splendour of the formless realm," likewise develops the attainments of the base of infinite space and so forth, and through the fulfilment of development is reborn there. Therein, the kamma that is the cause of his rebirth is kamma-existence, the aggregates produced by kamma are rebirth-existence, the arising of the aggregates is birth, their maturing is ageing, their breaking up is death. This same method applies also in the analyses rooted in the remaining kinds of clinging.

Thus, "this ignorance is the cause, activities are arisen from a cause, both of these are arisen from a cause" - the wisdom in the discernment of conditions is the knowledge of the stability of the Dhamma; regarding the past period too, regarding the future period too; "ignorance is the cause, volitional activities are arisen from a cause, both of these are arisen from a cause" - the wisdom in the discernment of conditions is the knowledge of the stability of the Dhamma. By this method all the terms should be elaborated. Therein, ignorance and volitional activities are one summary, consciousness, mentality-materiality, the six sense bases, contact, and feeling are one, craving, clinging, and existence are one, birth, ageing-and-death are one. Here the first summary is the past period, the two middle ones are the present, birth and ageing-and-death are the future. Here, by the inclusion of ignorance and volitional activities, craving, clinging, and existence are also included - thus these five dhammas are the kamma-round in the past; the five dhammas beginning with consciousness are the result-round in the present. By the inclusion of craving, clinging, and existence, ignorance and volitional activities are also included - thus these five dhammas are the kamma-round in the present; since consciousness and the rest are indicated by the designation of birth, ageing-and-death, these five dhammas are the result-round in the future. They are twenty-fold in terms of their aspects. Here between volitional activities and consciousness there is one junction, between feeling and craving there is one, between existence and birth there is one.

Thus the Blessed One knows, sees, directly knows, and penetrates in every way this dependent origination with its four summaries, three periods, twenty aspects, and three junctions. That is knowledge in the meaning of knowing, wisdom in the meaning of understanding. Therefore it is said - "the wisdom in the discernment of conditions is the knowledge of the stability of the Dhamma." By this knowledge of the stability of the Dhamma, the Blessed One, having known those dhammas as they really are, growing weary of them, becoming dispassionate, being liberated, destroyed, demolished, and shattered the spokes of this wheel of saṃsāra as described. Thus too, because of the destruction of the spokes, he is the Worthy One.

And because of being the supreme recipient of offerings, he is worthy of the requisites of robes and so forth, and of special veneration; and for that very reason, when the Truth-finder has arisen, whatever powerful gods and humans there are, they do not make offerings elsewhere. For thus Brahmā Sahampati venerated the Truth-finder with a jewelled garland the size of Sineru, and according to their ability, other gods and humans too, such as King Bimbisāra and the King of Kosala. And even after the Blessed One's final passing away, having spent ninety-six koṭis of wealth, King Asoka the Great established eighty-four thousand monasteries throughout the whole of Jambudīpa. What need then to speak of other special offerings! Thus, because of being worthy of requisites and the rest too, he is the Worthy One. And just as in the world some fools who fancy themselves wise commit evil in secret out of fear of ill-repute; he never does so - thus because of the absence of secrecy in the doing of evil too, he is the Worthy One. And here there is this verse -

"Because of being far from, and because of having destroyed the enemies that are mental defilements, that sage;
With the spokes of the wheel of the round of rebirths destroyed, and worthy of requisites and so on;
He does not do evil deeds in secret; therefore he is called the Worthy One."

Because of having awakened to all phenomena rightly and by himself, he is the Perfectly Enlightened One. For thus he has awakened to all phenomena rightly and by himself: he has awakened to phenomena that should be directly known as things to be directly known, to phenomena that should be fully understood as things to be fully understood, to phenomena that should be abandoned as things to be abandoned, to phenomena that should be realised as things to be realised, to phenomena that should be developed as things to be developed. And for that very reason he said:

"What should be directly known has been directly known, what should be developed has been developed;
What should be abandoned has been abandoned by me, therefore I am the Buddha, brahmins."

Furthermore, the eye is the truth of suffering; the prior craving that gives rise to it, being its root cause, is the truth of the origin; the non-occurrence of both is the truth of cessation; the practice that is the understanding of cessation is the truth of the path - thus, even by the extraction of each single item, he has awakened to all phenomena rightly and by himself. The same method applies to the ear, nose, tongue, body, and mind as well. And by this very method, the six sense bases beginning with visible form, the six classes of consciousness beginning with eye-

consciousness, the six contacts beginning with eye-contact, the six feelings beginning with feeling born of eye-contact, the six perceptions beginning with perception of visible form, the six volitions beginning with volition regarding visible form, the six classes of craving beginning with craving for visible form, the six applied thoughts beginning with applied thought regarding visible form, the six sustained thoughts beginning with sustained thought regarding visible form, the five aggregates beginning with the aggregate of matter, the ten kasiṇas, the ten recollections, the ten perceptions by way of the perception of the bloated and so on, the thirty-two aspects beginning with head hairs, the twelve sense bases, the eighteen elements, the nine existences beginning with sensual existence, the four meditative absorptions beginning with the first, the four boundless states beginning with the development of friendliness, the four immaterial attainments, in reverse order ageing and death and so on, in forward order ignorance and so on - the factors of dependent origination should also be connected.

Herein this is the single-term connection - "Ageing-and-death is the truth of suffering, birth is the truth of the origin, the escape from both is the truth of cessation, the practice that is the understanding of cessation is the truth of the path." Thus, by the extraction of each single item, he has awakened to, comprehended, and penetrated all phenomena rightly and by himself. Therefore it was said - Because of having awakened to all phenomena rightly and by himself, he is the Perfectly Enlightened One.

Because of being accomplished in true knowledge and conduct, he is accomplished in true knowledge and conduct. Therein, "true knowledge" refers to either the three knowledges or the eight knowledges. The three knowledges should be understood in the manner stated in the Bhayabherava Sutta, and the eight knowledges in the Ambaṭṭha Sutta. For therein, together with insight knowledge and mind-made supernormal power, having included the six direct knowledges, the eight true knowledges are stated. "Conduct" means restraint by virtue, guarding of the sense doors, moderation in eating, devotion to wakefulness, the seven good qualities, and the four fine-material meditative absorptions - these fifteen qualities should be understood. For these very fifteen qualities are called "conduct" because by means of them the noble disciple walks, goes towards the deathless quarter. As he said - "Here, Mahānāma, a noble disciple is virtuous" - and so on in detail. The Blessed One is endowed with these true knowledges and this conduct, therefore he is called accomplished in true knowledge and conduct. Therein, the accomplishment in true knowledge stands having fulfilled the Blessed One's omniscience, and the accomplishment in conduct his great compassion. He, through omniscience, having known the benefit and harm of all beings, through great compassion, having avoided what is harmful, urges them towards what is beneficial, as befits one accomplished in true knowledge and conduct. Therefore his disciples are well practised, not badly practised; for the disciples of those deficient in true knowledge and conduct are like self-tormentors and the like.

Because of his going being beautiful, because of having gone to a beautiful place, because of having gone rightly, and because of having spoken rightly - he is the Fortunate One. For even going is called "gone," and that of the Blessed One is beautiful, pure, and blameless. But what is that? The noble path. For by that conduct

he has gone to the secure direction without clinging - thus because of beautiful conduct he is the Fortunate One. And he has gone to a beautiful place, the deathless Nibbāna - therefore, because of having gone to a beautiful place too, he is the Fortunate One. And he has gone rightly, not returning again to the mental defilements abandoned by each respective path. And this was said - "The defilements abandoned by the path of stream-entry - he does not go back to those defilements, does not return, does not come back - therefore he is the Fortunate One. Etc. Whatever mental defilements have been abandoned by the path of arahantship, he does not come again to those mental defilements, does not fall back, does not return - thus he is the Fortunate One." Or he has come rightly, from the foot of Dīpaṅkara onwards up to the seat of enlightenment, through the right practice filled with the thirty perfections, bringing about only the welfare and happiness of the entire world, and not approaching these extremes of eternalism, annihilationism, sensual indulgence, and self-mortification - because of having come rightly too, he is the Fortunate One. And he speaks rightly, speaking only fitting words in fitting places - because of having spoken rightly too, he is the Fortunate One.

Herein this is the supporting discourse - "Whatever speech the Truth-finder knows to be untrue, incorrect, and not connected with benefit, and that is also displeasing and disagreeable to others, the Truth-finder does not speak that speech. Whatever speech too the Truth-finder knows to be factual, true, but not connected with benefit, and that is unpleasant and disagreeable to others, that speech too the Truth-finder does not speak. But whatever speech the Truth-finder knows to be factual, true, connected with benefit, and that is unpleasant and disagreeable to others, there the Truth-finder knows the proper time for the explanation of that speech. Whatever speech the Truth-finder knows to be untrue, incorrect, and not connected with benefit, and that is also pleasing and agreeable to others, the Truth-finder does not speak that speech. Whatever speech too the Truth-finder knows to be factual, true, but not connected with benefit, and that is pleasant and agreeable to others, that speech too the Truth-finder does not speak. But whatever speech the Truth-finder knows to be factual, true, connected with benefit, and that is pleasant and agreeable to others, there the Truth-finder knows the proper time for the explanation of that speech." Thus because of having spoken rightly too he should be understood as the Fortunate One.

Because of having known the world in every way, he is the knower of the world. For that Blessed One knew, understood, and penetrated the world in every way - by intrinsic nature, by origin, by cessation, and by the means of cessation. As he said - "Where, friend, there is no being born, no growing old, no dying, no passing away, no being reborn - I do not say that the end of the world could be known, seen, or reached by travelling; yet, friend, I do not say that without reaching the end of the world there is a making an end of suffering. Rather, friend, it is in this very fathom-long body with its perception and mind that I declare the world, the origin of the world, the cessation of the world, and the practice leading to the cessation of the world.

"By travelling the end of the world can never be reached;
And without reaching the end of the world, there is no release from suffering.

"Therefore, indeed, the wise one, the knower of the world,
Gone to the end of the world, the holy life fulfilled;
Having known the end of the world, being at peace,
Does not long for this world or the next."

Moreover, there are three worlds - the world of activities, the world of beings, and the spatial world; therein, "One world - all beings subsist on nutriment" - in the passage where this occurs, the world of activities should be understood. In the passage where it says "the world is eternal" or "the world is non-eternal," the world of beings.

"As far as the moon and sun revolve, shining and illuminating the directions;
Over a thousandfold world, there your authority extends."

In the passage where this occurs, the spatial world; that too the Blessed One knew in every way. For thus indeed - "One world - all beings are sustained by nutriment. Two worlds - mentality and materiality. Three worlds - the three feelings. Four worlds - the four nutriments. Five worlds - the five aggregates of clinging. Six worlds - the six internal sense bases. Seven worlds - the seven stations of consciousness. Eight worlds - the eight worldly adversities. Nine worlds - the nine abodes of beings. Ten worlds - the ten sense bases. Twelve worlds - the twelve sense bases. Eighteen worlds - eighteen elements." This world of activities too was known in every way.

Because he knows the disposition of all beings, knows their underlying tendencies, knows their character, knows their inclination, knows beings with little dust, with much dust, with keen faculties, with dull faculties, of good conduct, of bad conduct, easy to instruct, difficult to instruct, capable, incapable - therefore the world of beings is also fully known to him in every way. And just as the world of beings, so too the spatial world. For one world-system is twelve hundred thousand, three thousand, four hundred and fifty leagues in length and breadth. In circumference -

All in all, thirty-six hundred thousand in circumference;
And ten thousand, and three and a half hundred.

Therein -

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

The connecting link of that very -

Four hundred thousand and eight myriads;
This much in thickness is the water established upon wind.

The support of that too -

Nine hundred thousand, the wind risen into the sky;
And sixty thousand - this is the structure of the world.

And in what is thus structured, in yojanas -

Eighty-four thousand, plunged into the great ocean;

Risen up just as much, the supreme Mount Sineru.

From that, by successive halves, in measure, in succession;
Plunged and risen, divine, variegated with various jewels.

Yugandhara, Īsadhara, Karavīka, Sudassana;
Nemindhara, Vinataka, Assakaṇṇa - lofty mountains.

These seven great rocks, all around Sineru;
The residences of the great kings, frequented by gods and demons.

Five hundred yojanas high, the Himalaya mountain;
Three thousand leagues in length and breadth;
Adorned with eighty-four thousand peaks.

Fifteen leagues the trunk circumference, called a tree;
Fifty leagues the trunk and branch span all around.

A hundred yojanas wide and risen up just as much;
The rose-apple tree, by whose power Jambudīpa is made known.

Eighty-two thousand, submerged in the great ocean;
Risen up just as much, the world-circle rock wall;
Having encircled all that, it stands as the world-element.

Therein, the disc of the moon is forty-nine leagues, the disc of the sun is fifty leagues, the abode of the Tāvatiṃsa gods is ten thousand leagues; likewise the abode of the asuras, the Avīci great hell, and Jambudīpa. Aparagoyāna is seven thousand leagues; likewise Pubbavideha. Uttarakuru is eight thousand leagues, and here each great continent is surrounded by five hundred small islands; all of that is one world-sphere, one world-system, and in the intervals between them are the inter-world hells. Thus the Blessed One knew, understood, and penetrated the infinite world-spheres and infinite world-systems with his infinite Buddha-knowledge. Thus the world of space was also known to him in every way. Thus also, because of having known the world in every way, he is the knower of the world.

Because there is no one superior to him in qualities, there is none higher than him - thus he is unsurpassed. For he surpasses the entire world even by his quality of virtue, by concentration, etc. wisdom... by liberation... and even by the quality of the knowledge and vision of liberation; even by the quality of virtue he is without equal, equal to those without equal, without counterpart, without comparison, without parallel, etc. even by the quality of the knowledge and vision of liberation. As he said - "I do not see, monks, in the world with its gods, with its Māras, etc. with its gods and humans, anyone more accomplished in morality than myself" - in detail.

Thus the Aggappasāda Sutta and other discourses, and verses beginning with "There is no teacher of mine," should be elaborated.

He drives persons to be tamed - thus the trainer of persons to be tamed; he tames, he trains - this is what is said. Therein, "persons to be tamed" means those untamed who are fit to be tamed - animal persons, human persons, and non-human persons.

For thus by the Blessed One even animal-persons such as Apalāla the nāga king, Cūḷodara, Mahodara, Aggisikha, Dhūmasikha, and the elephant Dhanapālaka were tamed, rendered harmless, and established in the refuges and the precepts. Human-persons too, such as Saccaka the son of the Nigaṇṭhas, the young brahmin Ambaṭṭha, Pokkharasāti, Soṇadaṇḍa, Kūṭadanta, and others. Non-human-persons too, such as the yakkhas Ālavaka, Sūciloma, and Kharaloma, Sakka the king of the gods, and others, were tamed and disciplined by various skilful means of training. "I, Kesi, train a person to be tamed gently, I train roughly, and I train both gently and roughly" - this sutta should be elaborated here. Or alternatively, by teaching those of purified virtue the first meditative absorption and so forth, and by teaching stream-enterers and others the practice of the higher path, he tames even those already tamed.

Or alternatively, "the unsurpassed trainer of persons to be tamed" is just one single term of meaning. For the Blessed One so drives persons to be tamed that, seated in a single cross-legged posture, they run unhindered through the eight directions. Therefore he is called "the unsurpassed trainer of persons to be tamed." "When an elephant-tamer, monks, drives a tamed elephant, it runs in only one direction" - this sutta should be elaborated here.

He instructs as is fitting through benefits pertaining to the present life, the future life, and the highest good - thus the Teacher. Furthermore, he is the Teacher because he is like a caravan leader; the Blessed One is a caravan leader. "Just as a caravan leader leads the caravan across the wilderness, leads it across a wilderness infested with robbers, leads it across a wilderness infested with wild beasts, leads it across a wilderness of famine, leads it across a waterless wilderness, leads them over, leads them out, leads them through, and brings them to a place of safety; so too the Blessed One, the Teacher, the caravan leader, leads beings across the wilderness, leads them across the wilderness of birth, etc." - the meaning here should be understood according to this method of exposition.

"Of gods and humans" - this is said by way of distinguishing the most eminent, and by way of distinguishing those capable of attainment. However, the Blessed One is indeed the Teacher even of those born in the animal realm, through giving them instruction. For they too, having attained the supporting condition through hearing the Dhamma of the Blessed One, by that very supporting condition become partakers of the path and fruit in the second or third existence. The frog deity and others are examples of this here. It is said that when the Blessed One was teaching the Dhamma to the inhabitants of the city of Campā on the bank of the Gaggarā lotus pond, a frog took hold of a sign in the Blessed One's voice. A cowherd boy, standing there leaning on his stick, pressed it down upon the frog's head. That frog, having died right there and then, was reborn in a golden mansion twelve leagues in extent in the Tāvātimsa heaven. And there, as if awakened from sleep, seeing himself surrounded by a company of celestial nymphs, he thought: "Oh, I too have been reborn here! What deed did I do?" Reflecting thus, he saw nothing else except the taking of a sign in the Blessed One's voice. He came immediately together with his mansion and paid homage with his head at the Blessed One's feet. The Blessed One, though already knowing, asked:

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

"I was formerly a frog, living in water, a water-dweller;
While I was listening to your Dhamma, a cowherd boy killed me."

The Blessed One taught him the Dhamma. At the conclusion of the teaching, there was the full realisation of the teaching by eighty-four thousand living beings. The young deity too, having been established in the fruit of stream-entry, smiled and departed.

Moreover, because whatever there is that is knowable, he has awakened to all of it, he is the Enlightened One by virtue of the knowledge pertaining to final liberation. Or because he himself awakened to the four truths and also awakened other beings to them, therefore, for these and other reasons too, he is the Enlightened One. For the purpose of making this meaning understood, the entire method of exposition in the Niddesa or the method of the Paṭisambhidā beginning with "He is the Enlightened One because he has awakened to the truths; he is the Enlightened One because he awakens the people" should be elaborated.

"Blessed One" - this is a term of reverence for him who is the supreme being distinguished by virtues, worthy of veneration. Therefore the ancients said:

"'Blessed One' is the foremost word, 'Blessed One' is the highest word;
He is venerable, endowed with respect, therefore he is called 'Blessed One.'"

For names are of four kinds - circumstantial, indicative, causal, and spontaneously arisen. "Fortuitously arisen" is said in mundane conventional expression to mean "by mere chance." Therein, "calf, bullock, ox" and so forth is circumstantial. "Staff-bearer, umbrella-bearer, crested one, elephant-keeper" and so forth is indicative. "Possessor of the three knowledges, possessor of the six direct knowledges" and so forth is causal. "Sirivaḍḍhaka, Dhanavaḍḍhaka" and so forth, which occurs without regard to the meaning of the word, is spontaneously arisen. But this name "Blessed One" is causal; it was not made by Mahāmāyā, nor by King Suddhodana, nor by the eighty thousand kinsmen, nor by the distinguished deities such as Sakka, Santusita, and others. For this was said by the General of the Teaching - "'Blessed One' - this name was not made by the mother, etc. This is a designation realised at the liberation of the Buddhas, the Blessed Ones, at the foot of the Bodhi tree, together with the attainment of omniscient knowledge, that is, 'Blessed One.'"

And since this name is caused by those qualities, for the purpose of making those qualities known, they recite this verse -

"He who has portions, who resorted to, who shares, who has analysed, thus;
He has destroyed - thus venerable - thus fortunate;
By many methods, one whose self is well-developed;
He who has gone to the end of existence is called 'Blessed One.'"

And here the meaning of each of those terms should be understood in the very manner stated in the Niddesa.

But this is another method -

"He is fortunate, he has destroyed, he is endowed, he has distributed the portions;

He has been devoted, he has renounced going in existences, therefore he is the Blessed One."

Therein, taking the grammatical principle of letter addition and letter transposition, or taking the principle of inclusion in the class of words such as "pisodara" and the like according to the method of word-formation, since there exists in him the fortune that has reached the perfection of giving, virtue, and so forth, which produces worldly and supramundane happiness, therefore where one should say "bhāgyavā," it should be known that "bhagavā" is said. And since he shattered greed, hatred, delusion, wrong attention, shamelessness and fearlessness of wrongdoing, anger and resentment, contempt and rivalry, envy and miserliness, deceit and fraud, obstinacy and impetuosity, conceit and overweening conceit, intoxication and heedlessness, craving and ignorance, the three unwholesome roots, misconduct, defilements, stains, the crooked, perceptions, thoughts, proliferations, the fourfold perversions, taints, bonds, floods, yokes, wrong courses, arising of craving, clinging, the five mental barrennesses, the five mental bondages, hindrances, delighting, the six roots of disputes, groups of craving, the seven underlying tendencies, the eightfold wrongness, the ninefold rooted in craving, the tenfold unwholesome courses of action, views, the hundred and eight varieties of craving proliferation, all distress, burning, and the hundreds of thousands of defilements - or in brief, he shattered the five Māras: defilements, activities, aggregates, death, and the divine son - therefore, where one should say "bhaggavā" because of the shattering of these dangers, "bhagavā" is said. And here it is said -

"With lust destroyed, with hate destroyed, with delusion destroyed, without mental corruptions;

His evil mental states are destroyed, therefore he is called 'Blessed One.'"

And through his state of being endowed with fortune, the accomplishment of his form-body is indicated for him who bears the marks born of hundreds of meritorious deeds; through his state of having shattered faults, the accomplishment of his Dhamma-body. Likewise, the esteem of worldly examiners, the approachability by householders and renunciants, the ability to remove bodily and mental suffering of those who have approached, helpfulness through material gifts and gifts of Dhamma, and the capability of connecting beings with worldly and supramundane happiness are indicated.

And since in the world the word "bhaga" applies to six things - sovereignty, dhamma, fame, glory, desire, and endeavour - and there exists in him supreme sovereignty over his own mind, or the worldly-acknowledged powers such as the power of minuteness, lightness, and so forth, complete in every respect; likewise the supramundane Dhamma; fame pervading the three worlds, attained through qualities as they truly are, exceedingly pure; glory of all limbs and minor limbs, complete in every respect, capable of producing serene confidence in the eyes of people engaged in viewing his form-body; whatever was wished and aspired to by him, whether for his own welfare or the welfare of others, all of that was accomplished exactly so - the desire that is reckoned as fulfilment therein; and the endeavour reckoned as right

effort, which is the cause of attaining the state of being revered by the whole world, exists in him; therefore, because he is endowed with these portions, "portions exist in him" - in this sense he is called "Blessed One."

And since he has analysed all phenomena by divisions such as wholesome and the like, or wholesome and other phenomena by aggregates, sense bases, elements, truths, faculties, dependent origination, and so forth, or the noble truth of suffering in the sense of affliction, being conditioned, burning, and change; the origin in the sense of accumulation, source, conjunction, and impediment; cessation in the sense of escape, seclusion, the unconditioned, and the deathless; the path in the sense of leading out, cause, seeing, and predominance - he is one who has analysed, having divided, opened up, and taught - this is what is meant. Therefore, where one should say "vibhattavā," "bhagavā" is said.

And because he frequented, practised, and cultivated extensively the divine, sublime, and noble abidings, the bodily, mental, and substrate seclusions, the void, signless, and desireless liberations, and other superhuman states both mundane and supramundane, therefore where one should say "bhattavā" (one who has frequented), he is called "bhagavā."

And because in the three realms of existence, the wandering designated as craving has been vomited by him, therefore where one should say "bhavesu vantagamano" (one who has vomited the wandering in existences), taking the syllable "bha" from the word "bhava," the syllable "ga" from the word "gamana," and the syllable "vā" lengthened from the word "vanta," he is called "bhagavā." Just as in common usage, where one should say "mekhalā khassa mālā" (garland of the waist region), one says "mekhalā" (girdle).

"He this world" means he, the Blessed One, this world. He points out what is now to be spoken. "With its gods" means together with the gods, with its gods; likewise, together with Māra, with its Māras; together with Brahmā, with its Brahmās; together with ascetics and brahmins, with its ascetics and brahmins; because they are born, they are a generation; that generation; together with gods and humans, with its gods and humans. Therein, by the expression "with its gods," the inclusion of the five sense-sphere heavenly realms should be understood; by the expression "with its Māras," the inclusion of the sixth sense-sphere heavenly realm; by the expression "with its Brahmās," the inclusion of the Brahmā-world beings beginning with the Brahmakāyika gods; by the expression "with its ascetics and brahmins," the inclusion of ascetics and brahmins who are adversaries and opponents of the Dispensation, as well as the inclusion of ascetics and brahmins who have stilled evil and warded off evil; by the expression "generation," the inclusion of the world of beings; by the expression "with its gods and humans," the inclusion of conventional gods and the remaining humans. Thus here it should be understood that by three terms, the world of space, and by two, by way of generation, the world of beings is included.

Another method - By the inclusion of "with its gods," the formless heavenly world is included; by the inclusion of "with its Māras," the six sense-sphere heavenly worlds; by the inclusion of "with its Brahmās," the form-realm Brahmā world; by the inclusion of "with its ascetics and brahmins and so forth," the human world together with conventional gods by way of the four assemblies, or the remaining world of all beings.

Furthermore, here by the expression "with its gods," establishing the state of having been realised with respect to the entire world by way of the highest distinction, the good reputation of that Blessed One has arisen. Then for those who might think - "Māra is of great power, the sovereign lord of the six sense-sphere heavens, the one who wields control; has he too been realised by him?" Dispelling their doubt, it has arisen as "with its Māras." And for those who might think - "Brahmā is of great power; with one finger he pervades a thousand world-systems with light, with two etc. with ten fingers he pervades ten thousand world-systems with light, and he experiences the unsurpassed bliss of meditative absorption attainment; has he too been realised?" Dispelling their doubt, it has arisen as "with its Brahmās." Then for those who might think - "The many ascetics and brahmins are adversaries of the Dispensation; have they too been realised?" Dispelling their doubt, it has arisen as "with its ascetics and brahmins, the generation." Having thus made known the state of having been realised with respect to the most eminent among the eminent, then, taking the conventional gods and the remaining humans, making known the state of having been realised with respect to the remaining world of beings by way of the highest distinction, it has arisen as "with its gods and humans." This is the sequence of connection here.

In the phrase "having realised by direct knowledge himself, he proclaims," here "himself" means on his own, having become one who is not led by another; "by direct knowledge" means through direct knowledge, meaning having known with superior knowledge. "Having realised" means having made evident; by this, the rejecting of inference and so on is made. "Proclaims" means awakens, informs, makes known. "He expounds the Teaching, good in the beginning, etc. good in the end" - that Blessed One, dependent on compassion for beings, even having relinquished the unsurpassed happiness of seclusion, expounds the Teaching. And whether teaching little or much, he teaches in the manner of good in the beginning and so on only.

How? For even a single verse, because of the all-round excellence of the Teaching, is good in the beginning through its first line, good in the middle through its second and third lines, and good in the end through its last line. A discourse with a single theme is good in the beginning by the introduction, good in the end by the conclusion, and good in the middle by the remainder. A discourse with multiple themes is good in the beginning by the first theme, good in the end by the last, and good in the middle by the remaining ones. The entire teaching of the Dispensation also is good in the beginning by morality, which is its own essential purpose, good in the middle by serenity, insight, path, and fruition, and good in the end by Nibbāna. Or good in the beginning by morality and concentration, good in the middle by insight and the paths, and good in the end by fruition and Nibbāna. Or good in the beginning by the Buddha being well awakened, good in the middle by the Teaching being good Teaching, and good in the end by the Community being well practising. Or good in the beginning by the full enlightenment to be attained by one who, having heard it, practises towards the truth, good in the middle by individual enlightenment, and good in the end by the enlightenment of a disciple. And when being heard, it brings only what is good even through hearing, because of the suppression of the hindrances - thus it is good in the beginning; when being practised, it brings only what is good even through practice, because of bringing the happiness of calm and insight - thus it is good in the middle; and when one has thus practised and the fruit of practice is completed, it brings only

what is good even through the fruit of practice, because of bringing the state of imperturbability - thus it is good in the end. And because of having the Protector as its source, it is good in the beginning by purity of source, good in the middle by purity of meaning, and good in the end by purity of function. Therefore this Blessed One, whether teaching little or much, should be understood as teaching only in the manner of being good in the beginning and so forth.

Regarding "with meaning, with phrasing" and so forth: since in teaching this Dhamma he reveals the holy life of the Dispensation and the holy life of the path, and elucidates them in various ways; and that, as appropriate, is with meaning through the excellence of meaning, and with phrasing through the excellence of phrasing. It is with meaning through the combination of the aspects of meaning - namely, illustration, elucidation, explanation, analysis, making clear, and designation; it is with phrasing through the excellence of syllables, words, phrases, modes, etymology, and exposition. It is with meaning through profundity of meaning and profundity of penetration; it is with phrasing through profundity of the Teaching and profundity of instruction. It is with meaning from the domain of the analytical knowledge of meaning and discernment; with phrasing from the domain of the analytical knowledge of the Teaching and language. It is with meaning because it is to be experienced by the wise and inspires confidence in those who investigate; with phrasing because it is trustworthy and inspires confidence in worldly people. It is with meaning because of its profound intention; with phrasing because of its clear terms. It is complete in its entirety through the completeness of the whole, owing to the absence of anything to be added; it is pure through its faultless nature, owing to the absence of anything to be removed; it is the holy life because it is to be practised by the supreme, the best, and because of their practising it, being encompassed by the three trainings. Therefore "with meaning, with phrasing, etc. he reveals the holy life" - thus it is said.

Furthermore, since teaching with an introduction and with a background, he teaches what is good in the beginning; what is good in the middle through suitability for those to be guided, through the correctness of the meaning, and through being furnished with reasons and illustrations; and what is good in the end through the listeners' gaining of faith and through the conclusion. And thus teaching, he reveals the holy life. And that is with meaning through the manifestation of attainment by way of practice, with phrasing through the manifestation of learning by way of study, complete in its entirety through being endowed with the five aggregates of Dhamma beginning with virtue, pure through being free from corruptions, through proceeding for the purpose of crossing over, and through being free from concern with worldly gains; and it is called "the holy life" because of the practice of the Buddhas, Paccekabuddhas, and disciples of the Buddha, who are supreme in the sense of being the best. Therefore too it is said: "He expounds the Teaching, good in the beginning, etc. he reveals the holy life" - thus it is said.

"Good indeed" means: it is good, beneficial, and conducive to happiness - this is what is meant. "Of such Worthy Ones" means: of those who, being of such a nature as that Master Gotama, have gained the reputation in the world as Worthy Ones through the attainment of qualities as they really are. "The seeing" means: opening one's eyes, which are serene with confidence, and having formed the intention "even the mere seeing would be good," then the brahmin Verañja approached the Blessed One.

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

"Exchanged friendly greetings with the Blessed One" (bhagavatā saddhiṃ sammodi): just as the Blessed One, asking him about his health and so on, had equally arisen joy with him, so too he had equally arisen joy with the Blessed One - like cool water mixed with hot water, they came to oneness. And the talk with which he exchanged greetings, namely "I trust, Master Gotama, that you are well; I trust that you are keeping well, I trust that for Master Gotama and his disciples there is freedom from illness, freedom from affliction, lightness of body, strength, and comfortable living" - and so forth - because it generates that delight which is reckoned as joy and gladness, and because it is fitting to exchange such greetings, it is called "pleasant." Because of the sweetness of both meaning and expression, it is worthy of being continued for a long time, worthy of being carried on without interruption, and because of its nature of being worthy of recollection, it is "memorable"; or it is "pleasant" because of the pleasure in hearing it, and "memorable" because of the pleasure in recollecting it. Likewise, it is "pleasant" because of the purity of expression, and "memorable" because of the purity of meaning. Thus, having concluded, completed, and finished the pleasant and memorable talk in many ways, wishing to ask about the matter for which he had come, he sat down to one side.

"To one side" (ekamantaṃ) is a neuter expression denoting a state, as in such passages as "the moon and sun revolve unevenly." Therefore, the meaning here should be understood thus: he sat down in such a way that one who is seated is seated to one side. Or this is an accusative expression used in the locative sense. "Sat down" (nisīdi) means he took a seat. For wise men, having approached one worthy of respect, sit down to one side through skill in seating. And this one was one of them; therefore he sat down to one side.

But how is one who is seated, seated to one side? By avoiding the six faults of sitting. That is: too far, too near, upwind, on a raised place, too directly in front, and too far behind. For one seated too far away, if he wishes to speak, he must speak in a loud voice. One seated too near causes physical contact. One seated upwind afflicts with bodily odour. One seated on a raised place displays disrespect. One seated too directly in front, if he wishes to look, has to look eye to eye. One seated too far behind, if he wishes to look, must stretch his neck to look. Therefore this one too, having avoided these six faults of sitting, sat down. Therefore it was said - "He sat down to one side."

"Seated to one side, the brahmin Verañja said this to the Blessed One" - here "this" (etaṃ) indicates the matter now to be stated. The letter "da" serves as a word-

connector. "Said" (avoca) means "spoke" (abhāsi). "I have heard this" (sutaṃ metaṃ) means "this has been heard by me" (sutaṃ me etaṃ, etaṃ mayā sutaṃ) - it indicates the matter now to be stated. "Master Gotama" (bho gotama) - he addresses the Blessed One by his clan name.

Now, showing what he had heard -he said beginning with "the ascetic Gotama does not" and so forth. Herein this is the explanation of obscure terms - "Brahmins" means brahmins by birth. "Old" (jiṇṇa) means decrepit, brought to the state of broken teeth and the like through ageing. "Aged" (vuḍḍha) means having reached the limit of growth of their limbs and members. "Elderly" (mahallaka) means endowed with elderliness by birth; it is said to mean "born long ago." "Who have traversed the span of life" (addhagata) means having traversed a long period; the meaning intended is having passed through two or three successions of kings. "Who have reached advanced years" (vayoanuppatta) means having reached the final stage of life; the final stage of life is the last third of a century.

Furthermore - "Old" (jiṇṇa) means ancient; it is said to mean of a lineage continuing for a long time. "Aged" (vuḍḍha) means endowed with growth in virtues such as moral conduct and good behaviour. "Elderly" (mahallaka) means endowed with greatness of wealth, of great riches and great possessions. "Who have traversed the span of life" (addhagata) means one who has entered upon the path, one who conducts himself without transgressing the observances such as vow-practices of brahmins. "Who have reached advanced years" (vayoanuppatta) means having reached the state of seniority by birth, having reached the final stage of life - thus the construction here should be understood.

Now, "pays respect" and so forth should be understood in meaning by connecting them with the negative particle stated in "the ascetic Gotama does not" - "He does not pay homage, nor does he rise from his seat, nor does he invite with a seat thus: 'Let the venerable ones sit here.'" Here the word "or" (vā) is used in the sense of specification, as in "form is permanent or impermanent" and so forth. Having said thus, then seeing the Blessed One not performing paying respect and so on towards himself, he said - "This, Master Gotama, is indeed so." What was heard by me -that is indeed so; what I heard and what I have seen agree and concur, they become one in meaning. "For indeed the Venerable Gotama" etc. "or invite with a seat" - thus, having confirmed what he had heard by what he had seen, censuring, he said - "This, Master Gotama, is not proper" - that non-performance of paying respect and the like is not proper at all.

Then the Blessed One, without resorting to the fault of self-praise and disparagement of others, wishing to dispel that ignorance with a heart cooled by compassion and to show the propriety of his conduct, said - "I do not see anyone, brahmin, etc. even his head would split apart." Therein this is the meaning in brief - "I, brahmin, even looking with the unobstructed eye of omniscient knowledge, do not see that person in this world with its various divisions including gods, to whom I should pay respect or rise up for or invite with a seat. And this is no wonder, that I, having today attained omniscience, do not see a person worthy of such homage. Moreover, even when I, just newly born, walked seven steps facing northward and surveyed the entire ten-thousandfold world system; even then in this world with its various divisions including gods, I did not see that person to whom I should pay respect or rise up for or invite

with a seat. Then even the Great Brahmā, destroyer of the taints, whose lifespan is sixteen thousand aeons, raising his joined palms, joyfully honoured me, saying: 'You are the great person in the world, you are the foremost, the eldest, and the best of the world with its gods; there is none superior to you'; even then I, not seeing anyone superior to myself, uttered the lordly utterance - "I am the foremost in the world, I am the eldest in the world, I am the best in the world." Thus even when I was just newly born there was no person worthy of my respect and so forth; how then, now that I have attained omniscience, should I pay respect to or etc. or invite with a seat? Therefore, brahmin, do not expect such homage from the Truth-finder. For if, brahmin, the Truth-finder were to pay respect or, etc. or invite with a seat, even the head of that person, like a palm fruit whose bond has been loosened by ripening and fallen from its stalk, would, at the end of the night, be severed from his neck and would suddenly fall to the ground."

3. Even when this was said, the brahmin, through lack of wisdom, not perceiving the Truth-finder's seniority in the world, being simply unable to bear that statement, said - "The Venerable Gotama is without taste." This, it is said, was his intention -that which in the world is called "the taste of harmony," namely salutation, rising up, reverential salutation with joined palms, and proper conduct, that does not exist for the Venerable Gotama; therefore the Venerable Gotama is without taste, one born without taste, one whose nature is without taste. Then the Blessed One, for the purpose of generating softness of mind in him, avoiding direct opposition, showing the meaning of his statement in a different way as applying to himself, said beginning with "There is indeed, brahmin, a method."

Therein, "method" means reason; for this word "method" is used in the senses of teaching, turn, and reason. In passages such as "Remember it as 'The Honey-ball Method,'" it is used in the sense of teaching. In such passages as "Whose turn is it today, Ānanda, to exhort the nuns" and so on, it is used in the sense of turn. In passages such as "It would be good, Bhante, if the Blessed One would explain another reason, so that this community of monks might become established through final knowledge," it is used in the sense of reason. Here it is used in the sense of reason. Therefore the meaning here should be understood thus -there is indeed, brahmin, this reason; by which reason a person saying of me "The Venerable Gotama is without taste" would be speaking rightly, would be reckoned as one who speaks the truth. But which was it? Those tastes of forms, brahmin, etc. tastes of tangible objects - these have been abandoned by the Truth-finder. What is meant? Those tastes of forms, sounds, odours, and tangible objects, reckoned as the relishing of sensual pleasure, which arise in worldlings - even those considered eminent - whether by birth or by rebirth, who savour, delight in, and are attached to form-objects and the like, which drag this world along as if bound by the neck, and which are called "tastes of harmony" because they arise through the conjunction of base, object, and so forth - all these have been abandoned by the Truth-finder. Even though he could say "abandoned by me," he teaches the Dhamma without exalting himself through the sense of "mine." Or this is the Blessed One's graceful manner of teaching.

Therein, "abandoned" means departed from the mental continuum, or relinquished. But in this meaning, the genitive case should be seen as used in the instrumental sense. "With their root cut off" means their root, consisting of craving and ignorance,

has been cut off by the weapon of the noble path. Their site has been made like a palm stump - thus "made like a palm stump." For just as when a palm tree has been uprooted together with its roots and only its bare site remains in that place, no further growth of that palm is seen; so, having uprooted the tastes of forms and the like together with their roots by the weapon of the noble path, when only the bare site remains in the mental continuum through their having formerly arisen, all of them are said to be "made like a palm stump." Or, because of their nature of non-growth, they have been made like a palm tree cut at the crown - thus "made like a palm stump." And since, being thus made like a palm stump, they are brought to obliteration, they have been made such that their subsequent existence does not occur; therefore he said - "brought to obliteration." Here the word-analysis is this - "anu-abhāvaṃ katā" becomes "anabhāvaṃ katā." "Anabhāvaṃ gatā" is also a reading, and its meaning is "anu-abhāvaṃ gatā." Therein the word-analysis is "anu-abhāvaṃ gatā" becomes "anabhāvaṃ gatā," just as "anu-acchariyā" becomes "anacchariyā." "Subject to non-arising in the future" means having the intrinsic nature of not arising in the future. For those which have gone to obliteration, how could they arise again? Therefore he said - "gone to obliteration, subject to non-arising in the future."

"This, brahmin, is the method" means: this, brahmin, is the reason by which one speaking rightly would say "the ascetic Gotama is without taste." "But not with reference to what you say" means but what you say with reference to, that method does not apply. But why did the Blessed One say thus? Is it not the case that, when spoken thus, the taste of harmony spoken of by the brahmin is acknowledged as existing in himself? It is said: it is not so. For one who, being capable of producing that taste of harmony, does not produce it - he could be called "without taste" due to its absence. But the Blessed One is simply incapable of doing this, and therefore, making known his incapability of doing it, he said - "but not with reference to what you say." The method with reference to which you call me "one without taste" is indeed not to be spoken of regarding us.

4. Thus the brahmin, being unable to attribute the tastelessness he himself intended, then said "The Venerable Gotama is without enjoyment" and so forth. And in all the methods here, having understood the procedure of construal in the manner already stated, what is spoken with reference to should be understood thus. The brahmin, considering that very act of paying homage to elders and so forth as communal enjoyment in the world, said that the Blessed One is without enjoyment due to the absence of that. But the Blessed One, seeing in himself the absence of that enjoyment through desire and lust that beings have towards forms and so forth, accepts yet another method as well.

5. Furthermore, the brahmin, seeing the non-doing of the customary family conduct such as paying homage to elders in the world that worldly people perform, said of the Blessed One that he is a proponent of the inefficacy of action. The Blessed One, however, since he teaches the non-doing of bodily misconduct and so forth, seeing that doctrine of non-doing as applicable to himself, also accepts another method. Therein, bodily misconduct should be understood as the volition of killing living beings, taking what is not given, and sexual misconduct. Verbal misconduct should be understood as the volition of false speech, divisive speech, harsh speech, and idle

chatter. "Mental misconduct" should be understood as covetousness, anger, and wrong view. Setting aside those mental states, the remaining unwholesome mental states should be understood as "various evil unwholesome mental states."

6. Again, the brahmin, not seeing that same act of paying homage and so forth towards the Blessed One, thinking "On account of this, this tradition of the world, the lineage of the world, is cut off," said of the Blessed One that he is an annihilationist. But the Blessed One, because he teaches the annihilation by the path of non-returning of lust for the five strands of sensual pleasure in the eight consciousness states accompanied by greed, and of hatred arising in the two unwholesome consciousness states. And he teaches the annihilation by the path of arahantship of delusion without remainder, which is the source of all unwholesome states. Setting aside those three, he teaches the annihilation of the remaining evil unwholesome mental states by the four paths as appropriate; therefore, seeing that annihilationist doctrine in himself, he approves of yet another method.

7. Furthermore, the brahmin, thinking "The ascetic Gotama detests, it seems, this act of social courtesy such as paying homage to elders and so forth, therefore he does not do it," addressed the Blessed One as "one who detests." But since the Blessed One detests bodily misconduct and so forth; What is meant? Whatever threefold bodily misconduct there is, whatever fourfold verbal misconduct there is, whatever threefold mental misconduct there is, and whatever attainment, undertaking, or possession of the remaining states that are evil in the sense of being inferior, setting aside those forms of misconduct, and unwholesome in the sense of being born of ignorance - all of that, just as a man of cleanly nature is disgusted by and shrinks from excrement, he detests and is ashamed of; therefore, seeing that quality of detesting in himself, he also approves of another method. Therein, "by bodily misconduct" - the instrumental case should be understood as being used in the sense of the accusative.

8. Again, the brahmin, not seeing that same act of salutation and so forth towards the Blessed One, thinking "This one removes and destroys this act due to the elders of the world, or else because he does not perform this act of proper conduct, therefore this one should be disciplined and restrained," addressed the Blessed One as "one who removes." Herein this is the meaning of the terms - "He removes" thus "removal"; the meaning is "he destroys." "Removal itself is one who removes" (venayika), or "he deserves removal" is "one who removes" (venayika); it means "he deserves restraint." But the Blessed One, because he expounds the Teaching for the removal and calming of lust and so forth, is therefore "one who removes." And this indeed is the meaning of the terms here - "He expounds the Teaching for removal" thus "one who removes." For the secondary derivative formation is varied! He, seeing in himself that quality of being one who removes, accepts yet another method as well.

9. Again, the brahmin, since those who perform acts of proper conduct such as respectful salutation and so forth please and delight the elders, while those who do not perform them distress, harass, and arouse displeasure in them, and the Blessed One does not perform those acts; therefore, thinking "this one distresses the elders," or thinking "this is a wretched person" due to the absence of the conduct of a good person, he addressed the Blessed One as "an austere ascetic." Herein this is the

meaning of the terms - "he distresses" is "distress" (tapo), it is said to mean "he angers, he harasses"; this is the designation for not performing acts of proper conduct. "Austere asceticism exists in him" - thus "an austere ascetic." In the second interpretation of meaning, without analysing the word-forms, in the world a wretched person is called "an austere ascetic" (tapassī). But the Blessed One, since those unwholesome mental states which are called "causing remorse" (tapanīya) because they torment the world have been abandoned by him, and since he has thereby come to the designation "austere ascetic" (tapassī), therefore, seeing that quality of being an austere ascetic in himself, he accepts yet another method. Herein this is the meaning of the terms - "They burn" (tapanti) is "burning" (tapā); this is a designation for unwholesome mental states. For this too was said - "Here one is tormented, after death one is tormented." Likewise, "he cast out, rejected, abandoned, destroyed those torments" - thus "an austere ascetic" (tapassī).

10. Again, the brahmin, imagining that the action of paying respect and so on leads to the achievement of a womb in the heavenly world, to the attainment of conception in the heavenly world, and having seen its absence in the Blessed One, called the Blessed One "one without a womb." Or through the influence of wrath, even showing a fault in the Blessed One's taking of conception in the mother's womb, he spoke thus. Herein this is the meaning of the terms - "Departed from the womb" is "one without a womb"; the intention is: incapable of attaining rebirth in the heavenly world. Or "one without a womb" means one whose womb is inferior; because of being excluded from the celestial womb, one who is destined to obtain an inferior womb in the future; or the intended meaning is that his dwelling in the womb in the mother's womb was inferior. However, since for the Blessed One lying in a womb in the future has departed, he, seeing that state of being without a womb in himself, also accepts another method. And therein, the meaning of the terms "for whom, brahmin, lying in a womb in the future, the production of rebirth, has been abandoned" should be understood thus: Brahmin, for whatever person lying in a womb in the future and the production of rebirth have been abandoned because the cause has been destroyed by the unsurpassed path. And here, by the mention of lying in a womb, the womb-born mode of generation is taken. By the mention of the production of rebirth, the other three as well.

Furthermore, the meaning here should be understood thus: lying in a womb is the lying of the womb; the production of rebirth is production that is itself renewed existence. And just as when "station of consciousness" is stated, there is no station other than consciousness, so here too it should be understood that there is no lying other than the womb. And since production exists both as pertaining to renewed existence and as not pertaining to renewed existence, and here what pertains to renewed existence is intended. Therefore it is said: "Rebirth itself is production - the production of rebirth."

11. Thus, from the time of his arrival, the Blessed One - the Lord of the Dhamma, the King of the Dhamma, the Master of the Dhamma, the Truth-finder - looking with a cool eye of compassion upon the brahmin who was reviling him with the eight grounds of abuse such as being without taste, without form, and so on, having penetrated that dhamma-element through which he attained the grace of teaching, and because of having well penetrated that dhamma-element, like the full moon risen

evenly in a cloudless sky, and like the sun in the autumn season, dispelling the darkness of the brahmin's heart, having shown those very grounds of abuse to be otherwise by various methods, and further making manifest the spreading of his own compassion, the quality of steadfastness characterised by imperturbability in the face of the eight worldly conditions, the equanimity of mind equal to the earth, and the nature of being unshakeable, he thought: "This brahmin merely recognises his own old age by his grey hair, broken teeth, wrinkled skin, and so on, but he does not know that he himself is followed by birth, enveloped by ageing, overcome by illness, struck down by death, become a post in the round of existence, and that having died today, he is liable to return again to the state of an infant lying on its back. However, he has come to my presence with great enthusiasm; may his coming be fruitful" - and thinking thus, showing his own state of being first-born, which is without equal in this world, he increased the Dhamma teaching for the brahmin by the method beginning with "Just as, brahmin" and so on.

Therein, "seyyathā" is a particle in the sense of a simile; "pi" is in the sense of supposition; by both together it shows "just as, brahmin." Regarding "a hen's eggs, eight or ten or twelve" - here, although a hen may have eggs fewer or more than the stated number, it should be understood that it was said thus for the smoothness of expression. For thus in the world the expression is smooth. "Tānassu" means "tāni assu," meaning "they would be." "Properly sat upon by the hen" means properly sat upon by that mother hen, having spread her wings and lying on top of them. "Properly warmed" means well heated all around by her causing them to receive temperature from time to time; it means "made warm." "Properly incubated" means well permeated all around from time to time; it means "made to absorb the scent of the hen."

Now, because those eggs, being tended by that hen in these three ways, do not become rotten. Whatever moisture they have, that becomes exhausted. The shell becomes thin, the tips of the claws and the beak become hard, the chicks reach maturity, and because of the thinness of the shell, light from outside becomes visible within. Then those chicks, thinking "For a long time indeed we have lain cramped with folded wings and feet in this confined space, and this light is seen outside; here now there will be comfortable dwelling for us," desiring to come out, they strike the shell with their feet and stretch their necks. Then that shell breaks in two, and the chicks, shaking their wings, crying out in a manner befitting the moment, come forth. And among those coming forth thus, whichever one comes out first is called "the eldest." Therefore the Blessed One, wishing to establish his own state of being the eldest by that simile, asked the brahmin - "Whichever of those chicks" etc. "how should that one be called?" Therein, "chicks" means the young of a hen. "Kinti svassa vacanīyo" means how should that one be called, how should it be said - the eldest or the youngest? The remainder is of clear meaning.

Then the brahmin said - "That one, Master Gotama, should be called the eldest." Master Gotama, that one should be called the eldest. If one asks why? For he is the eldest among them; therefore he is the more senior among them - this is the meaning. Then the Blessed One, connecting the simile, said - "Just so indeed I, brahmin" and so on. Just as that chick is reckoned as the eldest; so too am I, for the generation gone to ignorance. "Avijjāgatāya" - ignorance is called not-knowing; gone

into that. "Pajāya" - this is a designation for beings. Therefore here the meaning should be seen thus: among beings who have entered within the egg-shell of ignorance. "Aṇḍabhūtāya" means become like an egg, born, arisen. For just as certain beings born in eggs are called "egg-born"; so too all this generation, having arisen within the egg-shell of ignorance, is called "egg-born." "Enveloped" means by that egg-sheath of ignorance, covered all around, bound, wrapped. "Having broken through the shell of ignorance" means having broken that egg-shell made of ignorance. "Alone in the world" means in the entire world community, I myself alone, without a companion. "The unsurpassed perfect enlightenment, fully awakened" - "unsurpassed" means devoid of anything superior, the most excellent of all. "Sammāsambodhiṃ" means rightly and by oneself, enlightenment; or alternatively, praised and beautiful enlightenment; "bodhi" is said of the tree, the path, omniscient knowledge, and also nibbāna. In the passages where it occurs as "first fully awakened at the foot of the Bodhi tree" and "between Gayā and between Bodhi," the tree is called "bodhi." In the passage where it says "enlightenment is called the knowledge of the four paths," it means the path. In the passage where it says "he attains enlightenment, one of excellent, abundant wisdom," it means the knowledge of omniscience. In the passage where it says "having attained enlightenment, the Deathless, the unconditioned," it means Nibbāna. But here, the knowledge of the path of arahantship of the Blessed One is intended. Some also say it is omniscient knowledge. Is the path of arahantship of others the unsurpassed enlightenment or not? It is not. Why? Because it does not bestow all qualities. For the path of arahantship gives to some only the fruition of arahantship, to some the three true knowledges, to some the six direct knowledges, to some the four analytical knowledges, to some the knowledge of the perfections of a disciple. Even for the Individually Enlightened Ones, it gives only the knowledge of individual enlightenment. But for the Buddhas, it gives the attainment of all qualities, just as a consecration gives a king sovereignty over the entire world. Therefore, the unsurpassed enlightenment does not exist for anyone else whatsoever. "Abhisambuddho" means I directly knew, I penetrated; it means "I have attained, I have reached."

Now, the illustration of the simile stated by the Blessed One in the manner beginning with "Just so indeed, brahmin" should be understood by comparing it with its meaning as follows. Just as that hen's performing of the threefold action beginning with sitting upon her own eggs; so too is the Blessed One, who was a bodhisatta seated on the seat of enlightenment, performing the threefold contemplation as impermanent, suffering, and not-self upon his own mental continuum. Just as the non-putrefaction of the eggs through the hen's accomplishment of the threefold action, so is the non-decline of insight knowledge through the accomplishment of the threefold observation by the Blessed One who was a Bodhisatta. Just as the exhaustion of the moist cohesion of the eggs through the hen's performing of the threefold action, so is the exhaustion of the cohesion of attachment following the three kinds of existence through the accomplishment of the threefold observation by the Blessed One who was a Bodhisatta. Just as by the hen's performing of the threefold action the egg shells become thin, so too by the Blessed One as a bodhisatta's accomplishment of the threefold contemplation the shell of ignorance becomes thin. Just as by the hen's performing of the threefold action the claw-tips and beak of the chick become hard

and firm, so too by the Blessed One as a bodhisatta's accomplishment of the threefold contemplation the insight knowledge becomes sharp, firm, clear, and bold. Just as by the hen's performing of the threefold action the time of the chick's maturation comes, so too by the Blessed One as a bodhisatta's accomplishment of the threefold contemplation, the time of maturation of insight knowledge, the time of growth, the time of conception should be understood.

Then, just as by the hen's performing of the threefold action the time comes for the chick to break through the egg shell with the tips of its claws or with its beak, spread its wings, and safely hatch out, so too by the Blessed One as a bodhisatta's accomplishment of the threefold contemplation, having brought insight knowledge to conception, having broken through the shell of ignorance by the path of arahantship attained in due order, having spread the wings of direct knowledge, the time of safely realising all the qualities of a Buddha should be understood.

"So I, brahmin, am the eldest, the foremost in the world" means: So I, brahmin, just as among those chicks the one that first breaks through the egg shell and hatches out is the eldest; so too, having broken through that shell of ignorance for the generation gone to ignorance, because of being first born by the noble birth, he has come to be reckoned as the eldest, the most senior. And because of being without equal in all qualities, he is the foremost.

Having thus made known to the brahmin his own unsurpassed status as eldest and foremost, now, in order to show the practice by which he attained it, beginning from its preliminary stage, he said "My energy, brahmin, was aroused" and so forth. Or else, having heard of this unsurpassed status of the Blessed One as eldest and foremost, the following thought arose in the brahmin's mind: "By what practice has he attained this?" Knowing his thought, showing "By this practice I have attained this unsurpassed status as eldest and foremost," he spoke thus. Therein, "My energy, brahmin, was aroused" means: Brahmin, this unsurpassed status as eldest and foremost was not attained by me through being lazy, with confused mindfulness, with an agitated body, with a distracted mind; rather, for the attainment of that, my energy was aroused. Seated at the seat of enlightenment, energy endowed with four factors was aroused by me; it was upheld, proceeding without slackness - this is what is meant. And precisely because of being aroused, this was unsluggish for me. And not only energy alone; my mindfulness too was established by being directed towards the object. And precisely because of being established, it was unconfused. "The body was calm and not excited" means: by means of tranquillity of body and mind, my body too was calm. Therein, since when the mental body is calm, the material body too is indeed calm, therefore without distinguishing between the mental body and the material body, it was said "the body was calm." "Not excited" means that it was indeed not excited precisely because of being calm; what is meant is that disturbance had departed. "The mind was concentrated and fully focused" means: my mind too was properly placed, well established, as if fixed; and precisely because of being concentrated, it was fully focused, unshaking, without trembling. To this extent, the preliminary practice of meditative absorption has been spoken of.

Treatise on the First Meditative Absorption

Now, showing the distinction beginning with the first meditative absorption attained through this practice and ending with the three knowledges, he said "So I" and so forth. Therein, regarding "quite secluded from sensual pleasures, secluded from unwholesome mental states" and so forth, although "Therein, what are sensual pleasures? Desire is a sensual pleasure, lust is a sensual pleasure, desire-and-lust is a sensual pleasure; intention is a sensual pleasure, lust is a sensual pleasure, intention-and-lust is a sensual pleasure - these are called sensual pleasures. Therein, what are unwholesome mental states? Sensual desire etc. doubt - these are called unwholesome mental states. Thus, secluded from these sensual pleasures and secluded from these unwholesome mental states, one is secluded and withdrawn; therefore it is said - 'quite secluded from sensual pleasures, secluded from unwholesome mental states'" - in this manner the meaning has been stated in the Vibhaṅga itself. Nevertheless, since it is not well clarified without the method of the commentary, we shall elucidate it by the method of the commentary itself.

That is: "Quite secluded from sensual pleasures" means having become secluded from sensual pleasures, having become without them, having withdrawn from them. The particle "eva" here should be understood as having the meaning of delimitation. And because it has the meaning of restriction, it indicates the opposition of that first meditative absorption to sensual pleasures even when they are not present at the time of entering and dwelling in that first meditative absorption, and that its attainment is through the relinquishment of sensual pleasures alone. How? For when the restriction is made thus "quite secluded from sensual pleasures," this becomes apparent: "Surely sensual pleasures are the opponents of this meditative absorption, in the presence of which it does not occur, just as a lamp in the presence of darkness; and its attainment is through the relinquishment of those alone, just as the further shore is reached through the relinquishment of the near shore - therefore the restriction is made."

Therein one might ask - "Why is this stated only in the first clause and not in the second clause? Could one enter and dwell in the meditative absorption without being secluded from unwholesome mental states?" But this should not be seen thus. For this is stated only in the first clause because it is the escape from those. Because this meditative absorption transcends the sensual element and is the opponent of sensual lust, it is the escape from sensual pleasures only. As he said - "This is the escape from sensual pleasures, namely renunciation." But in the second clause too, just as in "Here alone, monks, is the first ascetic, here is the second ascetic," the particle "eva" should be brought in and stated thus. For it is not possible to enter and dwell in meditative absorption without being secluded from other unwholesome mental states too, reckoned as mental hindrances. Therefore, "quite secluded from sensual pleasures, quite secluded from unwholesome mental states" - thus this should be seen in both terms as well. And although in both clauses, by this common expression "secluded," all kinds of seclusion including seclusion by substitution of opposites and bodily seclusion etc. are included, nevertheless, only these three should be seen here: bodily seclusion, mental seclusion, and seclusion by suppression. By this word "from sensual pleasures," both the objective sensual pleasures stated in the exposition by the method beginning with "What are objective sensual pleasures? Agreeable forms," and the defilement-sensual pleasures stated in the same place in the analysis by the method beginning with "Desire is a sensual pleasure" - all of these

should be seen as included. For when it is so, the meaning "quite secluded from objective sensual pleasures too" in "quite secluded from sensual pleasures" is fitting. By that, seclusion of the body is stated.

"Secluded from unwholesome mental states" - the meaning "secluded from defilement-sensual pleasures or from all unwholesome mental states" is fitting. By that, seclusion of the mind is stated. Here, by the first, through the very statement of seclusion from objective sensual pleasures, the relinquishment of sensual pleasure is indicated; by the second, through the statement of seclusion from defilement-sensual pleasures, the acquisition of the pleasure of renunciation is indicated. Thus, through the very statement of seclusion from objective sensual pleasures and defilement-sensual pleasures, by the first the abandoning of the basis of defilement, by the second the abandoning of defilement itself; by the first the relinquishment of the cause of fickleness, by the second that of foolishness; and by the first the purification of practice, by the second the nourishment of disposition is indicated - this should be understood. This, then, is the method regarding the side of objective sensual pleasures among the sensual pleasures stated here in "from sensual pleasures."

On the side of defilement-sensual pleasures, however, it is sensual desire itself, having many divisions such as "desire" and "lust" etc., that is intended as "sensual pleasure." And although it is included among unwholesome states, it is stated separately in the analysis by the method beginning with "Therein, what is sensual desire as a sensual pleasure?" because it is the opponent of the meditative absorption. Or it is stated in the first term because of being a defilement sensual pleasure, and in the second term because of being included in the unwholesome. And because of its many varieties, instead of saying "from sensual pleasure" in the singular, "from sensual pleasures" in the plural is stated. And although other mental states also have the nature of being unwholesome, only the hindrances are stated in the analysis by the method beginning with "Therein, what are unwholesome mental states? Sensual desire," because of showing their nature as opponents and counterparts of the factors of meditative absorption stated above. For the hindrances are the adversaries of the factors of meditative absorption, and the factors of meditative absorption alone are their counterparts, their destroyers - this is what is stated. For thus it is stated in the Peṭaka: "Concentration is the opponent of sensual desire, rapture of anger, applied thought of sloth and torpor, happiness of restlessness and remorse, sustained thought of sceptical doubt."

Thus here, by "quite secluded from sensual pleasures," seclusion by suppression of sensual desire is stated. By "secluded from unwholesome mental states," of all five mental hindrances. But by the taking up of what was not taken up, by the first, of sensual desire; by the second, of the remaining mental hindrances. Likewise, by the first, among the three unwholesome roots, of greed whose object is the fivefold types of sensual pleasure; by the second, of hate and delusion whose objects are the grounds of resentment and so on. Or, among the states such as floods and so forth, by the first, that of the flood of sensuality, the yoke of sensuality, the taint of sensuality, the clinging to sensuality, the bodily knot of covetousness, and the fetter of sensual lust; by the second, that of the remaining floods, yokes, taints, clings, knots, and fetters. And by the first, of craving and those associated with it; by the second, of ignorance and those associated with it. Furthermore, by the first, seclusion

by suppression of the eight types of arising of consciousness associated with greed is stated; by the second, of the remaining four types of arising of unwholesome consciousness - this should be understood. This, then, is the clarification of meaning regarding the phrase "quite secluded from sensual pleasures, secluded from unwholesome mental states."

Having thus shown the abandonment factor of the first meditative absorption, now showing the association factor, he said "accompanied by applied thought and sustained thought" and so forth. Therein, the act of thinking is applied thought (vitakka); it is said to mean lifting up (ūhana). This has the characteristic of fixing consciousness upon the object, and the function of striking and repeatedly striking. For thus it is said: "By that, the practitioner makes the object struck by applied thought, repeatedly struck by applied thought." Its manifestation is the bringing of the mind to the object. Moving about is sustained thought (vicāro); it means following along. This has the characteristic of continued rubbing of the object, with the function of sustained application of co-arisen states therein, and its manifestation is the sustained connection of the mind. Even though they are in some cases inseparable, in the sense of being coarse, applied thought is like the sound of striking a bell - the first impact upon the mind; in the sense of being subtle, sustained thought is like the reverberation - the continued connection. Here, applied thought is diffusive - the state of agitation of the mind, like the flapping of wings of a bird wishing to fly up into the sky, or like the descent towards a lotus of a bee whose mind follows the scent. Sustained thought is of tranquil operation - the state of non-excessive agitation of the mind, like the spreading of wings of a bird that has flown up into the sky, or like the circling of a bee that has descended towards a lotus over the upper surface of the lotus. That distinction between them becomes evident in the first and second meditative absorptions. Thus, this meditative absorption occurs together with this applied thought and this sustained thought, like a tree with its flowers and fruits - therefore this meditative absorption is called "with applied thought and sustained thought." In the Vibhaṅga, however, the teaching is given based on the person, by the method: "One is endowed, fully endowed with this applied thought and this sustained thought" and so forth. But the meaning should be understood there in just the same way.

"Born of seclusion" - here separation is seclusion; the meaning is the departure of the mental hindrances. Or "secluded" is seclusion; the meaning is the mass of mental states associated with the meditative absorption, secluded from the mental hindrances. Therefore, born from seclusion, or born in that seclusion - thus "born of seclusion." Regarding "rapture and happiness" - here, that which refreshes is rapture (pīti); it has the characteristic of endearment, with the function of pervading body and mind with joy, or the function of suffusion, and its manifestation is elation. That which makes happy is happiness (sukha), or that which thoroughly devours and digs up bodily and mental affliction is happiness; it has the characteristic of being agreeable, with the function of intensifying the associated states, and its manifestation is assistance. Even though they are in some cases inseparable, rapture is the contentment at obtaining a desirable object; happiness is the actual experiencing of the flavour of what has been obtained. Where there is rapture, there is happiness; but where there is happiness, there is not necessarily rapture. Rapture is included in the aggregate of mental activities; happiness is included in the aggregate of feeling.

Rapture is like the seeing and hearing of water at the edge of a forest for one exhausted in a wilderness; happiness is like entering the shade of the forest and partaking of the water. It should be understood that this was said because of their becoming obvious at each respective time. This rapture and this happiness belong to this meditative absorption, or exist in this meditative absorption - thus this meditative absorption is called "with rapture and happiness."

Alternatively, rapture and happiness together constitute "rapture-and-happiness," like "the Dhamma and Discipline" and so forth. "Born of seclusion" rapture-and-happiness belongs to this meditative absorption, or exists in this meditative absorption - thus also "born-of-seclusion-rapture-and-happiness." For just as the meditative absorption itself, so too rapture-and-happiness herein is itself born of seclusion, and that belongs to it; therefore it is fitting to express it even with a single term as "born-of-seclusion-rapture-and-happiness." In the Vibhaṅga, however, this is stated by the method beginning with "this happiness is accompanied by this rapture." But the meaning should be understood there in just the same way.

"First" means first by numerical sequence; it is also first because this is the first to be attained. It is called "meditative absorption" (meditative absorbtion) because it burns up (jhāpeti) opposing states; by this, practitioners meditate (jhāyanti) - this too is meditative absorption; the meaning is that they burn up opposing states or contemplate their object. Or it itself meditates upon, closely observes that - thus it is meditative absorption; hence it is said to have the characteristic of close observation (upanijjhāyana). That same close observation is twofold: close observation of the object and close observation of characteristics. Therein, "close observation of the object" refers to the eight attainments together with access concentration. Why? Because of closely observing objects such as kasiṇas. "Close observation of characteristics" refers to insight, path, and fruition. Why? Because of closely observing characteristics. For herein, insight closely observes the characteristics of impermanence and so forth, but the task of close observation by insight is accomplished by the path - thus the path is called "close observation of characteristics." Fruition, however, closely observes the characteristic of suchness of cessation - thus it is called "close observation of characteristics." In this context, however, what is intended by "meditative absorption" is only close observation of the object.

Here one asks - "What then is that meditative absorption which is with applied thought and sustained thought, etc. with rapture-and-happiness - that thus deserves such designation?" It is said - Just as in such expressions as "one with wealth" and "one with a retinue," setting aside the wealth and the retinue, another person deserves the designation, so setting aside the states such as applied thought, there is nothing else that deserves the designation. But just as when it is said "an army with chariots and infantry," the convention of "army" applies to the constituents of the army themselves, so here the convention of "meditative absorption" should be understood as applying to the five factors themselves. In which five? These: applied thought, sustained thought, rapture, happiness, and one-pointedness of mind. For these very states have been stated as factors by the method beginning with "with applied thought, with sustained thought." If one objects that one-pointedness is not a factor because it is not stated, that is not so. Why? Because it has indeed been

stated. For it too has been stated in the Vibhaṅga thus: "Meditative absorption means applied thought, sustained thought, rapture, happiness, one-pointedness of mind." Therefore, just as "with applied thought, with sustained thought," so too even though "with one-pointedness of mind" is not stated here, by this statement in the Vibhaṅga, one-pointedness of mind too should be understood as indeed a factor. For the intention with which the summary was made by the Blessed One is the very same that was elucidated by him in the Vibhaṅga as well.

"Having attained" means having approached, having reached - this is what is said. Or having produced, having accomplished - this is what is said. In the Vibhaṅga, however, it is stated: "'Entered upon' means the gaining, obtaining, attaining, acquisition, touching, realising, making manifest, and reaching of the first meditative absorption." The meaning of that too should be understood in the same way. "Dwelt" means that, being endowed with the meditative absorption of the kind described, through the mode of dwelling in the sitting posture at the seat of enlightenment, he brought about the movement, conduct, maintenance, sustenance, carrying on, deportment, and dwelling of his person - this is the meaning. For this was said in the Vibhaṅga - "'Dwells' means he moves, conducts himself, maintains, sustains, carries on, deports himself, dwells; therefore it is said 'dwells.'"

But what did the Blessed One do to enter upon and dwell in this meditative absorption? He developed a meditation subject. Which one? The meditation subject of mindfulness of breathing. What should another person who desires that do? Another person too should develop either this meditation subject or one among the earth kasiṇa and others. The method of developing those should be understood in the way stated in the Visuddhimagga. But if it were explained here, the introduction to the Vinaya would become excessively lengthy; therefore we shall only clarify the meaning of the text.

The account of the first meditative absorption is concluded.

Treatise on the Second Meditative Absorption

"With the subsiding of applied thought and sustained thought" means the subsiding, the surmounting, of these two, namely applied thought and sustained thought; it is stated to mean their non-appearance at the moment of the second meditative absorption. Therein, although in the second meditative absorption none of the mental states of the first meditative absorption exist - for the contact and other states in the first meditative absorption are one set, and those here are another - it should be understood that "with the subsiding of applied thought and sustained thought" is stated thus for the purpose of showing that through the surmounting of each successively grosser factor, the attainment of the second meditative absorption and so on beyond the first meditative absorption comes about. "Internally" here means what is one's own internal. In the Vibhaṅga, however, only this much is stated: "'Internally' means personal." But since what is one's own internal is intended, the meaning here is: arisen in oneself, produced in one's own continuity.

"Confidence" - confidence is called faith. Through the connection with confidence, the meditative absorption too is confidence, just as a cloth is called blue through the connection with blue colour. Or because that meditative absorption, being endowed

with confidence, brings confidence to the mind through the subsiding of the disturbance of applied thought and sustained thought, for that reason too it is called "confidence." And in this alternative meaning, the connection of terms should be understood thus: "confidence of the mind." But in the former alternative meaning, "of the mind" should be connected with "unification." Herein, this is the interpretation of meaning - "One rises" - thus "ekodi"; the meaning is: because of not being overwhelmed by applied and sustained thought, being the highest, the foremost, it rises. For even in the world, the foremost is called "the one." Or it is fitting to say: because of being devoid of applied thought and sustained thought, being one, without a companion. Or alternatively, it raises up the associated mental states - thus "udi"; the meaning is: it causes them to rise. In the sense of foremost, it is one, and it is that which rises - thus "ekodi"; this is a designation for concentration. Thus, it develops, increases this unification - therefore this second meditative absorption is "unification." But this unification is of the mind, not of a being, not of a soul; therefore it is said "unification of the mind."

But is not this faith present even in the first meditative absorption, and is not this concentration called "unification"? Then why is only this called "confidence" and "unification of mind"? It is said - Because that first meditative absorption, due to the agitation of applied and sustained thought, like water turbulent with waves and ripples, is not very clear; therefore, even though faith is present, it was not said to be confidence. Because of not being very clear, here concentration too is not well manifest; therefore it was not said to be unification of mind either. In this meditative absorption, however, due to the absence of the hindrance of applied thought and sustained thought, faith has gained opportunity and become strong, and through obtaining the companionship of strong faith, concentration too becomes manifest. Therefore it should be understood that only this is spoken of in this way. In the Vibhaṅga, however, it is stated only this much: "Confidence means that faith, believing, trusting, serene confidence; unification of mind means that stability of mind, etc. right concentration." It should be understood that this explanation of meaning does not conflict with what is stated there, but rather accords and agrees with it.

"Without applied thought, without sustained thought" - because it has been abandoned through development, applied thought does not exist in this or for this, thus it is "without applied thought." By this very method, without sustained thought. In the Vibhaṅga too it is stated: "Thus this applied thought and this sustained thought are stilled, calmed, tranquillised, ceased, utterly ceased, allayed, thoroughly allayed, dried up, thoroughly dried up, brought to an end; therefore it is called 'without applied thought, without sustained thought.'"

Here one asks - Is not this meaning already established by "with the subsiding of applied thought and sustained thought"? Then why is "without applied thought, without sustained thought" stated again? It is said - True, this meaning is established in that way, but that expression does not convey this particular meaning. Did we not say: "'With the subsiding of applied thought and sustained thought' was stated for the purpose of showing that through the transcending of each successively grosser factor, the attainment of the second meditative absorption and so on beyond the first meditative absorption occurs."

Furthermore, through the subsiding of applied thought and sustained thought there is this confidence, not through the subsiding of defilement-impurity. And through the subsiding of applied thought and sustained thought there is unification - not through the abandoning of hindrances as in access absorption, nor through the manifestation of factors as in the first meditative absorption. Thus this statement fully illuminates the cause of confidence and unification. Likewise, through the subsiding of applied thought and sustained thought this is without applied thought and without sustained thought - not through mere absence as in the third and fourth meditative absorptions or as in eye-consciousness and so forth. Thus it fully illuminates the cause of the state of being without applied thought and without sustained thought, and does not merely illuminate the bare absence of applied thought and sustained thought. But the statement "without applied thought, without sustained thought" merely illuminates the bare absence of applied thought and sustained thought; therefore, even having stated the former, it must still be stated again.

"Born of concentration" means born from the concentration of the first meditative absorption or from the associated concentration - this is the meaning. Therein, although the first too is born from associated concentration, this alone deserves to be called "concentration" because of its extreme steadiness and well-clarified nature due to the absence of the disturbance of applied thought and sustained thought. Therefore, for the purpose of praising this, only this was said as "born of concentration." "Rapture and happiness" - this is the same as the method already stated.

"Second" - second by numerical sequence; it is also second because this is entered upon as the second. As for "meditative absorption" here, just as the first meditative absorption is fivefold with applied thought and so forth, so this should be understood as "fourfold" with confidence and so forth. As he said - "Meditative absorption means confidence, rapture, happiness, and one-pointedness of mind." But this is only by way of convention. Setting aside confidence, however, in the absolute sense this is only threefold. As he said - "What is the threefold meditative absorption on that occasion? Rapture, happiness, and one-pointedness of mind." The remainder is just by the method already stated.

The account of the second meditative absorption is concluded.

Treatise on the Third Meditative Absorption

In "with the fading away of rapture" (pītiyā ca virāgā), here rapture (pīti) is of the meaning already stated. "Fading away" (virāga) means either disgust towards it or transcending it. The word "and" (ca) between the two is for the purpose of combining; for it combines either with subsiding or with the subsiding of applied and sustained thought. Therein, when it combines the subsiding itself, then the explanation should be understood thus: through dispassion for rapture, and what is more, through subsiding as well. And in this construction, "fading away" (virāga) has the meaning of disgust. Therefore, the meaning should be seen thus: "with disgust towards rapture and with subsiding." But when it combines the subsiding of applied and sustained thought, then the explanation should be understood thus: through dispassion for rapture, and what is more, through the subsiding of applied and sustained thought as

well. And in this construction, "fading away" (virāga) has the meaning of transcending. Therefore, the meaning should be seen thus: "with the transcending of rapture, and with the subsiding of applied and sustained thought."

Although these applied and sustained thought were indeed subsided in the second meditative absorption itself, this is stated for the purpose of illustrating the path of this meditative absorption and for the purpose of commendation. For when it is said "with the subsiding of applied and sustained thought," this becomes apparent: "Surely the subsiding of applied and sustained thought is the path to this meditative absorption." And just as in the third noble path, even though wrong view of personality and the like have not been abandoned, when the abandoning is spoken of thus "with the abandoning of the five lower fetters," this statement of abandoning serves as commendation, generating enthusiasm in those who are eager for its attainment; just so here, the subsiding of applied and sustained thought, even though they have not been subsided, being spoken of serves as commendation. Therefore this meaning is stated: "With the transcending of rapture, and with the subsiding of applied and sustained thought."

In "and dwelt equanimous" (upekkhako ca vihāsi), here equanimity (upekkhā) means looking on impartially (upapattito ikkhati); it sees evenly, the meaning is that it sees without taking sides. Because of being endowed with that which is clear, extensive, and having reached strength, one who possesses the third meditative absorption is called "equanimous." Equanimity, however, is tenfold - Six-factored equanimity, divine-abiding equanimity, enlightenment-factor equanimity, energy equanimity, equanimity regarding activities, feeling equanimity, insight equanimity, specific neutrality equanimity, meditative-absorption equanimity, and purity equanimity. These ten kinds of equanimity should be understood according to the method stated in the Atthasālinī, the commentary on the Dhammasaṅgaṇī, in terms of the method as it has come in each context, in terms of plane, person, consciousness, and object, and in brief by way of aggregate-inclusion, single-moment, and the wholesome triad. But explaining them here would make the Vinaya introduction excessively lengthy, so they are not stated. However, in terms of characteristic and so forth, the equanimity intended here has the characteristic of neutrality, the function of non-inclination, the manifestation of non-interference, and the proximate cause of the fading away of rapture.

Here one asks - Is it not the case that this is in meaning just specific neutrality equanimity (tatramajjhattupekkhā), and that exists also in the first and second meditative absorptions, therefore it should have been stated there too as "and dwelt equanimous" - why was it not stated? Because its function was not manifest. For its function there was not manifest, because of being overpowered by applied thought and so on. But here, because of not being overpowered by applied thought, sustained thought, and rapture, it has become as if with raised head, with manifest function; therefore it was stated.

Completed is the explanation of the meaning of "and dwelt equanimous" in every respect.

Now in "mindful and fully aware" (sato ca sampajāno), here "one who remembers" (sarati) is "mindful" (sato), "one who fully knows" (sampajānāti) is "fully aware" (sampajāno). By way of the person, mindfulness and full awareness are stated. Therein, mindfulness has the characteristic of remembering, the function of not forgetting, and the manifestation of guarding; full awareness has the characteristic of non-delusion, the function of investigating, and the manifestation of scrutiny. Therein, although this mindfulness and full awareness exist also in the previous meditative absorptions - for one who has lost mindfulness and lacks full awareness does not succeed even in access absorption, let alone full absorption - yet because of the coarseness of those meditative absorptions, the mind's progress is easy like a person's on the ground, and the function of mindfulness and full awareness there is not evident. But because of the subtlety of this meditative absorption due to the abandoning of coarse factors, the mind's progress should be taken up only when accompanied by the function of mindfulness and full awareness, like a person on a razor's edge - therefore it is stated only here. And what is more? Just as a calf that suckles, when removed from the cow and not guarded, approaches the cow again; so too this happiness of the third meditative absorption, even though removed from rapture, if not guarded by the protection of mindfulness and full awareness, would approach rapture again and would become associated with rapture. Moreover, beings delight in happiness, and this is exceedingly sweet happiness, since beyond it there is no happiness. But through the power of mindfulness and full awareness, there is non-attachment to happiness here, and not otherwise - it should be understood that this particular meaning too was stated only here in order to show it.

Now, regarding "and experienced happiness with the body" here, although the one possessed of the third meditative absorption has no intentional adverting towards the experience of happiness, even so, because his happiness is associated with the mental body, or because that happiness associated with the mental body - because his material body is pervaded by an exceedingly refined materiality arisen from that, and because of being pervaded by it he would experience happiness even after emerging from the meditative absorption - therefore, showing this meaning, he said "and experienced happiness with the body."

Now, regarding "that which the noble ones declare: 'one who is equanimous and mindful, one who dwells in happiness'" - here, on account of which meditative absorption, for the reason of which meditative absorption, the noble ones such as the Buddha and others tell, teach, make known, establish, open up, analyse, make clear, and explain that person endowed with the third meditative absorption - the intention is that they praise him. How? "One who is equanimous and mindful, one who dwells in happiness." "He entered and dwelt in that third meditative absorption" - thus should the construction here be understood.

But why do they praise him thus? Because he is worthy of praise. For since he is equanimous in the third meditative absorption, even though it has attained the summit of happiness with its exceedingly sweet happiness, he is not drawn by attachment to that happiness, and rapture does not arise; thus, through the state of having established mindfulness, he is mindful. And because he experiences with the mental body happiness that is dear to the noble ones, frequented by noble persons alone, and undefiled, therefore he is worthy of praise. Thus, because he is worthy of

praise, those noble ones, revealing the qualities that are the basis for praise, praise him thus: "One who is equanimous and mindful, one who dwells in happiness" - this should be understood.

"Third" means the third by numerical sequence. It is also the third because one enters this as the third. Regarding "meditative absorption" here, just as the second is four-factored with internal confidence and so forth; so this is five-factored with equanimity and so forth. As he said - "Meditative absorption means equanimity, mindfulness, clear comprehension, happiness, and one-pointedness of mind." But this is only by way of convention. However, setting aside equanimity, mindfulness, and clear comprehension, in the absolute sense this is only two-factored. As he said - "What is the two-factored meditative absorption on that occasion? Happiness and one-pointedness of mind." The remainder is just by the method already stated.

The account of the third meditative absorption is concluded.

Treatise on the Fourth Meditative Absorption

"With the abandoning of pleasure and with the abandoning of pain" means with the abandoning of bodily pleasure and bodily pain. "Previously" means that indeed previously, not at the moment of the fourth meditative absorption. "With the disappearance of joy and displeasure" means that what is stated is precisely the previous disappearance, the abandoning, of these two as well - mental happiness and mental pain. But when does their abandoning occur? At the access moment of the four meditative absorptions. For joy is abandoned at the access moment of the fourth meditative absorption itself, while pain, displeasure, and pleasure are abandoned at the access moments of the first, second, and third respectively. Thus, although these are not stated in the order of their abandoning, the abandoning of pleasure, pain, joy, and displeasure should be understood as stated here too in the order of the listing of the faculties in the Analysis of the Faculties.

But if these are abandoned at the very access moment of each respective meditative absorption, then why is it said: "Where does the pain faculty that has arisen cease without remainder? Here, monks, a monk, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption; herein the pain faculty that has arisen ceases without remainder. Where does the arisen faculty of displeasure...the faculty of pleasantness... the pleasure faculty cease without remainder? Here, monks, a monk, with the abandoning of pleasure, etc. enters and dwells in the fourth meditative absorption; herein the joy faculty that has arisen ceases without remainder" - thus cessation is stated as occurring in the meditative absorptions themselves? Because of surpassing cessation. For the surpassing cessation of these occurs in the first meditative absorption and so forth, not mere cessation; mere cessation, however, occurs at the access moment, not surpassing cessation. For thus, at the access to the first meditative absorption with varied adverting, even though the faculty of pain has ceased, there could be arising through the contact of gadflies, mosquitoes, and so on, or through the distress of an uncomfortable seat; but not within absorption itself. Or even though it has ceased at the access stage, it has not been well ceased; because it has not been struck down by its counterpart. But within full absorption, through the pervading of rapture, the entire body becomes suffused with happiness. And for one whose body is suffused with happiness, the pain faculty is

well ceased; because it has been struck down by its counterpart. And in the access to the second meditative absorption with varied adverting, although the displeasure faculty has been abandoned, since it arises when there is bodily fatigue and mental distress conditioned by applied thought and sustained thought, it does not arise in the absence of applied thought and sustained thought. But where it arises, there applied thought and sustained thought are present. And since applied thought and sustained thought have not been abandoned at the access to the second meditative absorption, there could be an arising of it there; because its condition has not been abandoned. But not in the second meditative absorption; because its condition has been abandoned. Likewise, even though the faculty of pleasantness has been abandoned at the access to the third meditative absorption, there could be arising for one whose body is pervaded by sublime matter originating from rapture; but not in the third meditative absorption itself. For in the third meditative absorption, rapture, which is the condition for happiness, has completely ceased. Likewise, at the access to the fourth meditative absorption, even though the joy faculty has been abandoned, because of its nearness, because of the absence of equanimity that has not reached full absorption, and because it has not been properly transcended, there could be an arising of it, but not in the fourth meditative absorption. Therefore indeed the phrase "without remainder" was included in each case in "here the arisen faculty of pain ceases without remainder."

Here one asks - "If these feelings have been abandoned at the access of each respective meditative absorption, why were they brought together here?" For the purpose of easy comprehension. For this neither-unpleasant-nor-pleasant feeling stated here as "neither-unpleasant-nor-pleasant" is subtle, extremely difficult to discern, and cannot be easily grasped. Therefore, just as a cowherd, in order to catch a vicious bull that cannot be caught by approaching it in any way, gathers all the cattle into one pen, and then removing them one by one, when that one comes in turn, he has it caught, saying "This is the one, catch it"; just so the Blessed One brought all these together for the purpose of apprehending the neither-unpleasant-nor-pleasant feeling. For having thus brought these together and shown them, saying "That which is neither pleasant nor painful, neither joyful nor displeasurable - this is the neither-unpleasant-nor-pleasant feeling," it becomes possible to make it apprehended.

Furthermore, it should be understood that these were stated also for the purpose of showing the conditions for the neither-unpleasant-nor-pleasant liberation of mind. For the abandoning of pleasure and so forth are conditions for that. As he said - "There are, friends, four conditions for the attainment of the neither-unpleasant-nor-pleasant liberation of mind. Here, friend, a monk, with the abandoning of pleasure, etc. having attained the fourth meditative absorption, dwells. These, friends, are the four conditions for the attainment of the neither-unpleasant-nor-pleasant liberation of mind." Or just as elsewhere, identity view and so forth, though already abandoned, are stated as abandoned therein for the purpose of praising the third path; so too it should be understood that these are stated here also for the purpose of praising this meditative absorption. Or it should be understood that these were stated here to show the extreme remoteness of lust and hate through the destruction of their conditions. For among these, happiness is a condition for pleasure, pleasure for lust,

suffering for displeasure, displeasure for hate. And through the destruction of happiness and so on, lust and hate together with their conditions are destroyed, thus they become extremely remote.

"Neither-unpleasant-nor-pleasant" means not unpleasant through the absence of suffering, not pleasant through the absence of happiness. By this, herein it explains the third feeling that is the opposite of suffering and happiness, not merely the absence of suffering and happiness. The third feeling is called - neither-unpleasant-nor-pleasant, and is also called equanimity. It should be understood as having the characteristic of experiencing what is contrary to the desirable and undesirable, the function of neutrality, the manifestation of an obscure object, and the proximate cause of the cessation of happiness. "Purity of mindfulness due to equanimity" means purity of mindfulness produced by equanimity. For in this meditative absorption, mindfulness is well purified. And that purity of mindfulness is brought about by equanimity, not by anything else; therefore this is called "purity of mindfulness due to equanimity." In the Vibhaṅga too it is said - "This mindfulness, through this equanimity, is clear, purified, and bright; therefore it is called - 'purity of mindfulness due to equanimity.'" And the equanimity by which there is purity of mindfulness here should be understood as being, in meaning, specific neutrality (*tatramajjhataṭṭā*). And it is not only mindfulness that is purified here by that, but rather all associated mental states as well; however, the teaching is stated with mindfulness as the chief.

Therein, although this equanimity exists in the three lower meditative absorptions as well, just as the crescent moon, though existing during the day, is impure and not bright due to being overpowered by the radiance of the sun and due to not obtaining the night which is congenial to it through its gentle nature or through being its helper; so too this crescent moon of specific neutrality equanimity, though existing in the divisions of the first and other meditative absorptions, is impure due to being overpowered by the brilliance of opposing states such as applied thought and sustained thought, and due to not obtaining the night of equanimous feeling which is congenial to it. And when that is impure, just as the light of the impure crescent moon during the day, the co-arisen mindfulness and other states too are impure; therefore in none of those is it called "purity of mindfulness due to equanimity." Here, however, due to the absence of being overpowered by the brilliance of opposing states such as applied thought and so forth, and due to obtaining the night of equanimous feeling which is congenial to it, this crescent moon of specific neutrality equanimity is exceedingly pure; and because of its purity, just as the light of the pure crescent moon, the co-arisen mindfulness and other states too are purified and bright; therefore it should be understood that only this is called "purity of mindfulness due to equanimity."

"Fourth" - it is the fourth by numerical sequence. It is also the fourth because one enters this fourth. As for "meditative absorption" here, just as the third has five factors beginning with equanimity; so this has three factors beginning with equanimity. As he said - "Meditative absorption means equanimity, mindfulness, and one-pointedness of mind." And this is by way of convention. But setting aside mindfulness, and taking only equanimity and one-pointedness, in the absolute sense

this has just two factors. As he said - "What is the two-factored meditative absorption on that occasion? Equanimity and one-pointedness of mind." The remainder is just by the method already stated.

The account of the fourth meditative absorption is concluded.

Discussion on the Recollection of Past Lives

12. Thus these four meditative absorptions serve for some the purpose of one-pointedness of mind, for some they are the basis for insight, for some the basis for direct knowledges, for some the basis for cessation, and for some they serve the purpose of entering into existence. Therein, for those with taints destroyed, they serve the purpose of one-pointedness of mind, for having attained them, thinking "With one-pointed minds we shall dwell happily for the day," they perform the preliminary work on the kasiṇa and produce the eight attainments. For trainees and ordinary persons who produce them thinking "Having emerged from the attainment, we shall practise insight with a concentrated mind," they are the basis for insight. But for those who, having produced the eight attainments and having entered upon the meditative absorption that is the basis for direct knowledges, and having emerged from the attainment, produce them while aspiring to direct knowledges in the manner stated as "having been one, he becomes many," for them they are the basis for direct knowledges. But for those who, having produced the eight attainments, produce them thinking "Having entered the attainment of cessation and having become without consciousness for seven days, having attained cessation-nibbāna in this very life, we shall dwell happily," for them they are the basis for cessation. But for those who, having produced the eight attainments, produce them thinking "Having meditative absorptions that are not lost, we shall be reborn in the Brahma world," for them they serve the purpose of entering into existence.

But this fourth meditative absorption was produced by the Blessed One at the foot of the Bodhi tree, and it should be understood that it was for him the basis for insight, the basis for direct knowledges, the basis for cessation, the accomplisher of all tasks, and the bestower of all mundane and supramundane qualities. Showing a portion of those qualities of which it was the bestower, he said beginning with "When the mind was thus concentrated."

Therein, "he" means he, I. "Thus" is an indication of the procedure of the fourth meditative absorption. It is stated that "having attained the fourth meditative absorption by this procedure." "Concentrated" means concentrated by this concentration of the fourth meditative absorption. But regarding "pure" and so on, pure through the state of purity of equanimity and mindfulness. Bright precisely because of being pure; it is said to mean luminous. Without blemish because of the state of having destroyed blemishes such as lust and so on through the elimination of conditions such as pleasure and so on. And free from impurities precisely because of being without blemish; for through blemish the mind becomes impure. Supple because of being well developed; it is said to mean having attained mastery. For the mind that is functioning under control is called supple. And wieldy precisely because of suppleness; it is said to mean enduring work, fit for work. For a supple mind is

wieldy, like well-refined gold, and both of these are precisely because of being well developed. As he said - "Monks, I do not see any other single thing that, when developed and cultivated, is so supple and wieldy as this, monks - the mind."

Stable because of being established in these states beginning with purity. Having attained imperturbability precisely because of being stable - it is stated that it means "unshakeable, free from disturbance." Or, stable because of being established under one's control through the state of suppleness and wieldiness; having attained imperturbability because of being sustained by faith and the rest. For the mind sustained by faith does not waver through faithlessness, that sustained by energy does not waver through idleness, that sustained by mindfulness does not waver through negligence, that sustained by concentration does not waver through restlessness, that sustained by wisdom does not waver through ignorance, that gone to light does not waver through the darkness of mental defilements. Sustained by these six qualities, the mind has attained imperturbability. Thus the mind endowed with eight factors is capable of being directed towards the realisation by direct knowledge of those things that are to be realised by direct knowledge.

Another method - Concentrated by the concentration of the fourth meditative absorption. Pure by the removal of the mental hindrances. Bright by the transcendence of applied thought and so on. Without blemish through the absence of evil desires rooted in the conditions for attaining meditative absorption. Free from impurities by the disappearance of the mental impurities beginning with covetousness. Both of these should be understood in accordance with the *Anaṅgaṇa Sutta* and the *Vattha Sutta*. Supple by the attainment of mastery. Wieldy through approaching the state of being a basis for spiritual power. Stable and having attained imperturbability through approaching a sublime state by the fulfilment of development. In the way that it has attained imperturbability, so it is stable - this is the meaning. Thus too, the mind endowed with eight factors is capable of being directed towards the direct realisation of states to be realised by direct knowledge; the meaning is that it is a foundation and a proximate cause.

"For the knowledge of recollecting past lives" means: when this mind has thus become a basis for direct knowledge, for the purpose of that knowledge which is in the recollection of past lives. Therein, "past lives" means the aggregates that were dwelt in during former past existences. "Dwelt in" means inhabited, experienced, having arisen in one's own continuity and ceased; or dwelt in as things that were dwelt in, dwelt in by way of dwelling in the range of experience, cognised and discerned by one's own consciousness, or also cognised by others' consciousness, as in the recollection of those whose round has been cut off, and so forth. "Recollection of past lives" means that mindfulness by which one recollects past lives - that is the recollection of past lives. "Knowledge" means the knowledge associated with that mindfulness. Thus, for the purpose of this knowledge of recollecting past lives, "for the knowledge of recollecting past lives" means for the attainment and reaching of this knowledge - so it is stated. "I directed and inclined" means I directed forth.

"So" means he, I. "Manifold" means of many kinds, or the meaning is described and set forth in many ways. "Past lives" means the continuity dwelt in here and there, beginning with the immediately preceding past existence. "I recollect" indicates: I remember by following and following the sequence of births thus - "one birth, two

births"; or I remember following along; or I remember at the mere moment of directing the mind. For great beings who have fulfilled the perfections, there is no need for preparatory work; therefore they remember merely by directing the mind. But sons of good family who are beginners remember only after doing preparatory work; therefore the preparatory work might be stated in terms of them. But stating that would make the introduction to the Vinaya excessively burdensome; therefore we do not state it. However, those who are interested should take it up in the manner stated in the Visuddhimagga. Here, however, we shall explain only the canonical text.

"As follows" is an indeclinable particle for the purpose of showing the manner of what has been begun. By that very word, showing the variety of manner of this past life that has been begun, he said beginning with "even one birth." Therein, "even one birth" means even one continuity of aggregates included in one existence, having conception as its root and death as its conclusion. This same method applies in "even two births" and so on. But in "many cosmic cycles of universe-contraction" and so on, a cosmic cycle that is declining is a cosmic cycle of universe-contraction; one that is expanding should be known as a cosmic cycle of universe-expansion. And therein, by contraction, the period of remaining contracted is included, because it has that as its basis. And by the universe-expansion, the period of remaining expanded. For when this is so, those four incalculables stated as "There are, monks, these four incalculables of a cosmic cycle. What are the four? Contraction, the period of remaining contracted, expansion, the period of remaining expanded" - all of those are included.

Therein, there are three universe-contractions - the universe-contraction by fire, the universe-contraction by water, and the universe-contraction by air. There are three boundaries of universe-contraction - the Radiant gods, the gods of Streaming Radiance, and the gods of Great Fruit. When the cosmic cycle contracts by fire, everything below the Radiant gods is burnt by fire. When it contracts by water, everything below the gods of Streaming Radiance is dissolved by water. When it contracts by wind, everything below the gods of Great Fruit is destroyed by wind. In detail, however, always one Buddha-field is destroyed.

A Buddha-field is threefold - the birth-field, the field of authority, and the domain-field. Therein, the field of birth extends to ten thousand world-systems, which trembles at the Truth-finder's conception and so forth. The field of authority extends to a hundred thousand koṭis of world-systems. Where the power of these protective discourses operates - the Ratana Paritta, the Khandha Paritta, the Dhajagga Paritta, the Āṭānāṭiya Paritta, and the Mora Paritta. The field of scope, however, is infinite and immeasurable; as it is said "or as far as he might wish," where whatever he wishes, that he recollects. Thus, among these three Buddha-fields, one field of authority is destroyed. When that is being destroyed, the field of birth too is already destroyed. And what is being destroyed is destroyed all at once, and what is being re-established is re-established all at once. Its destruction and re-establishment are stated in the Visuddhimagga. Those who are interested should learn it from there.

Now, regarding these cosmic cycles of contraction and expansion that have been mentioned, among these the Blessed One, seated at the seat of enlightenment for the purpose of attaining perfect enlightenment, recollected many cosmic cycles of contraction, many cosmic cycles of expansion, and many cosmic cycles of contraction

and expansion. How? By the method beginning with "There I was." Therein, "There I was" means: in such a cosmic cycle of contraction, I was in such a state of existence, or in such a mode of birth, or in such a destiny, or in such a station of consciousness, or in such an abode of beings, or in such a class of beings. "Having such a name" means: Vessantara or Jotipāla. "Having such a clan" means Bhaggava or Gotama. "Having such beauty" means white or brown. "Having such food" means one whose food was rice with meat, or one feeding on fallen fruits. "Experiencing such pleasure and pain" means one who experiences in manifold ways bodily and mental pleasures and pains of various kinds such as material and non-material and so on. "With such a life span" means with a life span having a maximum of a hundred years, or with a life span having a maximum of eighty-four thousand cosmic cycles.

"Passing away from there, I arose there" means: I, having passed away from that state of existence, from that mode of birth, from that destiny, from that station of consciousness, from that abode of beings, or from that class of beings, arose again in such and such a state of existence, in such a mode of birth, in such a destiny, in such a station of consciousness, in such an abode of beings, or in such a class of beings. "There too I was" means then there too, in that existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings, I was again. "Having such a name" and so on is by the same method as already stated.

Alternatively, since "there I was" is the recollection of one ascending progressively as far as one wishes. "Passing away from there" is the reviewing of one who is turning back. Therefore, "I arose here" should be understood as referring to the Tusita abode, meaning "I arose there" immediately prior to this arising here. "There too I was, having such a name" means there too, in the Tusita abode, I was a young god named Setaketu. "Having such a clan" means of one clan together with those deities. "Having such beauty" means golden-coloured. "Having such food" means having divine ambrosia as food. "Experiencing such pleasure and pain" means thus experiencing divine pleasure. But the pain was merely the suffering due to activities. "With such a life span" means with a life span of fifty-seven koṭis and sixty hundred thousand years. "Passing away from there" means I, passing away from there, from the Tusita abode. "I arose here" means here I was born in the womb of Queen Mahāmāyā.

"Iti" means "thus." "With aspects and terms" means with terms by way of name and clan, and with aspects by way of beauty and so on. For a being is designated by name and clan as "Datta, Tissa, Gotama"; by complexion and so forth one is known in diversity as "fair" or "dark"; therefore name and clan are the terms, the others are the aspects. But do only Buddhas recollect past lives? It is said - Not only Buddhas, but also paccekabuddhas, disciples of the Buddha, and adherents of other sects - but not without distinction. For adherents of other sects recollect only forty aeons, not beyond that. Why? Because of the weakness of their wisdom. For their wisdom is weak due to the absence of the discernment of mentality-materiality. Among the disciples, however, the eighty great disciples recollect a hundred thousand aeons; the two chief disciples, one incalculable and a hundred thousand. The paccekabuddhas, two incalculables and a hundred thousand. For such is their resolution. But for the Buddhas there is no limit; they recollect as far as they wish. And adherents of other sects recollect only by the sequence of aggregates. They cannot recollect by releasing the sequence and going by way of death and rebirth-linking. For, like the

blind, they have no ability to step into a desired place. Disciples recollect in both ways; likewise paccekabuddhas. But Buddhas, whether by the sequence of aggregates, by way of death and rebirth-linking, or by way of the lion's leap, in many koṭis of aeons, whether below or above, whatever place they wish, they recollect all of that indeed.

In "This, brahmin, was my" and so on, "my" means by me. "True knowledge" means true knowledge in the meaning of making known. What does it make known? Past lives. "Ignorance" refers to the delusion that conceals those very past lives, in the sense of making them unknown. "Darkness" - that very delusion is called "darkness" in the sense of concealing them. "Light" - that very true knowledge is called "light" in the sense of making illumination. And here the meaning is "true knowledge was attained"; the remainder is a word of praise. The explanation here, however, is: This true knowledge was attained by me; for me who had attained true knowledge, ignorance was destroyed - the meaning is, it perished. Why? Because true knowledge had arisen. This same method applies to the other pair of terms as well.

In "as happens for one," here "as" is in the sense of comparison. "Taṃ" is an indeclinable particle. "Diligent" means through the continuous presence of mindfulness. "Ardent" means with the ardour of energy. "Resolute" means one who has disregard for body and life, one whose mind is directed - this is the meaning. This is what is meant - Just as for one dwelling diligent, ardent, and resolute, ignorance would be destroyed and true knowledge would arise, darkness would be destroyed and light would arise; even so my ignorance was destroyed, true knowledge arose, darkness was destroyed, light arose. A fruit befitting this pursuit of striving has been obtained by me.

"This, brahmin, was my first breaking forth, like a chick from the egg-shell" means: this, brahmin, was my first breaking forth, my first emergence, my first noble birth, having broken through the egg-shell of ignorance that concealed the aggregates dwelt in formerly, by means of the beak of the knowledge of recollecting past lives - just as a chick's breaking forth, its emergence into the species of fowl, having broken through the egg-shell by means of its beak or the tip of its claws, from that egg-shell.

The account of the recollection of past lives is concluded.

Discussion on the Knowledge of the Divine Eye

13. "When thus" etc. "Towards the knowledge of the passing away and rebirth" means for the knowledge of passing away and of rebirth; the meaning stated is: for the purpose of that knowledge by which the passing away and rebirth of beings is known. "I directed and inclined the mind" means I brought forth the preliminary mind. "With the divine" etc. "I see" - here, however, for great beings who have fulfilled the perfections, there is no need for preliminary practice. For they see beings with the divine eye merely upon inclining the mind, whereas sons of good family who are beginners do so after performing the preliminary practice. Therefore, the preliminary practice should be stated in accordance with their case. However, stating that would make the Vinaya origin excessively burdensome; therefore we do not state it. But those who are interested should learn it in the manner stated in the Visuddhimagga. Here, however, we shall explain only the canonical text.

"So" means he, I. In "with the divine" and so on, it is divine because of being similar to the divine. For deities have a divine sensitive eye that is produced by meritorious action, unobstructed by bile, phlegm, blood and the like, and capable of receiving objects even at a distance due to being free from impurities. This knowledge-eye too, produced by the power of the development of energy, is just like that - hence it is divine because of being similar to the divine; it is divine because of being obtained by means of divine abiding and because of being itself dependent upon divine abiding; it is divine because of its great luminosity through the comprehension of light; and it is divine because of its great range through seeing forms that have gone beyond walls and the like. All that should be understood in accordance with the science of grammar. It is an eye in the meaning of seeing. It is also an eye because, by performing the function of an eye, it is as if possessing an eye. Pure because of being a cause for purification of view through the seeing of passing away and rebirth. For whoever sees only the passing away but not the rebirth, he grasps the annihilationist view. Whoever sees only the rebirth but not the passing away, he grasps the view of the manifestation of a new being. But one who sees both of these, since he transcends both kinds of wrong view, therefore that seeing of his becomes a cause for purification of view. And the Blessed One saw both of these. Therefore this was said - "Pure because of being a cause for purification of view through the seeing of passing away and rebirth."

Or pure because of the absence of the eleven impurities. For the Blessed One's divine eye is free from the eleven impurities. As he said - "Having known thus, Anuruddha, 'doubt is an impurity of the mind,' I abandoned doubt, the impurity of the mind. Inattention etc. sloth and torpor... trepidation... elation... inertia... excessive energy... deficient energy... intense praying... perception of diversity... Having known thus 'excessive contemplation of forms is an impurity of the mind,' I abandoned excessive contemplation of forms, the impurity of the mind. Dwelling diligent, ardent, and resolute, Anuruddha, I perceive light but do not see forms. I see forms but do not perceive light" - thus and so forth. Thus it is pure because of being free from the eleven impurities.

"Surpassing the human" means surpassing the human by seeing forms beyond the range of human experience; or it should be understood as "surpassing the human" because it surpasses the human fleshly eye. With that divine eye, which is pure and surpasses the human.

"I see beings" means, just as with the human fleshly eye, I see beings, I behold them, I observe them. "Passing away and arising" - here, at the actual moment of death or the actual moment of rebirth, it is not possible to see with the divine eye; but those who are near death and will presently pass away are "passing away." And those who have taken conception or have just been reborn - they are intended as "arising." He shows that "I see such ones passing away and arising." "Inferior" means, because of being connected with the result of delusion, despised, looked down upon, disregarded, and disdained on account of inferior birth, family, wealth, and so forth. "Superior" means the opposite of that, because of being connected with the outcome of non-delusion. "Beautiful" means endowed with desirable, pleasant, and agreeable beauty, because of being connected with the outcome of non-hate. "Ugly" means, because of being connected with the result of hatred, endowed with undesirable,

unlovely, and disagreeable appearance; the meaning is also "comely and uncomely." "Fortunate" means gone to a fortunate world, or because of being connected with the outcome of non-greed, rich and of great wealth. "Unfortunate" means gone to an unfortunate realm, or because of being connected with the outcome of greed, poor, with little food and drink. "Faring according to their actions" means having arrived at destinations according to whatever actions they have accumulated. Therein, by the preceding terms "passing away" and so forth, the function of the divine eye is stated; but by this term, the function of the knowledge of faring according to one's actions is stated.

And this is the order of arising of that knowledge -he extends the light downward towards hell and sees the beings in hell experiencing great suffering; that seeing is indeed the function of the divine eye. He then reflects thus - "Having done what action are these beings experiencing this suffering?" Then the knowledge arises in him with that action as its object, thinking "Having done such and such." Likewise, extending the light upward towards the celestial realm, he sees beings in Nandana Grove, Missakavana, Phārusakavana, and other such places experiencing great prosperity. That seeing too is solely the function of the divine eye. He then reflects thus - "Having done what action are these beings experiencing this prosperity?" Then the knowledge arises in him with that action as its object, thinking "Having done such and such." This is called the knowledge of rebirth according to beings' actions. For this there is no separate preliminary work. Just as for this, so too for the knowledge of future events. For these, having the divine eye as their foundation, succeed together with the divine eye itself.

In the phrase "with bodily misconduct" and so forth, misconduct is conduct that is wicked, or conduct that is corrupt, because of being putrid with defilements; Misconduct by body, or misconduct arisen from the body - thus it is bodily misconduct. Verbal and mental misconduct should be understood in the same way. "Endowed with" means possessed of. "Revilers of the noble ones" means those who, being desirous of harm towards the noble ones - the Buddhas, Paccekabuddhas, and disciples of the Buddha - even down to lay stream-enterers, revile them either by the ultimate charge or by the disparagement of their virtues; the meaning stated is: abusers, blamers. Therein, one saying "There is no ascetic practice in them, they are not ascetics" blames by the final case. One who says "These have no meditative absorption, or liberation, or path, or fruit" should be understood as reviling by the disparagement of their virtues. Whether he blames knowingly or unknowingly, in both ways it is just reviling of the noble ones. It is a weighty action, an obstruction to heaven and an obstruction to the path, but it is remediable. For the purpose of making this manifest, they cite this account -

"In a certain village, it is said, an elder and a young monk were walking for alms. At the very first house they received a ladle-full of hot rice gruel. The elder had a stomach ailment. He thought - 'This gruel is suitable for me; let me drink it while it is still not cold.' He sat down on a log of wood brought by people for the purpose of building a threshold, and drank it. The other despised him - 'This old one is exceedingly greedy; he has done something shameful for us.' The elder, having walked through the village, went to the monastery and said to the young monk - 'Have you, friend, an established footing in this dispensation?' 'Yes, venerable sir, I

am a stream-enterer.' 'Then, friend, do not make effort for the higher path, for one whose taints are destroyed has been reviled by you.' He asked his forgiveness. Thereby that action became ineffective for him."Therefore, whoever else reviles a noble one, he should go to him and, if the noble one is senior to himself, should ask forgiveness thus: "I said such and such to the venerable one, may you forgive me for that." If the noble one is junior, having paid homage, having sat down on his haunches, having raised his hands in añjali, he should ask forgiveness thus: "Venerable sir, I said such and such to you, may you forgive me for that." If he does not forgive, or has departed to another region, one should go to the monks dwelling in that monastery, and if they are senior to oneself, just while standing, if they are junior, having sat down on one's haunches and having raised one's hands in añjali, one should ask forgiveness by saying thus: "Venerable sir, I said such and such to the venerable one of such a name, may that venerable one forgive me." If he has passed away, one should go to the place of the funeral couch of the deceased, and even going as far as the charnel ground, one should ask forgiveness. When this is done, there is no obstruction to heaven nor obstruction to the path; it becomes merely an ordinary action.

"Holding wrong views" means having distorted vision. "Undertaking actions based on wrong views" means those who have undertaken various actions through the power of wrong view, and who also instigate others in bodily actions and so on that are rooted in wrong view. Therein, it should be understood that although reviling of the noble ones is already included by the inclusion of verbal misconduct, and wrong view is already included by the inclusion of mental misconduct, the repeated mention of these two is for the purpose of showing their greatly blameworthy nature. For reviling of noble ones is greatly blameworthy, similar to the heinous offences of immediate retribution. As he said - "Just as, Sāriputta, a monk endowed with virtue, endowed with concentration, endowed with wisdom might attain final knowledge in this very life; even so certain is this, Sāriputta, I say that without abandoning that speech, without abandoning that thought, without relinquishing that view, he is deposited as if carried there, thus in hell."

And there is nothing else more blameworthy than wrong view. As he said - "I do not see, monks, any single thing so greatly blameworthy as this, namely, wrong view. Wrong view is paramount, monks, among faults."

"Upon the body's collapse" means by the relinquishment of the clung-to aggregates. "After death" means at the taking up of the aggregates that are reborn immediately after that. Or alternatively, "upon the body's collapse" means through the cutting off of the life faculty. "After death" means beyond the death consciousness. "A realm of misery" and so forth - all these are synonyms for hell. For hell is a realm of misery because of being devoid of income reckoned as merit, which is the cause of heaven and liberation, or because of the absence of income of happiness. "Unfortunate realm" means the destination and shelter of suffering; or an unfortunate realm is a destination produced by corrupt action due to the prevalence of hatred. "A nether world" means a place where those who have done evil fall helplessly; or a nether world is where those who are being destroyed fall with their limbs and minor limbs being broken apart. "Hell" because there is no income associated with gratification therein.

Or alternatively, by the term "realm of misery" he explains the animal realm. For the animal realm is a realm of misery, because it is devoid of a fortunate destination; but it is not an unfortunate realm, because of the existence of powerful beings such as nāga kings and the like. By the term "unfortunate realm" he explains the sphere of ghosts. For that is both a realm of misery and an unfortunate realm, because it is devoid of a fortunate destination and because it is a destination of suffering; but it is not a nether world, because, like the asuras, they have not fallen down. For even for ghosts with great supernormal power, mansions arise. By the term "nether world" he explains the class of titans. For that is both a realm of misery and an unfortunate realm in the sense already stated, and because they have fallen from all accumulations of prosperity, it is called a nether world. By the inclusion of "hell," it indicates hell itself of many kinds beginning with Avīci. "Arisen" means approached; the intention is that they were reborn there. The bright side should be understood by the reverse of what has been stated.

But this is the distinction - here, by the term "fortunate realm," the human realm is also included. By the term "heaven," the destination of gods only. Therein, a beautiful destination is a fortunate destination. "Excelling well in the objects of form and so forth" is heaven. All that too is called "world" in the sense of crumbling and disintegrating - this is the meaning of the word. "True knowledge" means the true knowledge of the divine eye knowledge. "Ignorance" means the ignorance that conceals the passing away and conception of beings. The remainder is according to the method already stated. Here, this alone is the distinction - just as in the discussion of the recollection of past lives it was said: "having broken through the egg-shell of ignorance that conceals the aggregates dwelt in previously, with the beak of the knowledge of recollection of past lives"; so here it should be stated: "having broken through the egg-shell of ignorance that conceals passing away and rebirth, with the beak of the knowledge of passing away and rebirth."

The account of the knowledge of the divine eye is concluded.

Treatise on the Knowledge of the Elimination of Mental Corruptions

14. "When the mind is thus concentrated" - here the consciousness of the fourth meditative absorption that serves as the foundation for insight should be understood. "Towards the knowledge of the elimination of mental corruptions" means for the purpose of the knowledge of the path of arahantship. For the path of arahantship is called "the elimination of mental corruptions" because it destroys the mental corruptions. And this knowledge is therein because it is included within that. "I directed and inclined the mind" means I directed the insight consciousness. In "This is suffering" and so on, "this much is suffering, there is no more beyond this" - I directly knew, knew, and penetrated as it really is the entire truth of suffering through the penetration of its own characteristic. The meaning should be understood thus: the craving that produces that suffering as "this is the origin of suffering"; the state upon reaching which both of those cease, that non-occurrence of them, nibbāna, as "this is the cessation of suffering"; and the noble path that leads to that as "this is the practice leading to the cessation of suffering" - I directly knew, understood, and penetrated as it really is through the penetration of their own characteristics.

Having thus shown the truths in their own nature, now showing them by way of exposition through mental defilements, he said beginning with "these are the mental corruptions." "For me knowing thus, seeing thus" means for me knowing thus, seeing thus - he speaks of the path that has reached its culmination together with insight. "From the mental corruption of sensuality" means from the mental corruption of sensuality. "Was liberated" - by this he shows the fruition moment. For at the moment of the path the mind becomes liberated; at the moment of fruition it is liberated. "When liberated, there was the knowledge: 'Liberated'" - by this he shows reviewing knowledge. By "birth is eliminated" and so on, its plane. For reviewing with that knowledge, the Blessed One directly knew "birth is eliminated" and so forth. But which birth of the Blessed One is eliminated, and how did he directly know it? It is said - Not his past birth was eliminated, because it was already eliminated previously; Not the future, because there is no effort regarding what is future; Not the present, because it is existing. But whatever birth, differentiated as one-aggregate, four-aggregate, or five-aggregate existence in one-constituent, four-constituent, or five-constituent realms of existence, would arise due to the path not having been developed - that was eliminated through the path having been developed, by reaching the state of non-arising. He directly knew that by reviewing the defilements abandoned through the development of the path, knowing "in the absence of defilements, even existing kamma does not produce relinking in the future."

"Lived" means dwelt, lived through completely; done, practised, completed - this is the meaning. "The holy life" means the holy life of the path; for together with the virtuous worldling, the seven trainees are said to dwell the dwelling of the holy life; one whose corruptions are eliminated has completed the dwelling. Therefore the Blessed One, reviewing his own dwelling of the holy life, directly knew "the holy life has been lived." "what had to be done has been done" means the sixteenfold function has been accomplished by way of full understanding, abandoning, realisation, and meditative development through the four paths in regard to the four truths - this is the meaning. For the virtuous worldling and others perform this task; one whose corruptions are eliminated has done what had to be done. Therefore the Blessed One, reviewing his own task to be done, directly knew "what had to be done has been done." "There is no more of this state of being" means I directly knew that there is now no further task of path development for the purpose of such a state, for the purpose of such sixteen-fold task, or for the destruction of defilements.

Now, showing to the brahmin that attainment of the knowledge of the elimination of mental corruptions, which was accompanied by reviewing knowledge, he said "This, brahmin, was for me" and so forth. Therein, "true knowledge" means the true knowledge of the knowledge of the path of arahantship. "Ignorance" means the ignorance that conceals the four truths. The remainder is according to the method already stated. But this is the distinction - In the passage "This, brahmin, was my third breaking forth," this means: "This, brahmin, was for me the third breaking forth, the third emergence, the third noble birth, having split open the egg-shell of ignorance that conceals the four truths with the beak of the knowledge of the elimination of mental corruptions - just as for a chick, having split open the egg-shell with its beak or with the tip of its claw, there is a breaking forth, an emergence, a rebirth into the chicken species, from that egg-shell."

What does he show by this? That chick, brahmin, having split open the egg-shell

and emerging from it, is born only once; but I, having broken open the egg-shell of ignorance that conceals the aggregates inhabited in the past, was first born through the true knowledge of the knowledge of recollection of past lives; then, having split open the egg-shell of ignorance that conceals the passing away and rebirth of beings, was born a second time through the true knowledge of the divine eye; and again, having split open the egg-shell of ignorance that conceals the four truths, was born a third time through the true knowledge of the knowledge of the elimination of mental corruptions. Thus, through the three true knowledges, he was born three times. He showed this: "And that birth of mine was noble and thoroughly pure." And showing thus, having made manifest all the qualities of omniscience through the three true knowledges - namely, knowledge of the past through the knowledge of recollection of past lives, knowledge of the present and future through the divine eye, and all mundane and supramundane qualities through the elimination of mental corruptions - he showed to the brahmin his state of being the eldest and foremost by virtue of his noble birth.

The account of the knowledge of the destruction of the taints is concluded.

Discussion on the Rejoicing in the Teaching

15. "When this was said, the brahmin Verañja": When the Blessed One, who has compassion for the world, out of compassion for the brahmin, had spoken the teaching on the Dhamma that illuminates the three knowledges - which reveals the state of being elder and foremost by his own noble birth, even though it should have been kept concealed - the brahmin Verañja, whose body and mind were filled with the suffusion of rapture, having understood that state of being elder and foremost by the Blessed One's noble birth, reproached himself thus: "I who said of such a one as this, who is the elder and foremost in all the world, endowed with all virtues, the Omniscient One, that 'he does not perform the act of paying respect and so forth to others' - 'Shame on you, O ignorance!'" Having reproached himself thus, and having reached the conclusion: "This one is now the elder in the world by virtue of being born before others through noble birth, and the foremost by virtue of being unequalled in all virtues," he said this to the Blessed One - "Master Gotama is the elder, Master Gotama is the foremost." And having spoken thus, further rejoicing in that teaching on the Dhamma by the Blessed One, he said beginning with "Excellent, Master Gotama, excellent, Master Gotama."

Therein, this word "abhikkanta" is seen in the senses of passing away, beautiful, handsome, and appreciation. "The night has passed, venerable sir; the first watch has elapsed, the Community of monks has been sitting long" - in such passages it is seen in the sense of passing away. In such passages as "This person I prefer, of these four persons as more brilliant and more sublime," in the sense of beautiful.

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

In such passages and so on, in the sense of handsome. In such passages as "Excellent, venerable sir," in the sense of appreciation. Here too it is just in the sense of appreciation. And because it is in the sense of rejoicing, it should be understood that it means "Well said, well said, Master Gotama."

"In fear, in wrath, in praise, in haste, in curiosity and wonder;
In laughter, in sorrow, and in confidence, the wise one makes repetition."

And by this characteristic, it should be understood that here it is said twice on account of confidence and on account of praise.

Alternatively, "abhikkanta" means "exceedingly pleasing, exceedingly agreeable, exceedingly beautiful." Therein, with one word "excellent" he extols the teaching, and with the other his own confidence. For this is the intention here - "Excellent, Master Gotama, is this - namely, Master Gotama's teaching of the Dhamma; excellent is this - namely, my confidence that has arisen on account of Master Gotama's teaching of the Dhamma." Or alternatively, he extols the word of the Blessed One itself with reference to two meanings each time: Master Gotama's words are excellent because of destroying faults, excellent because of attaining virtues; likewise because of generating faith and because of generating wisdom; because of being meaningful and because of being well-phrased; because of being clear in expression and because of being profound in meaning; because of being pleasant to the ear and because of reaching the heart; because of not exalting oneself and because of not disparaging others; because of being cool with compassion and because of being pure with wisdom; because of being delightful at first encounter and because of being able to withstand scrutiny; because of being pleasant when heard and because of being beneficial when examined - it should be connected with such pairs as these.

Furthermore, he extols the teaching itself with four similes. Therein, "overturned" means placed face down, or naturally turned face down. "Would set upright" means would make the face upward. "Concealed" means covered with grass, leaves, and so forth. "Would reveal" means would uncover. "Of one who was lost" means of one who has lost his bearings. "Would point out the path" means taking him by the hand, would say "this is the path." "In the darkness" means in a fourfold darkness consisting of the fourteenth day of the dark fortnight, midnight, a dense forest thicket, and a mass of clouds. This is the meaning of the non-obvious terms for now. But this is the connection of the intention: Just as someone might set upright what had been overturned, so by raising me up from wrong teaching - me who was turned away from the true Dhamma and established in wrong teaching; Just as one might reveal what had been concealed, so by revealing the Dispensation that had been concealed by the thicket of wrong views ever since the disappearance of the Dispensation of the Blessed One Kassapa; Just as one might point out the path to one who was lost, so by pointing out to me - who had entered upon a wrong path, a false path - the path to heaven and liberation; Just as one might hold up an oil lamp in the darkness, so by holding up the lamp of teaching that dispels the darkness of delusion which conceals them - for me who was submerged in the darkness of delusion and unable to see the forms of the Triple Gem beginning with the Buddha - because it has been made clear to me by Master Gotama through these methods, the Dhamma has been made clear in many ways.

The account of the rejoicing in the teaching is concluded.

Discussion on the Expression of Confidence

Having thus praised the teaching, with a mind of confidence in the Triple Gem through this teaching, expressing the manner of one who has confidence, he said "I" etc. Therein, "I" means "this I." "I go for refuge to Master Gotama" means "I go to Master Gotama as refuge"; with the intention that "Master Gotama is my refuge, my resort, protector from misery, and provider of welfare," I go to Master Gotama, I resort to him, I attend upon him, I wait upon him, or thus I know, I understand. For those verbal roots which have the meaning of "going" also have the meaning of "knowing"; therefore, for this word "I go," the meaning "I know, I understand" is also stated. As for "and the Dhamma and the Community of monks" - here, that which sustains one who has attained the path, who has realised cessation, who practises as instructed, and who does not fall into the four lower realms, is the Dhamma; that, in meaning, is both the noble path and nibbāna. For this was said - "As far as there are conditioned phenomena, monks, the noble eightfold path is declared the foremost among them" - in detail. And not only the noble path and nibbāna, but also the learning texts together with the noble fruits. For this too has been said in the Chattamāṇavaka Mansion -

"Dispassion from lust, without longing, without sorrow, the teaching
unconditioned, not repulsive;
Sweet is this, well-practised, well-divided, go to this Teaching for the purpose
of refuge."

For here, "dispassion from lust" refers to the path. "Without longing, without sorrow" refers to the fruit. "The Teaching unconditioned" refers to Nibbāna. "Not repulsive, sweet is this, well-practised, well-divided" refers to all the aggregates of the Teaching classified by the three Canons. "United by the combination of view and virtue" is the Community; that, in meaning, is the assembly of the eight noble persons. For this has been said in that same Mansion -

"And where a gift is said to be of great fruit, in the four pure pairs of persons;
And the eight individuals who see the Teaching, go to this Community for the
purpose of refuge."

The community of monks is the community of monks. And by this much the brahmin declared the three goings for refuge.

The account of the expression of confidence is concluded.

Treatise on Going for Refuge

*Now, for the purpose of skill in those very three goings for refuge: the refuge, the going for refuge, one
who goes for refuge,*

The classification of going for refuge, the fruit of going for refuge, the defilement, and the breaking - this procedure should be understood. But that has not been stated here because explaining it would make the introduction to the Vinaya excessively lengthy. However, those who wish should learn it from the commentary on the

Bhayabherava Sutta in the Papañcasūdanī, the commentary on the Majjhima Nikāya, or from the explanation of refuge in the Sumaṅgalavilāsinī, the commentary on the Dīgha Nikāya.

The account of going for refuge is concluded.

Discussion on the Declaration of Lay Discipleship

"May Master Gotama remember me as a lay follower" means: may Master Gotama remember me thus - "this one is a lay follower." Now, for the purpose of proficiency in the method regarding lay followers, this miscellaneous matter should be understood: who is a lay follower, why is one called a lay follower, what is his morality, what is his livelihood, what is his failure, what is his success. That has not been analysed here because it would make this excessively lengthy, but those who wish should understand it according to the method stated in the Papañcasūdanī, the commentary on the Majjhima Nikāya. "From this day forth" (ajjatagge): here this word "agga" is seen in the senses of beginning, point, portion, and foremost. For in such passages as "From this day forth, my dear doorkeeper, I close the door to the Jains and female Jains" and so on, it is seen in the sense of beginning. In such passages as "One might touch that fingertip by that very fingertip, the top of sugarcane, the tip of bamboo" and so on, in the sense of point. In such passages as "I allow a sour portion, or a sweet portion, or a bitter portion; monks, let him distribute by dwelling-portion or by residence-portion," it is seen in the sense of portion. "As far as there are beings, monks, whether footless or two-footed" etc. The Truth-finder is declared the foremost among them" and so on, in the sense of foremost. But here it should be seen in the sense of beginning. Therefore "from this day forth" (ajjatagge) means "having made today the beginning" - thus the meaning here should be understood. "Ajjatan" means "the state of being today." Or the reading is simply "ajjadagge," where the letter "d" is a euphonic connector, and it means "having made today the foremost." "For life" means endowed with life; as long as my life continues, so long endowed, having no other teacher, gone for refuge through the three goings for refuge - may Master Gotama remember me, may he know me; for even if they were to cut off my head with a sharp sword, I would never say of the Buddha "he is not the Buddha," or of the Dhamma "it is not the Dhamma," or of the Community "it is not the Community." And here it should be understood that the brahmin, by again speaking of going for refuge for life, declares the surrender of himself.

Having thus surrendered himself, wishing to attend upon the Blessed One together with his retinue, he said - "May Master Gotama consent to the rains residence at Verañjā together with the Community of monks." What is meant? May Master Gotama remember me as a lay follower, and may he consent to the rains residence at Verañjā, and may he accept a stay of three months in dependence on Verañjā for the purpose of assisting me. "The Blessed One consented by silence" means that then, having heard his words, the Blessed One, without moving any bodily limb or vocal expression, exercising patience inwardly alone, consented by silence; the meaning is that he accepted mentally alone for the purpose of assisting the brahmin.

"Then the brahmin Verañja, having learned of the Blessed One's acceptance" means that the brahmin Verañja thought: "If the ascetic Gotama had not consented, he would have refused by body or by speech. But since, without refusing, he maintained

patience inwardly, therefore he consented to me mentally alone" - thus, having learned of the Blessed One's acceptance through skill in discerning outward signs, having risen from the seat where he had been sitting, having respectfully paid homage to the Blessed One in the four directions, having circumambulated him three times keeping him on his right, even though he had earlier criticised him saying that he does not perform salutations and the like to brahmins who are elder by birth, now, having come to know the qualities of the Buddha, even though paying homage many times by body, speech and mind, remaining still unsatisfied, raising his hands in añjali resplendent with the joining of his ten fingernails, placing them upon his head, departing while facing the Blessed One as far as the range of sight, and having paid homage at the place where the range of sight was lost, he departed.

The account of the declaration of lay-follower status is concluded.

Discussion on the Famine

16. "Now at that time Verañjā was afflicted by famine" means at the time when the Blessed One was invited by the brahmin of Verañjā to spend the rains residence in dependence upon Verañjā, at that time Verañjā was afflicted by famine. "Afflicted by famine" means where almsfood was difficult to obtain; and that difficulty of obtaining almsfood occurs where people are without faith and without confidence - even in a time of good harvest, even when early and late crops are extremely cheap. But since in Verañjā it was not so, but rather it was due to crop failure and the defect of famine, therefore showing that meaning he said "with difficult livelihood" and so forth. Therein, "with difficult livelihood" means with livelihood proceeding in two ways. "Livelihood" means activity proceeding in two ways - mental activity, mental striving. "Shall we obtain anything here while begging, or shall we not obtain?" and "Shall we be able to survive or not?" - this is the meaning here.

Alternatively, "with difficult livelihood" means with difficult sustenance; the words "livelihood," "striving," "activity," "proceeding," and "living" are synonymous. Therefore the word meaning here is: "with difficult livelihood" means where livelihood proceeds with difficulty. "With white bones scattered about" means where there are white bones, thus "with white bones scattered about." What is meant is that the bones of destitute people who died without obtaining anything even after begging for a whole day are scattered here and there, resembling the colour of snake hoods. "Setaṭṭikā" is also a reading. Its meaning is - where there is white affliction, thus "setaṭṭikā." "Aṭṭi" means distress, disease, illness. And therein, at the time when the crops are forming grain, being afflicted by the white disease, the rice ears or barley and wheat ears emerge with their sap cut off, without having formed grain, very pale and white; therefore it is called "setaṭṭikā."

"Subsisting by means of food tickets" means that even though at sowing time the crop was sown after thorough preparation, there only food tickets result; or because there they sustain life by means of food tickets, thus "subsisting by means of food tickets." What is meant? There, it is said, when buyers went to the grain sellers, strong people, overpowering the weak people, bought the grain and went away. The weak people, not obtaining any, made a great outcry. The grain sellers, thinking "We shall look after everyone," had a grain measurer seated at the place where grain was kept, and had an assessor of money seated on one side. Those needing grain go to

the assessor. He, taking the money in order of arrival, writes a ticket saying "Such and such an amount is to be given to so-and-so" and gives it; they, taking that, go to the grain measurer and receive grain in the order given. Thus, because there they sustain life by means of food tickets, it is called "subsisting by means of food tickets."

"Not easy to sustain oneself by gleanings and exertion" means the gleaning that is done with the bowl, by that it was not easy to sustain oneself. What is meant is that taking the bowl, the gleaning that the noble ones do, walking for almsfood - by that gleaning it was not easy to sustain oneself. At that time, it is said, even after walking for almsfood through seven or eight villages, they did not obtain even enough to sustain themselves for a single day.

"Now at that time horse-dealers from the northern region" etc. "The Blessed One heard the sound of the mortar" - "At that time" means at the time when the Blessed One had entered upon the rains residence near Verañjā, at that time. Residents of the northern region, or because they had come from the northern region, thus being known by that designation, the horse-dealers, having taken five hundred horses from the place where horses are bred in the northern region, wishing for double or triple profit, travelling to another country, had come to Verañjā for the rains residence with those approximately five hundred horses which were their merchandise for sale. Why? For it is not possible to travel on a journey during the four months of the rainy season in that country. And as they were arriving, outside the city, in a place not flooded by water, having had dwelling houses built for themselves and a stable for the horses, they enclosed them with a fence. Those dwelling places of theirs became known as "horse enclosures." Therefore he said - "By them, in the horse enclosures, a measure of husked grain was laid down for the monks." "A measure of husked grain" means a measure of husked grain amounting to one pattha for each individual monk. A pattha is the equivalent of one nāli measure, sufficient for the sustenance of one person. For this too was said - "A pattha of rice is not enough for two of us in distress." "Husked grain" refers to barley grains that have been winnowed and sifted. For if they have husks, insects bore into them, and they do not keep for a long journey. Therefore those dealers, having prepared them to be durable for the journey, took the barley grains and set out on the journey, thinking: "Wherever edible grass for the horses will be hard to find, there this will serve as horse-feed."

But why was that laid down by them for the monks? It is said - "They were not faithless and without confidence like the people of the southern region; rather, they were faithful and confident, devoted to the Buddha, devoted to the Dhamma, devoted to the Community. Entering the city in the earlier part of the day on some business, for two or three days they saw seven or eight monks, well-dressed, well-robed, accomplished in deportment, having walked for almsfood throughout the entire city, not obtaining anything. Having seen this, the following occurred to them - 'The venerable ones have entered upon the rains residence near this city; and a famine prevails, and they do not obtain anything, and they are exceedingly fatigued. We too are visitors, and we are unable to provide them with daily gruel and rice. But our horses receive food twice, in the evening and in the morning. What if we were to give from the morning meal of each horse a measure of husked grain to each monk? In this way the venerable ones will not be fatigued, and the horses too will manage.' They went to the monks, reported this matter, and having requested: 'Venerable sirs,

please accept the measure of husked grain and having prepared it in whatever way, consume it,' they laid down a daily measure of husked grain. Therefore it was said - "By them, in the horse enclosures, a measure of husked grain was laid down for the monks."

"Laid down" means established in the manner of a regular meal allowance. Now, regarding "the monks, having dressed in the earlier period of the day" and so forth: "in the earlier period of the day" means the time of the first part of the day; the meaning is "in the forenoon period." Or "a time in the forenoon" is "the forenoon period"; what is said is "a single moment in the forenoon." Thus the accusative case is obtained in the sense of absolute connection. "Having dressed" means having put on; this should be understood by way of changing the monastery inner robe. For they were not unclothed before that. "Taking bowl and robe" means having taken the bowl with the hands and the robe with the body, having covered oneself, having worn it - that is the meaning. For those who take in whatever manner are simply said to be "taking," just as in "he departs having taken up." "Not obtaining almsfood" means having walked through the whole of Verañjā, let alone almsfood, not even obtaining so much as the words "please pass by."

"Having brought the measure of husked grain to the monastery" means having taken each measure of husked grain obtained at each place visited and having brought it to the monastery. "Having pounded it again and again in a mortar, they consumed it" - there was no attendant who could make things allowable for the elders, who could take that and cook gruel or rice for them. Cooking by oneself is also not befitting for a recluse, nor is it allowable. They, thinking "In this way we shall have frugal living and also freedom from cooking by ourselves," in groups of eight or ten, having come together, having pounded it again and again in a mortar, moistened each one's own portion with water and consumed it. Having consumed it thus, being unconcerned with other matters, they practised the recluse's duty. But those horse-dealers gave the Blessed One husked grain and also ghee, honey, and sugar suitable for it. The Venerable Ānanda brought that and ground it on a stone. What is done by a meritorious and wise person is indeed agreeable. Then, having ground it, having properly mixed it with ghee and the rest, he offered it to the Blessed One. And therein deities infused divine nutriment. The Blessed One consumed that. Having consumed it, he spent the time in fruition attainment. From that point on, he did not go for alms.

But was the Elder Ānanda the Blessed One's attendant at that time? He was, but he had not yet obtained the position of attendant. For during the first twenty years after the Blessed One's enlightenment, there was no regular attendant. Sometimes the Elder Nāgasamāla attended upon the Blessed One, sometimes the Elder Nāgita, sometimes the Elder Meghiya, sometimes the Elder Upavāṇa, sometimes the Elder Sāgata, sometimes Sunakkhatta the Licchavi prince. They, having attended according to their own inclination, departed whenever they wished. The Elder Ānanda, while those various ones were attending, remained unconcerned; when they departed, he himself carried out the duties and practice. The Blessed One too consented, thinking "Although my foremost kinsman does not yet obtain the position of attendant, in situations such as these, he alone is suitable." Therefore it was said - "But the Venerable Ānanda, having ground the husked grain on a stone, offered it to the Blessed One. The Blessed One consumed that."

Is it not the case that people in times of famine, being exceedingly filled with enthusiasm, perform meritorious deeds, and even without eating themselves, consider that something should be given to monks? Why then did they not give even a ladle-full of almsfood at that time? And this Verañja brahmin invited the Blessed One for the rains residence with great enthusiasm - why did he not even know of the Blessed One's presence? It is said - Because of Māra's influence. For as soon as the Verañja brahmin had departed from the Blessed One's presence, Māra, having influenced and deluded the entire city and the surrounding area of about one yojana - wherever it was possible to walk for almsfood before the meal and return - having caused a state of unawareness in all of them, departed. Therefore no one considered that even a gesture of respect should be performed.

But did the Blessed One enter the rains residence there without knowing of Māra's influence? Not without knowing. Then why did he not enter the rains residence at one of such places as Campā, Sāvatthī, or Rājagaha? Let Campā, Sāvatthī, Rājagaha and the rest be set aside - even if the Blessed One had gone to Uttarakuru or the city of the Thirty-three gods and entered the rains residence in that year, Māra would have influenced even that. It is said that in that year his mind was exceedingly overcome with hostility. But here the Blessed One saw this additional reason: "The horse-dealers will provide support for the monks." Therefore he entered the rains residence at Verañjā itself.

But was Māra not able to influence the dealers? It is not that he was not able; however, they arrived after the period of influence had ended. Why did he not influence them after they had returned? Because of his inability. For he is not able to create an obstruction to almsfood brought to the Truth-finder, or to a regular offering, or to requisites that have been dedicated. For it is not possible to create an obstruction to four things. Which four? It is not possible for anyone to create an obstruction to almsfood brought to the Truth-finder, or by way of a regular offering, or by way of dedicated requisites - to the four requisites that have been relinquished, no one can create an obstruction. It is not possible for anyone to create an obstruction to the life of Buddhas. It is not possible for anyone to create an obstruction to the eighty minor marks or to the fathom-wide radiance. For even the radiance of the moon, the sun, the devas, and the Brahmās, upon reaching the area of the Truth-finder's radiance of the minor marks and the fathom-wide aura, becomes devoid of power. It is not possible for anyone to create an obstruction to the omniscient knowledge of Buddhas - it is not possible for anyone to create an obstruction to these four. Therefore it should be understood that the Blessed One together with the community of disciples consumed almsfood to which Māra had created no obstruction at that time.

Thus consuming, one day the Blessed One heard the sound of the mortar - the Blessed One heard the sound of the mortar produced by the striking of pestles of the monks who were pounding the measure of husked grain. After that, the passage beginning with "Even knowing, Truth-finders" etc. was stated in order to show the justification for what he subsequently asked: "What is that sound of the mortar, Ānanda?" Herein this is the brief explanation - Truth-finders, even though knowing, if there is such a reason for asking, they ask. But if there is no such reason for asking, even though knowing, they do not ask. Since for Buddhas there is no such thing as

not knowing, therefore "even not knowing" was not stated. "Having understood the time, they ask" means: if it is the right time for that question, thus having understood that time, they ask; if it is not, even so, having understood the time, they do not ask. Even when asking thus, Truth-finders ask what is connected with benefit; what is grounded in purpose and grounded in reason, that alone they ask, not what is unconnected with benefit. Why? Because regarding what is unconnected with benefit, there is destruction of the bridge for Truth-finders. "Bridge" means path; by the path itself there is the destruction of such speech, meaning its complete cutting off.

Now, showing what beneficial speech the Truth-finders ask about, with regard to "connected with benefit" here, he said beginning with "for two reasons." Therein, "reasons" means causes. "We will teach the Dhamma" means we will speak a discourse connected with the arising of a particular occasion, or a Jātaka connected with a cause relating to past conduct. "Or we will lay down a training rule for disciples" means, or having made the transgression evident through that question, we will lay down a weighty or a light training rule for disciples, we will establish a command.

Then the Blessed One, etc. "reported this matter" - here there is nothing to be said. For it is said "he reported this matter" because he was reporting what was already stated above - the monks' obtaining of the measure of husked grain, their frugal living, and their freedom from cooking by themselves. "Good, good, Ānanda" - this the Blessed One said encouraging the Venerable Ānanda. Having given his approval, and taking up one of the two reasons, he said while teaching the Dhamma: "By you good persons, Ānanda, it has been conquered; future generations will despise rice with meat." Herein, this is the intention - By you good persons, Ānanda, in such a time of famine when almsfood is difficult to obtain, it has been conquered through this frugal living and through this austerity. What has been conquered? Famine has been conquered, greed has been conquered, conduct based on desire has been conquered. How? "This Verañjā is afflicted by famine, but the surrounding neighbouring villages and towns have abundant food with crops bending under the weight of fruit, and almsfood is easily obtained. Even so, the Blessed One keeps us restrained right here" - not even a single monk had such worry or distress. Thus, for now, famine has been conquered, overcome, brought under one's own control.

How has greed been conquered? "This Verañjā is afflicted by famine, but the surrounding neighbouring villages and towns have abundant food with crops bending under the weight of fruit, and almsfood is easily obtained. Come, let us go there and eat" - not even a single monk, driven by greed, made a break of night, or a break of the rains residence saying "let us go there and enter the rains residence for the latter period." Thus greed has been conquered.

How has conduct based on desire been conquered? This Verañjā is afflicted by famine, and these people, even though we have been dwelling here for two or three months, do not regard us with esteem in any way. Come now, let us engage in trading on our virtues, saying "such and such a monk is an attainer of the first meditative absorption" etc. "such and such a monk possesses the six direct knowledges," thus making known to people about one another, and having looked after our bellies, we shall afterwards undertake virtue again - not even a single monk aroused such a desire. Thus conduct based on desire has been conquered, overcome,

brought under one's own control.

But in the future, later generations, sitting in monasteries, having obtained food with little difficulty, will despise rice with meat in such ways as "What is this? The rice is unpolished, overcooked, unsalted, too salty, not sour enough, too sour - what use is this?" - they will treat it with contempt and disdain. Or alternatively, a country is not afflicted by famine at all times. Sometimes there is famine, sometimes there is abundance. When this country will be abundant, then people, pleased by this practice of you good persons, will think that various kinds of rice preparations and rice with meat of many sorts, such as gruel and hard food and so forth, should be given to the monks. That honour arisen on account of you - future generations reckoned as your fellow practitioners in the holy life, sitting in your midst and enjoying it, will despise it, and on account of that will display both conceit and contempt. How? "Why has only this much been cooked? Do you not have vessels in which you could put your own provisions and store them?"

The account of the famine is concluded.

Discussion on Mahāmogallāna's Lion's Roar

17. In the passage beginning with "Then the Venerable Mahāmogallāna," the term "venerable" is a word of affection, a term of respect, reverence and deference. "Mahāmogallāna" - he is "mahā" (great) by the greatness of his virtues, and "Moggallāna" by clan, thus "Mahāmogallāna." "Said this" means he said this. Now it shows the words to be spoken beginning with "now, venerable sir." Why did he say it? It is said that the Elder, having gone forth, on the seventh day reached the summit of the knowledge of the perfection of a disciple, and was declared by the Teacher as foremost in psychic power. He, relying on that great psychic power of his, thought - "This VERAÑJĀ is afflicted by famine, and the monks are suffering. What if I were to turn over the earth and feed the monks with the nutritive essence of the earth's crust?" Then this occurred to him - "If, while dwelling in the presence of the Blessed One, I were to do this without requesting the Blessed One, that would not be fitting for me; it would be as if I had placed myself on equal footing with the Blessed One." Therefore, wishing to make a request, he came and said this to the Blessed One.

"The lower surface is accomplished" - it is said that on the lower surface of the earth there is the earth's essence, the earth's nutriment, the earth's crust; he speaks referring to that. Therein, "accomplished" means sweet, of pleasant flavour - this is the meaning. For just as in "there is a tree with accomplished fruit and abundant fruit," the meaning is "with sweet fruit"; so too here, "accomplished" should be understood as sweet, of pleasant flavour. "Just as pure bee's honey" - this is stated for the purpose of illustrating by simile its sweetness. "Bee's honey" means honey made by small bees. "Pure" means free from bees, free from bee larvae, purified. It is said that this honey is the highest, the most excellent, the finest in flavour, and the most nourishing of all honeys. Therefore he said - "just as pure bee's honey, such is its sweetness."

"It would be good, venerable sir" means "it would be good for me, venerable sir." Here "it would be good" is a word of request. For the Elder said this to the Blessed One while requesting the turning over of the earth. "I would turn over" means I would

turn it upside down, I would make the lower surface the upper one. Why? Because if it were done thus, the monks would easily consume the nutritive essence of the earth's crust, the earth's essence. Then the Blessed One, although not wishing to give permission, asked in order to make the Elder roar his lion's roar - "But those living beings dependent on the earth, Moggallāna, what will you do with them?" Those living beings dependent on the earth in villages, towns and so forth, when the earth is being turned over, being unable to remain in the air, what will you do with them, where will you place them? Then the Elder, manifesting his psychic power in accordance with his having been declared foremost by the Blessed One, said beginning with "I will create one hand, venerable sir." Its meaning is - I, venerable sir, will create one hand just as this great earth, I will make it similar to the earth. Having done so, those living beings dependent on the earth, just as one transferring beings standing on one palm to a second palm, I will transfer them there.

Then the Blessed One, rejecting his request, said "Enough, Moggallāna" and so forth. Therein, "enough" (alam) is a word of rejection. "Beings might acquire illusion" means beings might arrive at a distorted grasp. How? "Is this indeed the earth, or is it not?" Or else, "Is this indeed our village, or does it belong to others?" Likewise regarding towns, districts, fields, parks, and so forth. Or else this is not an illusion, for the sphere of psychic power of one possessing psychic power is inconceivable. But they might acquire illusion in this way - this thing called famine does not occur only now, it will occur in the future as well. At that time, where will monks find such a fellow in the holy life possessing psychic power? Even though they may be stream-enterers, once-returners, non-returners, dry-insight practitioners, attainers of meditative absorption, those who have attained the analytical knowledges, or those with taints destroyed, due to the absence of the power of psychic ability, they will approach other families for almsfood. Then people will think thus - "In the time of the Buddha, monks were ones who fulfilled the trainings. Having developed those virtues, in the time of famine they turned over the earth and consumed the nutritive essence of the earth's crust. But now there are none who fulfil the training. If there were, they would do likewise. They would not give us anything cooked or raw to eat." Thus, regarding those very noble persons, they might acquire this illusion that "there are no noble persons." And through the power of illusion, blaming and reproaching the noble ones, they would become destined for the lower realms. Therefore, do not find delight in turning over the earth.

Then the Elder, not obtaining this request, making another request, said "It would be good, venerable sir" and so forth. The Blessed One, rejecting that too, said "Enough, Moggallāna" and so forth. Therein, although "beings might acquire illusion" was not stated, it should nevertheless be understood in the same manner as previously stated; and its meaning too should be understood as similar to what was stated. But if the Blessed One had given permission, what would the Elder have done? Having determined the great ocean, which is to be crossed in a single stride, to be merely the size of a small canal, and having made a path from Naḷeru-Pucimanda facing towards Uttarakuru, he would have made Uttarakuru a place accessible for going and coming, so that monks could enter and leave at ease for almsfood as if going to a village for alms-gathering.

The discourse on Mahāmoggallāna's lion's roar is finished.

Exposition on the Discussion of the Request for the Laying Down of the Vinaya

18. Now, the Venerable Upāli, in order to show the origin from the very beginning of the laying down of the Vinaya, showing the arising of reflection in the Elder Sāriputta connected with the training rules, said "Then the Venerable Sāriputta" and so forth. Therein, "had gone to a private place" means having gone to a secret place."In seclusion" means having withdrawn, having gone into solitude. "For which" means for which among the Buddhas of the past, beginning with Vipassī. "Its duration would be long" or "its duration would be long" means long-lasting. The rest here is clear in meaning.

But was the Elder not able to determine this reflection of his by himself? It is said - He was both able and not able. For he was able to determine this much: that the dispensation of these Buddhas was not long-lasting, and that of those was long-lasting. But he was not able to determine this: that for this reason it was not long-lasting, and for that reason it was long-lasting. But the Elder Mahāpaduma said - "Even this would not be difficult for the chief disciple who had reached the summit of the sixteen kinds of wisdom, but for one dwelling in the same place with the Perfectly Enlightened One, making a determination by himself would be like weighing by hand having cast aside the scales - therefore he approached the Blessed One himself and asked." Then the Blessed One, answering that question, said "For the Blessed One Vipassī, Sāriputta" and so forth. That is of manifest meaning.

19. Again, the Elder, asking the reason, said "What, venerable sir, is the cause" and so forth. Therein, "What, venerable sir" is a question about the reason; its meaning is "which, venerable sir." "Cause" and "condition" - both of these are designations for reason; for since by that reason its fruit proceeds and occurs, therefore it is called "cause" (hetu). Since depending on that it goes and occurs, therefore it is called "condition" (paccaya). Thus, though one in meaning, both are used here and there by way of convention and for elegance of expression. The remainder here is clear in meaning.

Now, in order to show that cause and condition, he said "The Blessed One Vipassī, Sāriputta" and so forth. Therein, "were weary" means not weary through laziness, for Buddhas have neither laziness nor diminished energy. For Buddhas, whether teaching the Dhamma to one or two or to an entire world-system, teach the Dhamma with the very same enthusiasm; they do not become diminished in energy upon seeing the smallness of the assembly, nor do they become increased in energy upon seeing its greatness. Just as a lion, the king of beasts, having gone out for food after seven days, runs with the very same speed whether after small or large creatures. What is the reason for this? "Let my speed not decline." So too, Buddhas teach the Dhamma with the very same enthusiasm whether to a small or large assembly. What is the reason for this? "Let our reverence for the Dhamma not decline." For Buddhas are reverers of the Dhamma, having reverence for the Dhamma.

However, just as our Blessed One taught the Dhamma in detail as if filling the great ocean, they did not teach thus. Why? Because of the little dust in the eyes of beings. In their time, it is said, beings were long-lived and had little dust in their eyes. Having heard even a single verse connected with the four truths, they penetrated the

Dhamma; therefore they did not teach the Dhamma in detail. For that very reason, they had little discourse, etc. catechism. Therein, the diversity of discourse and so forth has already been stated in the commentary on the First Council.

"No training rule was laid down for disciples" means that because of the faultlessness of the disciples, the prescriptive training rule by way of the seven classes of offences, which should be laid down in accordance with faults, was not laid down. "The Pātimokkha was not recited" means the prescriptive Pātimokkha was not recited fortnightly. They recited only the exhortation Pātimokkha; and even that was not fortnightly. For thus the Blessed One Vipassī recited the exhortation Pātimokkha once every six years; and that he did by himself alone. His disciples, however, did not recite it in their own respective dwelling places. In the whole of Jambudīpa, the entire community of monks performed the Uposatha in just one place, in the Deer Park at Khema in the royal capital of Bandhumatī, the dwelling place of the Blessed One Vipassī. And that was only a Community Uposatha; not a group Uposatha, not an individual Uposatha, not a purity Uposatha, not a determination Uposatha.

At that time, it is said, there were eighty-four thousand monasteries in Jambudīpa. In each monastery, ten thousand or even twenty thousand monks dwelt without intermingling, and even more dwelt there. The deities who announce the Uposatha went here and there and announced - "Sirs, one year has passed, two, three, four, five years have passed, this is the sixth year, on the coming full-moon day one should go for the purpose of seeing the Buddha and for the purpose of performing the Uposatha! The time for the assembly has arrived for you." Then the monks possessing supernormal power went by their own supernormal power, the others by the power of the deities. How? It is said that those monks, standing at the eastern ocean shore or at the western, northern, or southern ocean shore, having fulfilled the duties of a traveller, taking their bowl and robe, generated the thought "Let us go"; simultaneously with the arising of that thought, they had already arrived at the Uposatha hall. They paid homage to Vipassī, the Perfectly Enlightened One, and sat down. The Blessed One then recited this exhortation Pātimokkha to the assembled congregation.

"Patience is the supreme austerity, forbearance;
The Buddhas declare Nibbāna to be supreme;
For he is not one gone forth who harms another;
One who vexes others is not an ascetic.

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

"Not reviling, not harming, and restraint in the Pātimokkha;
Moderation in food, and secluded lodgings;
And devotion to higher consciousness - this is the instruction of the Buddhas."

By this same method, the recitation of the Pātimokkha of the other Buddhas as well should be understood. For all Buddhas have these same three exhortation Pātimokkha verses. For the long-lived Buddhas, they come to be recited up to the end of the dispensation; for the short-lived Buddhas, only during the first enlightenment period. But from the time of the laying down of training rules onwards, only the

disciplinary Pātimokkha is recited. And that, indeed, the monks themselves recite, not the Buddhas. Therefore, our Blessed One too recited this exhortation Pātimokkha only for a period of twenty years during the first enlightenment period. Then one day, seated at the Pubbārāma in Migāramātu's mansion, he addressed the monks - "From now on, monks, I shall no longer perform the Uposatha or recite the Pātimokkha. You yourselves, monks, from now on should perform the Uposatha and recite the Pātimokkha. It is impossible, monks, there is no occasion for the Truth-finder to perform the Uposatha or recite the Pātimokkha in an impure assembly." From then on, the monks recite the disciplinary Pātimokkha. This disciplinary Pātimokkha was not recited for those Buddhas. Therefore it was said - "The Pātimokkha was not recited."

"Of those Buddhas" means of those three Buddhas beginning with Vipassī. "With the disappearance" means with the disappearance of the aggregates; it is said to mean with the final passing away. "Of the disciples who had awakened after those Buddhas" means those who were direct disciples who had awakened after those Buddhas, and with the disappearance of their aggregates. "Those later disciples" means those later disciples who had gone forth in the presence of those direct disciples. "With various names" means having diverse names by way of names such as "Buddharakkhita, Dhammarakkhita" and so on. "With various clans" means having diverse clans by way of clans such as "Gotama, Moggallāna" and so on. "With various births" means of various births by way of birth such as "warrior, brahmin" and so on. "Gone forth from various families" means having left and gone forth from diverse families by way of warrior families and so on, or by way of families of high and low status, or of abundant and more abundant wealth, and so on.

"They that holy life" means those later disciples - since those who had gone forth with the same name, the same clan, the same birth, the same family, making it their own responsibility thinking "this is our teaching, this is the tradition," guard the holy life and preserve the learning for a long time. But these were not like that. Therefore, troubling one another, acting contrarily, being lax thinking "such and such an elder will know, such and such an elder will know," they quickly caused that holy life to disappear; they did not preserve it by compiling it. "Just as" is an illustration by simile of that meaning. "Scatters" means disperses. "Disperses" means carries to another place. "Destroys" means removes from its established place. "Because they were not strung together with thread" means just as because of not being strung together with thread, not being tied, not being bound, it scatters in this way - just as those not strung together with thread are scattered, so it scatters - this is what is said. "Just so indeed" is the application of the simile. "They caused to disappear" means not compiling by way of chapter collections, fifty collections and so on, taking only whatever pleased them, they destroyed the rest and caused it to vanish.

"And those Blessed Ones were untiring in exhorting disciples, having encompassed their minds with their own mind" means moreover, Sāriputta, those Buddhas were untiring in exhorting, having encompassed and discerned the minds of disciples with their own mind; having known the minds of others, they did not regard instruction as a burden or as a proliferation. "Once upon a time, Sāriputta" and so on is said for the purpose of making known their untiring nature. "Frightful" means fearsome, fear-producing. "Think in this way" means think the three thoughts beginning with the

thought of renunciation. "Do not think in that way" means do not think the three unwholesome thoughts beginning with the thought of sensual desire. "Attend to the mind in this way" means attend to the mind thus: "impermanent, suffering, not-self, unattractive." "Do not attend to the mind in that way" means do not attend to the mind thus: "permanent, pleasant, self, attractive." "Abandon this" means abandon the unwholesome. "Enter upon and dwell in this" means having entered upon, having obtained, having accomplished the wholesome, dwell therein.

"Their minds were liberated from the mental corruptions by non-clinging" means they were liberated without grasping. For their minds were liberated from those mental corruptions, but those did not liberate them by grasping them. Rather, ceasing through the cessation of non-arising, they were liberated without grasping. Therefore it was said - "Their minds were liberated from the mental corruptions by non-clinging." All of them, having attained arahantship, were of expanded minds, like a lotus grove touched by the rays of the sun. "There, Sāriputta, regarding the frightfulness of that frightful jungle thicket, this is what happens" - herein "there" refers back to the previous statement; "su" is a mere particle for completing the word; "Sāriputta" is a form of address. Here, however, this is the interpretation of meaning - "There" means what was said as "in a certain frightful jungle thicket" - there, that jungle thicket which was called frightful, regarding the frightfulness of that frightful jungle thicket, this is what happens; the meaning is: it happens by the act of frightening. What happens? This happens: whoever not free from lust etc. his hairs stand on end.

Or alternatively, "there" (tatra) is a locative used in the sense of the genitive. "Su" is a particle; as in "kiṃ su nāma te bhonto samaṇabrāhmaṇā" and so forth. "This" (idaṃ) is a word of showing, as if making the intended meaning evident. "Suidaṃ" is "sudaṃ"; the elision of the vowel "i" should be understood as due to sandhi. As in "cakkhundriyaṃ, itthindriyaṃ, anaññātāññassāmītindriyaṃ," "kiṃ sūḍha vittaṃ" and so forth. Here, however, this is the interpretation of meaning - "Of that frightful jungle thicket, Sāriputta, regarding its frightfulness, this happens." "Regarding the frightfulness" (bhiṃsanakatasmiṃ) means "in the state of being frightful" - this is the meaning. The elision of one letter "ta" should be seen. Or the reading is simply "bhiṃsanakattasmiṃ." Or where "bhiṃsanakatāya" should have been said, a change of gender has been made. And this is a locative in the sense of cause; therefore the connection should be understood thus: "In the state of being frightful this happens" means "on account of the state of being frightful, by reason of the state of being frightful, due to the condition of the state of being frightful, this happens." "Whoever not free from lust enters that jungle thicket, for the most part his hairs stand on end" means the greater number of hairs stand on end, standing upright with their tips like needles and like thorns, while a few do not stand on end. Or the hairs of the greater number of beings stand on end. They do not stand on end for the few who are exceedingly brave men.

Now "This, Sāriputta, is the cause" and so forth is the conclusion. And whatever has not been stated here in between, that is of plain meaning. Therefore it should be understood simply by the sequence of the text. But what was stated as "was not long-lasting" should be understood as stated in terms of generations of men. For by counting of years, the lifespan of the Blessed One Vipassī was eighty thousand years,

and that of his direct disciples was the same. Thus, combining with his very last disciple, the holy life lasted for one hundred and sixty thousand years approximately. But in terms of generations of men, coming through a succession of generations, it lasted only two generations of men. Therefore it is said "was not long-lasting." But the lifespan of the Blessed One Sikhī was seventy thousand years. And that of his direct disciples was the same. The lifespan of the Blessed One Vessabhū was sixty thousand years. And that of his direct disciples was the same. Thus, combining with their very last disciples, the holy life lasted for upwards of one hundred thousand years - approximately forty thousand and approximately twenty thousand years respectively. But in terms of generations of men, coming through a succession of generations, it lasted only two generations of men in each case. Therefore it is said "was not long-lasting."

20. Thus, having heard the reason for the non-longevity of the holy life of three Buddhas, the Venerable Sāriputta, wishing to hear the reason for the longevity of the holy life of the other three, again asked the Blessed One in the manner beginning with "But what, venerable sir, is the cause." The Blessed One too answered him. All of that should be understood as the opposite of what was stated. And here, regarding the state of longevity too, the longevity of those Buddhas' holy life should be understood in both ways - in terms of the measure of lifespan and in terms of pairs of eminent disciples. For the lifespan of the Blessed One Kakusandha was forty thousand years, of the Blessed One Koṇāgamana thirty thousand years, and of the Blessed One Kassapa twenty thousand years; and for their direct disciples too, it was just the same. And their many pairs of disciples maintained the holy life in succession. Thus, in both ways - in terms of the measure of lifespan and in terms of pairs of disciples - the holy life was long-lasting for them.

Now, our Blessed One should have arisen at the time when the lifespan was ten thousand years, which is half the lifespan-period of the Blessed One Kassapa. Not being able to attain that, he should have arisen at the time when the lifespan was five thousand years, or one thousand years, or even five hundred years. But since, while he was seeking and searching for the qualities that produce Buddhahood, while maturing his knowledge, while causing the embryo of knowledge to be conceived, his knowledge reached maturity at the time when the lifespan was one hundred years. Therefore, he arose at a time of extremely short lifespan. Hence, it is fitting to say that although his holy life is long-lasting by way of the succession of disciples, in terms of the measure of lifespan, by count of years, it is indeed not long-lasting.

21. "Then the Venerable Sāriputta" - what is the connection? Having thus heard the reason for the long endurance of the holy life of the three Buddhas, having reached the conclusion that the laying down of training rules is indeed the cause for long endurance, the Venerable Sāriputta, wishing for the long endurance of the Blessed One's holy life as well, requested the Blessed One for the laying down of training rules. To show the manner of that request, this was stated - "Then the Venerable Sāriputta, having risen from his seat" etc. "may last long." Therein, "addhaniyaṃ" means enduring through time; it is said to mean "lasting for a long period." The remainder is of clear meaning.

Then the Blessed One, making known that "this is not yet the time for laying down training rules," said beginning with "Wait, Sāriputta." Therein, "wait" means "hold on

for now"; it is said to mean "be patient for now." It is stated twice here for the purpose of emphasis. By this, the Blessed One, having rejected the domain of disciples regarding the laying down of training rules, making manifest that "the laying down of training rules is solely the domain of the Buddha," said beginning with "the Truth-finder himself." And here, "tattha" is a locative expression referring to the request for the laying down of training rules. Herein this is the construction - what was said as "should lay down a training rule," therein, the Truth-finder himself will know the time for that laying down of training rules. Having spoken thus, to show that it is not yet the time, he said beginning with "not yet, Sāriputta."

Therein, "āsavaṭṭhānīyā" means "in which the taints stand." The meaning is: in which the taints - both the painful taints and the defilement-taints pertaining to this life and the next, such as blame by others, remorse, punishment, imprisonment and so forth, as well as those that are particular forms of suffering in the lower realms - indeed stand, because those are their cause. The explanation here is: as long as those corrupting conditions, which are transgression-prone phenomena, do not appear in the monastic community, the Teacher does not lay down a training rule for disciples. For if he were to lay down rules, he would not be free from blame by others, reproach by others, and the fault of censure.

How? For in laying down rules, everything beginning with "whatever monk should engage in sexual intercourse" would have to be laid down. Without having seen the fault of transgression, knowing this regulation, others would engage in criticism, reproach, and censure thus - "How is it that the ascetic Gotama - the community of monks follows me and does as I say - will bind them with so many training rules, will lay down rules of defeat? Have not these sons of good families gone forth having abandoned great masses of wealth, great circles of relatives, and even kingdoms that were in their hands, content with the utmost of food and clothing, with keen respect for the training, dwelling without concern for body and life? Among them, who indeed would engage in sexual intercourse which is a worldly bait, or steal another's property, or cut off another's dear, beloved, exceedingly sweet life, or make a living by speaking of qualities one does not possess! Is this not already made known even without a rule of defeat being laid down, by the mere summary of the going forth?" And beings would not know the strength and power of the Truth-finder. Even a training rule that was laid down would be unstable and would not remain in its proper place. Just as an unskilled physician, having summoned a man in whom no boil has arisen, having said "Come, good man, in this part of your body a great boil will arise and bring you to ruin and misfortune; have it treated beforehand," and being told "Very well, teacher, you yourself treat it," having cut open that healthy part of the body, having drawn out blood, having made that area healed with ointments, bandages, washings and so forth, would say to that man - "A great disease has been treated by me for you; give me a gift." That man would say to him "What is this foolish physician saying? Which disease of mine has been treated by him? Does he not cause me suffering and bring me to loss of blood?" - thus he would criticise, reproach, and censure him, and would not recognise his merit. In exactly the same way, if the Teacher were to lay down a training rule for disciples when the fault of transgression has not arisen, he would not be free from blame by others and so forth, beings would not know his strength or power, and even a training rule that was laid down would be unstable and would not remain in its proper place. Therefore it is said:

"The Teacher does not, Sāriputta, for disciples" etc. "appear."

Having thus shown the wrong time, in order to show the right time again, he said "But when, Sāriputta" and so forth. Therein, "yato" means "when"; it means "at which time." The remainder should be understood in accordance with what has already been stated. Or alternatively, here is the concise meaning - at whatever time the faults of transgression that have come to be reckoned as "corrupting conditions" appear in the monastic community, then the Teacher lays down a training rule for disciples, recites the Pātimokkha. Why? For the warding off of those very faults of transgression that have come to be reckoned as "corrupting conditions." In laying down rules thus, just as a skilled physician, treating a boil that has arisen by lancing, applying ointment, bandaging, washing and so forth, having allayed the disease and restored the skin, is not deserving of reproach and the like, and having become one whose power is recognised in his own medical profession, receives honour; so too he is not deserving of reproach and the like, and having become one whose power is recognised in his own domain of omniscience, receives honour. And that training rule of his is unshakeable and remains in its proper place.

Having thus stated that the non-arising of corrupting conditions is the wrong time for laying down training rules, and their arising is the right time, now in order to show the time of non-arising and the time of arising of those conditions, he said "Certain corrupting conditions do not appear here, Sāriputta" and so forth. Therein, the words with obvious meaning should be understood according to the canonical text itself. But this is the explanation of the words that are not obvious - "They know the nights" thus "rattaññū" (those of long standing); starting from the day of one's own going forth, they know many nights; it means "long gone forth." Greatness through those of long standing is "rattaññumahattam" (greatness of long standing); the meaning is greatness through those long gone forth. Therein, it should be understood that when the monastic community had attained greatness of long standing, a training rule was laid down in connection with Upasena Vaṅgantaputta. For that venerable one, having seen monks giving full ordination to those with less than ten rains retreats, himself with one rains retreat gave full ordination to a co-resident pupil. Then the Blessed One laid down a training rule: "One should not, monks, give full ordination to one with less than ten rains retreats. Whoever should give full ordination, there is an offence of wrong-doing." When this training rule had been laid down thus, monks who were foolish and incompetent again gave full ordination saying "We are of ten years' standing, we are of ten years' standing." Then the Blessed One laid down a further training rule - "One should not be given full ordination by one who is foolish and inexperienced. Whoever should give full ordination, there is an offence of wrong-doing. I allow, monks, that a competent, capable monk of ten years' standing or more than ten years' standing may give full ordination." Thus two training rules were laid down at the time when greatness of long standing had been attained.

"Greatness of expansion" means greatness through abundance. For as long as the monastic community has not attained greatness of expansion in terms of elders, juniors and those of middle standing, the lodgings are sufficient. Certain corrupting conditions do not arise in the dispensation. But when greatness of expansion has been attained, those arise. Then the Teacher lays down a training rule for disciples. Therein, the training rules laid down when the monastic community had attained

greatness of expansion are: "Whatever monk should share a sleeping place with one who has not received full ordination for more than two or three nights, it is a pācittiya offence"; "Whatever nun should give full ordination every year, it is a pācittiya offence"; "Whatever nun should give full ordination to two in one year, it is a pācittiya offence" - they should be understood in this manner.

"Greatness of the highest gain" means the highest greatness of gain; the meaning is that it has attained that which is the highest, the supreme, the great state of gain. Or it can also mean the highest greatness through gain; the meaning is that it has attained pre-eminence and greatness through gain. For as long as the monastic community has not attained greatness of the highest gain, corrupting conditions do not arise on account of gain. But when it has been attained, they arise, and then the Teacher lays down a training rule for disciples - "Whatever monk should give with his own hand hard food or soft food to a naked ascetic, or a male wandering ascetic, or a female wandering ascetic, it is a pācittiya offence." For this training rule was laid down when the monastic community had attained greatness of the highest gain.

"Greatness of great learning" means the great state of great learning. For as long as the monastic community has not attained greatness of great learning, corrupting conditions do not arise. But when greatness of great learning has been attained, because having learnt even one collection, or two, etc. even five collections, persons emerging unsystematically, comparing one essence with another, expound the Teacher's instruction as contrary to the Dhamma and contrary to the Vinaya. Then the Teacher lays down a training rule by the method beginning with "Whatever monk should speak thus - 'I understand the Dhamma taught by the Blessed One thus' etc. even a novice should speak thus" and so forth.

Thus, having shown the time of non-arising and the time of arising of corrupting conditions, the Blessed One, showing the complete absence of those at that time, said beginning with "For, Sāriputta, free from trouble." Therein, "free from trouble" means devoid of trouble; troubles are called thieves; the meaning is "free from thieves." And "thieves" in this context means those of bad conduct are intended. For they, being indeed non-recluses, steal the requisites of others through their claim of being recluses. Therefore "free from trouble" means free from thieves, free from those of bad conduct, is what is said. "Free from danger" means free from misfortune, free from affliction; it means free from the danger of bad conduct. "Stainless" means those of bad conduct are called stains; for they, even though of golden complexion, should be understood as stains indeed because of their association with dark qualities. Due to the absence of those, it is stainless. There is also the reading "with stains removed." "Pure" means pure precisely because of being stainless, bright and radiant. "Established in the core" means the core is called the qualities of virtue, concentration, wisdom, liberation, and the knowledge and vision of liberation; because of being established in that core, it is established in the core.

Having thus stated the state of being established in the core, showing that this state of being established in the core should be understood thus, he said beginning with "For, Sāriputta, of these." Herein this is the brief explanation - these five hundred monks who have entered the rains residence at Verañjā, among them the monk who is last in terms of qualities, of the most limited qualities, is a stream-enterer. "Stream-enterer" means one who has entered the stream; and "stream" is a designation for

the path. "Stream-enterer" refers to the person endowed with that. As he said -

"The stream, the stream' - thus, Sāriputta, this is said; what then, Sāriputta, is the stream?" "It is, Venerable Sir, this very Noble Eightfold Path, that is to say -right view, etc. right concentration." "A stream-enterer, a stream-enterer' - thus, Sāriputta, this is said; what then, Sāriputta, is a stream-enterer?" "He who, Venerable Sir, is endowed with this Noble Eightfold Path, he is called - a stream-enterer. He is this venerable one of such a name and such a clan." Here, however, the name of the fruit has been given by means of the path. Therefore, one established in the fruit should be understood as "a stream-enterer."

As to "one not subject to fall into lower realms" (avinipātadhammo): "it causes to fall" means "falling down" (vinipāto); "falling down is not his nature" means "one not subject to fall into lower realms" (avinipātadhammo); it is said to mean "one whose nature is not to cast oneself down into the lower realms." Why? Because of the complete destruction of those states that lead to the lower realms. Or, "falling down" (vinipatanam) is "a fall" (vinipāto); "falling down is not his nature" means "one not subject to fall into lower realms" (avinipātadhammo); it is said to mean "the nature of falling into the lower realms does not exist for him." "Fixed in destiny" (niyato) because of being determined by the path that is the assurance of rightness (sammattaniyāma). "Heading for the highest enlightenment" (sambodhiparāyaṇo) means "one for whom enlightenment (sambodhi) is the further destination, the ultimate goal." The meaning is: one who will certainly reach the three higher paths. Why? Because of having attained the first path.

The discourse on the request for the laying down of the Vinaya is finished.

Discussion on the Practice of the Buddhas

22. Having thus convinced the General of the Dhamma, having spent that rains residence at Verañjā, having completed the rains retreat and having performed the invitation on the great invitation day, the Blessed One then addressed the Venerable Ānanda. "Addressed" means he spoke to, he said, he aroused their attention. How? "But this is habitual" and so forth. "Habitual" means practised, customary conduct, conformity with the Teaching. That habitual practice is of two kinds - the habitual practice of Buddhas and the habitual practice of disciples. What is the habitual practice of Buddhas? This, to begin with, is one - those by whom they are invited to reside for the rains retreat, they do not depart on a journey through the country without taking leave, without asking permission. Disciples, however, whether having taken leave or without having taken leave, depart as they please.

There is yet another habitual practice of Buddhas -having completed the rains retreat and having performed the invitation, they invariably depart on a journey through the country for the purpose of benefiting the people. And when journeying through the country, they travel in one of these three circuits: the great circuit, the middle circuit, and the final circuit. Therein, the great circle is nine hundred yojanas, the middle circle is six hundred yojanas, the final circle is three hundred yojanas. When they wish to travel the great circuit, having performed the invitation on the great invitation day, on the first day of the new fortnight, they set out accompanied by a great community of monks, and supporting the great multitude in villages,

towns, and so forth by accepting material offerings, and increasing their wholesome merit dependent on turning away from the round of existence through the gift of the Dhamma, they complete the journey through the country in nine months. But if during the rains retreat the monks' calm and insight are still immature, without performing the invitation on the great invitation day, having given the collective invitation, having performed the invitation on the full moon day of Kattika, on the first day of Māgasira, they set out accompanied by a great community of monks and, in the same manner as described, complete the journey in the middle circuit in eight months. But if there are beings to be guided whose faculties are not yet matured after they have completed the rains retreat, waiting for the maturation of their faculties, having dwelt there even through the month of Māgasira, on the first day of the month of Phussa, they set out accompanied by a great community of monks and, in the same manner as described, complete the journey in the final circuit in seven months. And while travelling anywhere in those circuits, separating those various beings from their defilements and connecting them with the fruit of stream-entry and so forth, they travel solely for the sake of those to be guided, as if gathering flowers of various colours.

There is yet another habitual practice of Buddhas -daily at the time before dawn, making the peaceful and pleasant nibbāna as object, entering the attainment of fruition; having emerged from the fruition attainment, daily entering the attainment of great compassion; having emerged from that, surveying the beings to be awakened in the ten-thousand world systems.

There is yet another habitual practice of Buddhas -first making friendly reception with visitors, teaching the Dhamma according to the arising of occasions, and laying down training rules when an offence has been committed - this is the habitual practice of Buddhas.

What is the habitual practice of disciples? In the time of the Blessed One, the Buddha, there was an assembly twice: before the rains entry for the purpose of taking a meditation subject, and after completing the rains retreat for the purpose of announcing the qualities attained and for the purpose of taking a further meditation subject. This is the habitual practice of disciples. Here, however, showing the habitual practice of Buddhas, he said - "But this is habitual, Ānanda, for Truth-finders."

"Come" means come, let us go. "Let us take leave" means let us ask permission for the purpose of going on a journey. "Yes" is a particle in the sense of acceptance.

"Venerable sir" is a term of respect; it is also fitting as a reply to the Teacher.

"Assented to the Blessed One" means he listened to the word of the Blessed One, having turned towards him, he heard and accepted. "Yes" - by this word it is said that he accepted.

"Then the Blessed One, having dressed" - here neither "in the morning" nor "in the evening" is stated. Even so, the Blessed One, having completed his meal duties and having spent the midday period, making the Venerable Ānanda his attendant monk, starting from the city gate, illuminating the city streets with rays golden like streams of liquid gold, approached the dwelling of the brahmin Verañja. His attendants, seeing the Blessed One just as he stood at the house door, informed him. The brahmin, recovering his mindfulness, filled with a sense of urgency, rising up hastily, having

prepared a costly seat, going forth to meet the Blessed One, said: "Come this way, Blessed One." The Blessed One, having approached, sat down on the prepared seat. Then the brahmin Verañja, wishing to sit near the Blessed One, approached the Blessed One from the place where he was standing. From here onwards the meaning is plain.

But as for what the brahmin said - "But the gift that should be given was not given." Herein, this is the intention - Whatever gift should have been given to you who were invited by me and who completed the rains retreat - day by day for three months, gruel and hard food in the morning, solid and soft food at midday, various kinds of beverages in the evening, along with offerings and honours of perfumes, flowers and the like - that was not given. "And that was because we did not have it" - here a change of grammatical gender should be understood. "That gift was not available to us" - this is the meaning here. Or alternatively, "whatever object of giving we would give to you, that was not available to us" - thus the meaning here should be understood.

"Not because of unwillingness to give" means unwillingness to give also does not exist in us, as it does in the case of miserly people who have abundant wealth and resources. "How could it be obtained here when household life has many duties" - herein this is the interpretation - Because household life has many duties, therefore even when there is a gift to give and willingness to give, how could it be obtained, how could it be possible to obtain that which we would give to you as a gift - thus he spoke blaming household life. He indeed did not know that he had been turned around by Māra; he thought "forgetfulness arose in me due to the hindrance of household life," therefore he spoke thus. Furthermore - "How could it be obtained here" means within this period of three months, that which I would give to you, how could it be obtained? "For household life has many duties" - thus the interpretation here should be understood.

Then the brahmin, having thought "Let me now give in one day all that which should have been given by me over three months," said "May Master Gotama consent" and so forth. Therein, "for tomorrow" means for the sake of the merit and the joy and gladness that will arise for me tomorrow when making an offering to you. Then the Truth-finder, thinking "If I were not to consent, the brahmin and the inhabitants of Verañja would criticise thus: 'This one, having received nothing for three months, is apparently angry; therefore, even when being asked by me, he does not accept even a single meal; there is no patience of forbearance in this one; this one is not omniscient' - and thus they would generate much demerit; may that not happen to them" - out of compassion for them, the Blessed One consented by silence.

Having consented, then the Blessed One, having made the brahmin Verañja understand "Enough of thinking about the hindrances of household life," having shown him the benefit pertaining to the present life and the life hereafter through a talk on the Teaching appropriate to that occasion, having exhorted him in wholesome states, having made him take them up, having encouraged him therein, having made him zealous, having gladdened him through that zealousness and through other virtues present in him, having showered the rain of the jewel of the Teaching, rose from his seat and departed. When the Blessed One had departed, the brahmin Verañja addressed his sons and wife - "Dear ones, having invited the Blessed One for

three months, we did not give even a single meal for one day. Come now, prepare a gift in such a way that even the gift due for three months can be given in a single day tomorrow." Then, having had a superior gift prepared, on the day the Blessed One was invited, after that night had passed, having had the seating area decorated, having had costly seats prepared, having arranged a great offering adorned with perfumes, incense, fragrant powder, and flowers, he had the time announced to the Blessed One. Therefore it was said - "Then the brahmin Verañja, after that night had passed, etc. the meal is ready."

23. The Blessed One, surrounded by the Community of monks, went there. Therefore it was said - "Then the Blessed One etc. sat down together with the Community of monks." "The Community of monks headed by the Buddha" - "headed by the Buddha" means having the Buddha as leader; it means that they sat down having made the Buddha the elder of the Community. "Superior" means highest. "With own hand" means with his own hand. "Having satisfied" means having well satiated, having made fully replete, content, and as much as desired. "Having served" means having thoroughly invited them to take more, having made them decline by a hand gesture, a facial gesture, or by verbal expression saying 'enough.' "Bhuttāviṃ" means one who has finished eating. "Had removed his hand from the bowl" means one whose hand has been removed from the bowl; it means one whose hand has been taken away. "Clothed him with the three robes" means he gave the three robes to the Blessed One. This, however, is merely a conventional expression, "clothed him with the three robes," and in those three robes each cloth was worth a thousand. Thus the brahmin gave to the Blessed One a set of three robes worth three thousand, supreme, comparable to Kāsi cloth. "Each and every monk with a suit of garments" means with a pair of garments each. Therein each cloth was worth five hundred. Thus he gave garments worth five hundred thousand to five hundred monks. The brahmin, even having given that much, was not satisfied, and further, tearing up multi-coloured blankets and silk and cotton cloths worth seven or eight thousand, he gave them for the purpose of shoulder straps, body bands, strainers, and so forth. And having filled vessels with medicinal oils cooked a hundred times and a thousand times, he gave oil worth a thousand for the anointing of each and every monk. In short, among the four requisites there was no article for the use of recluses that was not given. In the canonical text, however, only robes are mentioned.

Having thus offered a great sacrifice, to the brahmin who, together with his sons and wife, had paid homage and was seated, the Blessed One, raining the ambrosia of the Dhamma in a single day upon the brahmin Verañja who had been deprived of the enjoyment of the ambrosial taste of hearing the Dhamma for three months due to Māra's interference, fulfilling his aspiration, having instructed with a talk on the Teaching etc. rose from his seat and departed. The brahmin too, together with his sons and wife, having paid homage to the Blessed One and the Community of monks, saying such things as "Venerable sir, please show us favour again," following after them, shedding tears, turned back.

"Then the Blessed One, having dwelt at Verañjā as long as he liked" means having dwelt according to his inclination and preference, having departed from Verañjā, abandoning the Buddha's usual route to be taken when wandering on a great circuit tour, wishing to go taking the Community of monks, wearied by the hardship of

famine, by a direct route, without going to Soreyya and the other places, he went to Payāgapatiṭṭhāna, and there, having crossed the river Ganges, he arrived at Bārāṇasī. "By that he arrived" explains "he arrived there." There too, having dwelt according to his inclination, he went to Vesālī. Therefore it was said - "Without going to Soreyya etc. he dwells at Vesālī in the Great Wood in the Pinnacled Hall."

The discourse on the Buddha's customary practice is finished.

In the Samantapāsādikā, the commentary on the Vinaya,

the explanation of the Section on Verañja is finished.

Herein, in the Samantapāsādikā, regarding the quality of being pleasing on all sides -

Because of the lineage of teachers, because of the elucidation of the classification of the introduction and the subject matter;
Because of the rejection of other doctrines, and because of the purification of one's own doctrine.

Because of the refinement of the letter, because of the meaning of the words, because of the order of connecting the text;
Because of the determination of the training rules, because of the showing of the different methods of analysis.

For those who examine, nothing uninspiring is seen herein;
Therefore, for the wise, this is indeed entirely inspiring.

The commentary has proceeded regarding the Discipline, by one skilled in taming those to be tamed;
Spoken by the Lord of the World, who had compassion for the world.

the explanation of the Section on Verañja is finished.



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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