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The Buddha's Words on Kamma: Four Discourses of the Buddha from the Majjhima Nikaya

by

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Introduction

There were some strange people around in the Buddha's days believing some strange things — but that is no different from our own days when people still believe the most odd off-balance ideas. In this sutta we meet some people who believed that by imitating animals they would be saved. Maybe they're still with us too!

Belief is often one thing, action another. While beliefs sometimes influence actions, for other people their beliefs are quite separate from what they do. But the Buddha says all intentional actions, whether thoughts, speech or bodily actions, however expressed, are kamma and lead the doer of them to experience a result sooner or later. In this sutta the Buddha classifies kamma into four groups:

(i) dark with a dark result,

(ii) bright with a bright result,

(iii) dark and bright with a dark and bright result,

(iv) neither dark nor bright with a neither dark nor bright result.

Dark (evil) kamma does not give a bright (happy) result, nor does bright (beneficial) kamma lead to dark (miserable) result. Kamma can be mixed, where an action is done with a variety of motives, some good, some evil. And that kind of kamma also exists which gives up attachment to and interest in the other three and so leads beyond the range of kamma.

The Sutta

1. Thus have I heard. On one occasion the Blessed One was living in the Koliyan country: there is a town of the Koliyans called Haliddavasana.

2. Then Punna, a son of the Koliyans and an ox-duty ascetic, and also Seniya a naked dog duty ascetic, went to the Blessed One, and Punna the ox duty ascetic paid homage to the Blessed One and sat down at one side, while Seniya the naked dog-duty ascetic exchanged greetings with the Blessed One, and when the courteous and amiable talk was finished, he too sat down at one side curled up like a dog. When Punna the ox-duty ascetic sat down, he asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"[1]

"Enough, Punna, let that be. Do not ask me that."

A second time... A third time Punna the ox-duty ascetic asked the Blessed One: "Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Punna, since I certainly cannot persuade you when I say 'Enough, Punna, let that be. Do not ask me that,' I shall therefore answer you.

3. "Here, Punna, someone develops the dog duty fully and unstintingly, he develops the dog-habit fully and unstintingly, he develops the dog mind fully and unstintingly, he develops dog behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of dogs. But if his view is such as this: 'By this virtue or duty or asceticism or religious life I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Punna, if his dog duty is perfected, it will lead him to the company of dogs; if it is not, it will lead him to hell."

4. When this was said, Seniya the naked dog-duty ascetic wept and shed tears. Then the Blessed One told Punna, son of the Koliyans and an ox-duty ascetic: "Punna, I could not persuade you when I said, 'Enough Punna, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this dog duty has long been taken up and practiced by me. Venerable sir, there is this Punna, a son of the Koliyans and an ox duty ascetic: that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Enough, Seniya, let that be. Do not ask me that." A second time... A third time Seniya the naked dog-duty ascetic asked the Blessed One: "Venerable sir, there is this Punna, a son of the Koliyans and an ox-duty ascetic; that ox duty has long been taken up and practiced by him. What will be his destination? What will be his future course?"

"Well, Seniya, since I certainly cannot persuade you when I say 'Enough, Seniya, let that be. Do not ask me that,' I shall therefore answer you."

5. "Here, Seniya, someone develops the ox duty fully and unstintingly, he develops the ox habit fully and unstintingly, he develops the ox mind fully and unstintingly, he develops the ox behavior fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of oxen. But if his view is such as this: 'By this virtue or duty or asceticism or religious like I shall become a (great) god or some (lesser) god,' that is wrong view in his case. Now there are two destinations

for one with wrong view, I say: hell or the animal womb. So, Seniya, if his ox duty is perfected, it will lead him to the company of oxen; if it is not, it will lead him to hell."

6. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, wept and shed tears. Then the Blessed One told Seniya, the naked dog duty ascetic: "Seniya, I could not persuade you when I said, 'Enough, Seniya, let that be. Do not ask me that.'"

"Venerable sir, I am not weeping that the Blessed One has spoken thus. Still, this ox duty has long been taken up and practiced by me. Venerable sir, I have confidence in the Blessed One thus: 'The Blessed One is capable of teaching me the Dhamma in such a way that I may abandon this ox duty and that this naked dog-duty ascetic Seniya may abandon that dog duty.'"

7. "Then, Punna, listen and heed well what I shall say."

"Yes, venerable sir," he replied. The Blessed One said this:

8. "Punna, there are four kinds of kamma proclaimed by me after realization myself with direct knowledge. What are the four? There is dark kamma with dark ripening, there is bright kamma with bright ripening, there is dark-and-bright kamma with dark-and-bright ripening, and there is kamma that is not dark and not bright with neither-dark-nor-bright ripening that conduces to the exhaustion of kamma.

9. "What is dark kamma with dark ripening? Here someone produces a (kammic) bodily process (bound up) with affliction,[2] he produces a (kammic) verbal process (bound up) with affliction, he produces a (kammic) mental process (bound up) with affliction. By so doing, he reappears in a world with affliction. When that happens, afflicting contacts[3] touch him. Being touched by these, he feels afflicting feelings entirely painful as in the case of beings in hell. Thus a being's reappearance is due to a being: he reappears owing to the kammas he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammas. This is called dark kamma with dark ripening.

10. "And what is bright kamma with bright ripening? Here someone produces a (kammic) bodily process not (bound up) with affliction, he produces a (kammic) verbal process not (bound up) with affliction, he produces a (kammic) mental process not (bound up) with affliction. By doing so, he reappears in a world without affliction. When that happens, unafflicting contacts touch him. Being touched by these, he feels unafflicting feelings entirely pleasant as in the case of the Subhakinha, the gods of Refulgent Glory. Thus a being's reappearance is due to a being: he reappears owing to the kammas he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammas. This is called bright kamma with bright ripening.

11. "What is dark-and-bright kamma with dark-and-bright ripening? Here someone produces a (kammic) bodily process both (bound up) with affliction and not (bound up) with affliction... verbal process... mental process both (bound up) with affliction and not (bound up) with affliction. By doing so, he reappears in a world both with and without affliction. When that happens, both afflicting and unafflicting contacts touch him. Being touched by these, he feels afflicting and unafflicting feelings with mingled pleasure and pain as in the case of human beings and some gods and some inhabitants of the states of deprivation. Thus a being's reappearance is due to a being: he reappears owing to the kammas he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammas. This is called dark-and-bright kamma with dark-and-bright ripening.

12. "What is neither-dark-nor-bright kamma with neither-dark-nor-bright ripening that leads to the exhaustion of kamma? As to these (three kinds of kamma), any volition in abandoning the kind of kamma that is dark with dark ripening, any volition in abandoning the kind of kamma that is bright with bright ripening, and any volition in abandoning the kind of kamma that is dark-and bright with dark-and-bright ripening: this is called neither-dark-nor-bright kamma with neither-dark-nor-bright ripening.

"These are the four kinds of kamma proclaimed by me after realization myself with direct knowledge."

13. When this was said, Punna, a son of the Koliyans and an ox-duty ascetic, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyesight to see forms.

14. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

15. But Seniya the naked dog-duty ascetic said: "Magnificent, Master Gotama!... The Dhamma has been made clear... for those with eyesight to see forms.

16. "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. I would receive the going forth under Master Gotama and the full admission."[4]

17. "Seniya, one who belonged formerly to another sect and wants the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of the four months bhikkhus who are satisfied in their minds give him the going forth into homelessness and also the full admission to the bhikkhus' state. A difference in persons has become known to me in this (probation period)."

"Venerable sir, if those who belonged formerly to another sect and want the going forth and the full admission in this Dhamma and Discipline live on probation for four months and at the end of four months bhikkhus who are satisfied in their minds give them the going forth into homelessness and the full admission to the bhikkhus' state, I will live on probation for four years and at the end of the four years let bhikkhus who are satisfied in their minds give me the going forth into homelessness and the full admission to the bhikkhus' state."

18. Seniya the naked dog duty ascetic received the going forth under the Blessed One, and he received the full admission. And not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Seniya by realization himself with direct knowledge here and now entered upon and abode in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He had direct knowledge thus: "Birth is exhausted, the holy life has been lived, what had to be done has been done, there is no more of this to come."

And the venerable Seniya became one of the arahants.

Notes

1.

Of births in samsara, the wandering-on in birth and death.

2.

A defiled kamma expressed through the body (speech, mind).

3.

Painful "touches" through eye, ear, nose, tongue, body, mind.

4.

That is, the novice ordination and the full ordination as a bhikkhu or monk.

Majjhima Nikaya 135: The Shorter Exposition of Kamma (Cula-kammavibhanga Sutta)

Introduction

You want: long life, health, beauty, power, riches, high birth, wisdom? Or even some of these things? They do not appear by chance. It is not someone's luck that they are healthy, or another's lack of it that he is stupid. Though it may not be clear to us now, all such inequalities among human beings (and all sorts of beings) come about because of the kamma they have made individually. Each person reaps his own fruits. So if one is touched by short life, sickliness, ugliness, insignificance, poverty, low birth or stupidity and one does not like these things, no need to just accept that that is the way it is. The future need not be like that provided that one makes the right kind of

kamma now. Knowing what kamma to make and what not to make is the mark of a wise man. It is also the mark of one who is no longer drifting aimlessly but has some direction in life and some control over the sort of events that will occur.

The Sutta

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park.

Then Subha the student (brahman), Todeyya's son, went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, Subha the student said to the Blessed One:

2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and beautiful people, insignificant and influential people, poor and rich people, low-born and high-born people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of kammas, heirs of kammas, they have kammas as their progenitor, kammas as their kin, kammas as their homing-place. It is kammas that differentiate beings according to inferiority and superiority."

4. "I do not understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning."

"Then listen, student, and heed well what I shall say."

"Even so, Master Gotama," Subha the student replied. The Blessed One said this:

5. "Here, student, some woman or man is a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to living beings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, in hell. If, on the dissolution of the body, after death, instead of his reappearing in a state of deprivation, in an unhappy destination, in perdition, in hell, he comes to the human state, he is short-lived wherever he is reborn. This is the way that leads to short life, that is to say, to be a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to living beings.

6. "But here some woman or man, having abandoned the killing of living beings, abstains from killing living beings, lays aside the rod and lays aside the knife, is considerate and merciful and dwells compassionate for the welfare of all living beings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. If, on the dissolution of the body, after death, instead of his reappearing in a happy destination, in the heavenly world, he comes to the human state, he is long-lived wherever he is reborn. This is the way that leads to long life, that is to say, to have abandoned the killing of living beings, to abstain from killing living beings, to lay aside the rod and lay aside the knife, to be considerate and merciful, and to dwell compassionate for the welfare of all living beings.

7. "Here, student, some woman or man is one who harms beings with his hands or with clods or with sticks or with knives. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation... If instead he comes to the human state, he is sickly wherever he is reborn. This is the way that leads to sickness, that is to say, to be one who harms beings with one's hands or with clods or with sticks or with knives.

8. "But here some woman or man is not one who harms beings with his hands, or with clods, or with sticks, or with knives. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination... If instead he comes to the human state, he is healthy wherever he is reborn. This is the way that leads to health, that is to say, not to be one who harms beings with his hands or with clods or with sticks or with knives.

9. "Here, student, some woman or man is angry, much given to rage; even when little is said, he is furious, angry, ill-disposed, resentful, he shows ill-temper, hate and surliness. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation... If instead he comes to the human state, he is ugly wherever he is reborn. This is the way that leads to ugliness, that is to say, to be furious, angry, ill-disposed, resentful, and to show ill-temper, hate and surliness.

10. "But here some woman or man is not angry or much given to rage; even when much is said, he is not furious, angry, ill-disposed, resentful, nor does he show ill-temper, hate or surliness. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination... If instead he comes to the human state, he is beautiful wherever he is reborn. This is the way that leads to beauty, that is to say, not to be angry or given to much rage; even when much is said, not to be furious, angry, ill-disposed or resentful, or to show ill-temper, hate or surliness.

11. "Here, student, some woman or man is envious; he envies, begrudges and harbors envy about others' gains, honor, veneration, respect, salutations and offerings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation... If instead he comes to the human state, he is insignificant wherever he is reborn. This is the way that leads to insignificance, that is to say, to be envious, to envy, begrudge, and harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

12. "But here some woman or man is not envious, he does not envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination... If instead he comes to the human state, he is influential wherever he is reborn. This is the way that leads to influence, that is to say, not to be envious, not to envy, begrudge or harbor envy about others' gain, honor, veneration, respect, salutations and offerings.

13. "Here, student, some woman or man is not a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks or brahmans. Due to having performed and completed such kamma, on the dissolution of the body, after death he reappears in a state of deprivation... If instead he comes to the human state, he is poor wherever he is reborn. This is the way that leads to poverty, that is to say, not to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and brahmans.

14. "But here some woman or man is a giver of food, drink, cloth, sandals, perfumes, unguents, bed, roof and lighting to monks and brahmans. Due to having performed and completed such kamma, on the dissolution of the body, after death, he reappears in a happy destination... If instead he comes to the human state, he is rich wherever he is reborn. This is the way that leads to riches, that is to say, to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and brahmans.

15. "Here, student, some woman or man is obdurate and haughty; he does not pay homage to whom he should pay homage, or rise up for whom he should rise up, or give a seat to whom he should give a seat, or make way for whom he should make way, or worship him who should be worshipped, or respect him who should be respected, or revere him who should be revered, or honor him who should be honored. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation... If instead he comes to the human state, he is low-born wherever he is reborn. This is the way that leads to low birth, that is to say, to be obdurate and haughty, not to pay homage to whom he should pay homage, nor rise up for..., nor give a seat to..., nor make way for..., nor worship..., nor respect..., nor revere..., nor honor him who should be honored.

16. "But here some woman or man is not obdurate or haughty; he pays homage to whom he should pay homage, rises up for whom he should rise up, gives a seat to whom he should give a seat, makes way for whom he should make way, worships him who should be worshipped, respects him who should be respected, reveres him who should be revered, honors him who should be honored. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination… If instead he comes to the human state, he is high-born wherever he is reborn. This is the way that leads to high birth, that is to say, not to be obdurate or haughty, to pay homage to whom he should pay homage, to rise up for…, to give a seat to…, to make way for…, to worship… respect… revere… honor him who should be honored.

17. "Here, student, some woman or man when visiting a monk or brahman, does not ask: 'What is wholesome, venerable sir? What is unwholesome? What is blamable? What is blameless? What should be cultivated? What should not be cultivated? What, by my doing it, will be long for my harm and suffering? Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation… If instead he comes to the human state, he will be stupid wherever he is reborn. This is the way that leads to stupidity, that is to say, when visiting a monk or brahman, not to ask: 'What is wholesome?… Or what, by my doing it, will be long for my welfare and happiness?'

18. "But here some woman or man when visiting a monk or brahman, asks: 'What is wholesome, venerable sir?… Or what, by my doing it, will be long for my welfare and happiness?' Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination… If instead he comes to the human state, he is wise wherever he is reborn. This is the way that leads to wisdom, that is to say, when visiting a monk or brahman, to ask: 'What is wholesome, venerable sir?… Or what, by my doing it, will be long for my welfare and happiness?'

19. "So, student, the way that leads to short life makes people short-lived, the way that leads to long life makes people long-lived; the way that leads to sickness makes people sick, the way that leads to health makes people healthy; the way that leads to ugliness makes people ugly, the way that leads to beauty makes people beautiful; the

way that leads to insignificance makes people insignificant, the way that leads to influence makes people influential; the way that leads to poverty makes people poor, the way that leads to riches makes people rich; the way that leads to low birth makes people low-born, the way that leads to high birth makes people high-born; the way that leads to stupidity makes people stupid, the way that leads to wisdom makes people wise.

20. "Beings are owners of kammas, student, heirs of kammas, they have kammas as their progenitor, kammas as their kin, kammas as their homing-place. It is kammas that differentiate beings according to inferiority and superiority."

21. When this was said, Subha the student, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyes to see forms.

22. "I go to Master Gotama for refuge, and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama accept me as a lay follower who has gone to him for refuge for life."

Majjhima Nikaya 136: The Great Exposition of Kamma (Mahakammavibhanga Sutta)

Introduction

This celebrated sutta shows some of the complexities of kamma and its results. Beginning with a strange view expressed by a confused wanderer and a confused answer given by a bhikkhu, the Buddha then gives his Great Exposition of Kamma which is based upon four "types" of people:

the evil-doer who goes to hell (or some other low state of birth),

the evil-doer who goes to heaven,

the good man who goes to heaven, and

the good man who goes to hell (or other low birth).

The Buddha then shows how wrong views can arise from only partial understanding of truth. One can see the stages of this: (1) a mystic "sees" in vision an evil-doer suffering in hell, (2) this confirms what he had heard about moral causality, (3) so he says, "evil-doers always go to hell," and (4) dogma hardens and becomes rigid when he says (with the dogmatists of all ages and places), "Only this is true; anything else is wrong." The stages of this process are repeated for each of the four "persons," after which the Buddha proceeds to analyze these views grounded in partial experience and points out which portions are true (because verifiable by trial and experience) and which are dogmatic superstructure which is unjustified. Finally, the Buddha explains his Great Exposition of Kamma in which he shows that notions of invariability like "the evildoer goes to hell" are much too simple. The minds of people are complex and they make many different kinds of kamma even in one lifetime, some of which may influence the last moment when kamma is made before death, which in turn is the basis for the next life.

The Sutta

1. Thus have I heard. On one occasion the Blessed One was living at Rajagaha, in the Bamboo Grove, the Squirrels' Feeding Place. Now on that occasion the venerable Samiddhi was living in a forest hut.

Then the wanderer Potaliputta, walking and wandering for exercise, came to the venerable Samiddhi and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the venerable Samiddhi:

2. "I heard and learned this, friend Samiddhi, from the monk Gotama's lips: 'Bodily kammas are vain, verbal kammas are vain, only mental kammas are true.' But there is actually that attainment having entered upon which nothing (of result of kammas) is felt at all."

"Not so, friend Potaliputta, do not say thus, do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One; the Blessed One would not say so: 'Bodily kammas are vain, verbal kammas are vain, only mental kammas are true.' And there is actually that attainment having entered upon which nothing (of result of kammas) is felt at all."

"How long is it since you went forth, friend Samiddhi?"

"Not long, friend, three years."

"There now, what shall we say to the elder bhikkhus, when the young bhikkhu fancies the Master is to be defended thus? After doing intentional kamma, friend Samiddhi, by way of body, speech or mind, what does one feel (of its result)?"

"After doing an intentional kamma, friend Potaliputta, by way of body, speech or mind, one feels suffering (as its result)."

Then neither agreeing nor disagreeing with the words of the venerable Samiddhi, the wanderer Potaliputta got up from his seat and went away.

3. Soon after the wanderer Potaliputta had gone, the venerable Samiddhi went to the venerable Ananda and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he told the venerable Ananda all his conversation with the wanderer Potaliputta.

When this was said, the venerable Ananda told him: "Friend Samiddhi, this conversation should be told to the Blessed One. Come, let us go to the Blessed One, and having done so, let us tell him about this. As he answers, so we shall bear it in mind."

"Even so, friend," the venerable Samiddhi replied.

Then they went together to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, the venerable Ananda told the Blessed One all the venerable Samiddhi's conversation with the wanderer Potaliputta.

4. When this was said, the Blessed One told the venerable Ananda:

"I do not even know the wanderer by sight, Ananda. How could there have been such a conversation? The wanderer Potaliputta's question ought to have been answered after analyzing it, but this misguided man Samiddhi answered it without qualification.[1]

When this was said, the venerable Udayin said to the Blessed One: "'But, venerable sir, supposing when the venerable Samiddhi spoke, he was referring to this, namely, 'Whatever is felt is suffering.'"[2]

5. Then the Blessed One addressed the venerable Ananda: "See, Ananda, how this misguided man Udayin interferes. I knew, Ananda, that this misguided man Udayin would unreasonably interfere now. To begin with it was the three kinds of feeling that were asked about by the wanderer Potaliputta. If, when this misguided man Samiddhi was asked, he had answered the wanderer Potaliputta thus: 'After doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as pleasure, he feels pleasure; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as pain, he feels pain; after doing an intentional kamma by way of body, speech and mind (whose result is) to be felt as neither-pain-nor-pleasure, he feels neither-pain-nor-pleasure' — by answering him thus, Ananda, the misguided man Samiddhi would have given the wanderer Potaliputta the right answer. Besides, Ananda, who are the foolish thoughtless wanderers of other sects that they will understand the Tathagata's Great Exposition of Kamma? (But) if you, Ananda, would listen to the Tathagata expounding the Great Exposition of Kamma (you might understand it).[3]

"This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound the Great Exposition of Kamma. Having heard it from the Blessed One, the bhikkhus will bear it in mind."

"Then listen, Ananda, and heed well what I shall say."

"Even so, venerable sir," the venerable Ananda replied. The Blessed One said this:

6. "Ananda, there are four kinds of persons existing in the world. What four?

(i) "Here some person kills living beings, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, and has wrong view.[4] On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

(ii) "But here some person kills living beings... and has wrong view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iii) "Here some person abstains from killing living beings, from taking what is not given, from misconduct in sexual desires, from false speech, from malicious speech, from harsh speech, from gossip, he is not covetous, is not ill-willed, and has right view.[5] On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

(iv) "But here some person abstains from killing living beings... and has right view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

7. (i) "Here, Ananda, in consequence of ardor, endeavor, devotion, diligence, and right attention, some monk or brahman attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here, takes what is not given, misconducts himself in sexual desires, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: 'It seems that there are evil kammas and that there is the result of misconduct; for I have seen that a person killed living beings here... had wrong view. I have seen that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell.' He says: 'It seems that one who kills living beings... has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true, anything else is wrong.'

8. (ii) "But here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or brahman attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here... has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: 'It seems there are no evil kammas, there is no result of misconduct. For I have seen that a person killed living beings here... had wrong view. I have seen that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world.' He says: 'It seems that one who kills living beings... has wrong view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true, anything else is wrong.'

9. (iii) "Here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or brahman attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the

human, that some person abstains from killing living beings here... has right view. He sees that, on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: 'It seems that there are good kammas, there is result of good conduct. For I have seen that a person abstained from killing living beings here... had right view. I saw that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world.' He says: 'It seems that one who abstains from killing living beings... has right view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true; anything else is wrong.'

10. (iv) "But here in consequence of ardor, endeavor, devotion, diligence and right attention, some monk or brahman attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person abstains from killing living beings here... has right view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: 'It seems that there are no good kammas, there is no result of good conduct. For I have seen that a person abstained from killing here... had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell.' He says: 'It seems that one who abstains from killing living beings... has right view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge.' So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: 'Only this is true; anything else is wrong.'

11. (i) "Now, Ananda, when a monk or brahman says thus: 'It seems that there are evil kammas, there is the result of misconduct,' I concede that to him.

"When he says thus: 'For I have seen that some person killed living beings... had wrong view. I saw that on the dissolution of the body, after death, he had reappeared in states of deprivation, in an unhappy destination, in perdition, in hell,' I concede that to him.

"When he says thus: 'It seems that one who kills living beings... has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathagata's knowledge of the Great Exposition of Kamma is different.

12. (ii) "Now when a monk or brahman says thus: 'It seems that there are no evil kammas, there is no result of misconduct,' I do not concede that to him.

"When he says thus: 'For I have seen that a person killed living beings... had wrong view. I saw that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world,' I concede that to him.

"When he says thus: 'It seems that one who kills living beings... has wrong view, will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathagata's knowledge of the Great Exposition of Kamma is different.

13. (iii) "Now when a monk or brahman says thus: 'It seems that there are good kammas, there is a result of good conduct,' I concede that to him.

"When he says thus: 'For I have seen that a person abstained from killing living beings here... had right view. I saw that on the dissolution of the body after death, he had reappeared in a happy destination, in the heavenly world,' I concede that to him.

"When he says: 'It seems that one who abstains from killing living beings... has right view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world,'[6] I do not concede that to him.

"When he says: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen, and felt; and insisting on that alone he says: 'Only this is true: anything else is wrong,' I do not concede that to him.

"Why is that? The Tathagata's knowledge of the Great Exposition of Kamma is different.

14. (iv) "Now when a monk or brahman says thus: 'It seems that there are no good kammas, there is no result of good conduct,' I do not concede that to him.

"When he says thus: "For I have seen that a person abstained from killing living beings here... had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell," I concede that to him.

"When he says thus: 'One who abstains from killing living beings... has right view will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell,' I do not concede that to him.

"When he says thus: 'Those who know thus know rightly; those who know otherwise are mistaken in their knowledge,' I do not concede that to him.

"When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: 'Only this is true; anything else is wrong,' I do not concede that to him.

"Why is that? The Tathagata's knowledge of the Great Exposition of Kamma is different.

The Great Exposition of Kamma

15. (i) "Now, Ananda, there is the person who has killed living beings here... has had wrong view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.[7] But (perhaps) the evil kamma producing his suffering was done by him earlier, or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death.[8] And that was why, on the dissolution of the body, after

death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has killed living beings here… has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

16. (ii) "Now there is the person who has killed living beings here… has had wrong view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.[9] But (perhaps) the good kamma producing his happiness was done by him earlier, or the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has killed living beings here… has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.[10]

17. (iii) "Now there is the person who has abstained from killing living beings here… has had right view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.[11] But (perhaps) the good kamma producing his happiness was done by him earlier, or the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has abstained from killing living beings here… has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

18. (iv) "Now there is the person who has abstained from killing living beings here… has had right view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.[12] But (perhaps) the evil kamma producing his suffering was done by him earlier, or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has abstained from killing living beings here… has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.[13]

19. "So, Ananda, there is kamma that is incapable (of good result) and appears incapable (of good result); there is kamma that is incapable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears incapable (of good result)."[14]

This is what the Blessed One said. The venerable Ananda was satisfied and he rejoiced in the Blessed One's words.

Notes

1.

These are two of the four ways of answering a question, the other two being: replying with a counter-question, and "setting aside" the question, i.e., replying with silence.

2.

This is a quotation from the Buddha's words: see Samyutta Nikaya, Vedana Samyutta, Rahogata-vagga Sutta 1.

3.

This is an addition necessary for understanding this sentence.

4.

These are the ten unwholesome courses of kamma.

5.

These are the ten wholesome courses of kamma.

6.

This amounts to the belief in theistic religions where virtue and faith (=whatever is held to be right view) are supposed to guarantee salvation.

7.

Devadatta, for instance, who persuaded prince Ajatasattu to murder his father (who was a stream-winner), three times attempted to murder the Buddha and once succeeded in wounding him, and caused a schism in the Sangha; the last two actions are certain to lead to birth in hell.

8.

This series of three phrases appears to mean: earlier, either earlier in life before he undertook either the wholesome or unwholesome courses of kamma, or in some previous life; later, later in that very life, for even if a person does much evil kamma, usually he will also make some good kamma occasionally; wrong view... time of his death, this kind of wrong view will be of the type, "there is no kamma, no results of kamma, no evil, no results of evil," and so on. The next birth actually depends on the object of the last moments of a dying person's consciousness. At that time one should recollect all one's good kamma: generosity, loving-kindness, compassion, pure precepts and so on. Evil should not be thought of then though heavy evil kamma done previously may force itself into the mind and make recollection of one's generosity and virtue in keeping the precepts difficult or impossible.

9.

A good example of this is the story of "Coppertooth," the public executioner who, after a career of murder as a bandit, then as the killer of his own bandit comrades and subsequently executioner of all criminals for fifty years, was taught by venerable Sariputta Thera and his mind eased of the heavy weight of evil kamma so that he attained heavenly rebirth. See Dhammapada Commentary, ii, 203-209.

10.

Though such a person attained a heavenly rebirth the evil kamma made will still mature sooner or later; he has not escaped its results.

11.

King Pasenadi of Kosala, for instance.

12.

This was what happened to Queen Mallika, wife of King Pasenadi, who had led a good life, generous, keeping the Five Precepts, and the Eight Precepts on Uposatha days and so on, but once she did evil, having sexual relations with a dog. This unconfessed evil weighed heavily on her mind and she remembered it when dying. As a result she spent

seven days in hell. Her power of goodness from the doing of many good kammas then gave her rebirth in a heavenly world. See Dhammapada Commentary, iii, 119-123.

13.

Though this virtuous and good person has obtained a low rebirth through the power of previously done evil kamma, still the good kamma made by him will mature sooner or later, when it gets a chance.

14.

This final terse paragraph may have been clear to the venerable Ananda Thera, or he may have asked for an explanation, as we require and find in the Commentary, which says:

i.A strong unwholesome kamma (incapable of good result), the result of which will come before the results of weaker unwholesome kammas.

ii. Wholesome kamma (which appears capable of good result) is followed by unwholesome death-proximate kamma which makes the former incapable of good result immediately.

iii.A strong wholesome kamma will mature even before much accumulated unwholesome kamma.

iv.Unwholesome kamma (which appears incapable of good result) is followed by wholesome death-proximate kamma which will mature first and is capable of good results.

Majjhima Nikaya 41: The Brahmans of Sala (Saleyyaka Sutta)

Introduction

The brahmans of this discourse, intelligent people, asked a question about the causality of rebirth — why is one reborn in the states of deprivation (the hells, animals, and ghosts) while others make it to the heaven worlds?

The Buddha then analyzes what kind of kamma will take one to a low rebirth. You see any of your own actions here? Then you know what to do about it, for if one makes any of these ten courses of unwholesome kamma strong in oneself, a result can be expected at least "on the dissolution of the body, after death," if not in this life.

The ten courses of wholesome kamma follow. They should be strengthened in oneself, repeated frequently so that they become habitual. If one recognizes any of one's own actions among them, then just guard against the conceit: "I am good."

The last part of the sutta deals with the aspirations which one may have for rebirth at the time of death. Of course, one's previously made kamma must be such that it will support such aspirations. A miser might aspire to riches but his kamma will give him poverty. If a person has kept the Uposatha and generally all the precepts and been generous and truthful as well, this is the passport to heavenly birth (from the gods of the Four Kings up to the gods that Wield Power over others' Creations). Beyond this, it is necessary also to be proficient in jhana and one will gain rebirth among the Brahmas (from the Divinity's Retinue to the Very Fruitful gods) according to proficiency in this. For the next five Brahma-planes, the state of non-returning is required, while for the last four one must have gained the formless attainments. Finally, one may aspire to no rebirth: to arahantship, but of course the aspiration alone is not sufficient — practice and sufficient insight-wisdom are needed.

The Sutta

1. Thus have I heard. On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus, and eventually he arrived at a Kosalan brahman village called Sala.

2. The brahman householders of Sala heard: "A monk called Gotama, it seems, a son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large Sangha of bhikkhus and has come to Sala. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is such since he is arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable teacher of men to be tamed, teacher of gods and humans,

enlightened, blessed. He describes this world with its gods, its Maras, and its (Brahma) Divinities, this generation with its monks and brahmans, with its kings and its people, which he has himself realized through direct knowledge. He teaches a Dhamma that is good in the beginning, good in the middle and good in the end with (the right) meaning and phrasing, he affirms a holy life that is utterly perfect and pure.' Now it is good to see such arahants."

3. The brahman householders of Sala went to the Blessed One; and some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when the courteous and amiable talk was finished, sat down at one side; some raised hands palms together in salutation to the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silence and sat down at one side.

4. When they were seated, they said to the Blessed One: "Master Gotama, what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell; and what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world?"

5. "Householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that beings here on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. It is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world."

6. "We do not understand the detailed meaning of this utterance of Master Gotama's spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught us the Dhamma so that we might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning."

"Then, householders, listen and heed well what I shall say."

"Yes, venerable sir," they replied. The Blessed One said this:

7. "Householders, there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct. There are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct. There are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

8. "And how are there three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is a killer of living beings: he is murderous, bloody-handed, given to blows and violence, and merciless to all living beings. He is a taker of what is not given: he takes as a thief another's chattels and property in the village or in the forest. He is given over to misconduct in sexual desires: he has intercourse with such (women) as are protected by the mother, father, (mother and father), brother, sister, relatives, as have a husband, as entail a penalty, and also with those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct.

9. "And how are there four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct? Here someone speaks falsehood: when summoned to a court or to a meeting, or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' then, not knowing, he says 'I know,' or knowing, he says 'I do not know,' not seeing, he says 'I see,' or seeing, he says 'I do not see'; in full awareness he speaks falsehood for his own ends or for another's ends or for some trifling worldly end. He speaks maliciously: he is a repeater elsewhere of what is heard here for the purpose of causing division from these, or he is a repeater to these of what is heard elsewhere for the purpose of causing division from those, and he is thus a divider of the united, a creator of divisions, who enjoys discord, rejoices in discord, delights in discord, he is a speaker of words that create discord. He speaks harshly: he utters such words as are rough, hard, hurtful to others, censorious of others, bordering on anger and unconducive to concentration. He is a gossip: as one who tells that which is

unseasonable, that which is not fact, that which is not good, that which is not the Dhamma, that which is not the Discipline, and he speaks out of season speech not worth recording, which is unreasoned, indefinite, and unconnected with good. That is how there are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct.

10. "And how are there three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is covetous: he is a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' Or he has a mind of ill-will, with the intention of a mind affected by hate thus: 'May these beings be slain and slaughtered, may they be cut off, perish, or be annihilated!' Or he has wrong view, distorted vision, thus: 'There is nothing given, nothing offered, nothing sacrificed, no fruit and ripening of good and bad kammas, no this world, no other world, no mother, no father, no spontaneously (born) beings,[1] no good and virtuous monks and brahmans that have themselves realized by direct knowledge and declare this world and the other world.'[2] That is how there are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

"So, householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

11. "Householders, there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct. There are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct. There are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

12. "And how are there three kinds of bodily conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning the killing of living beings, becomes one who abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he becomes one who abstains from taking what is not given; he does not take as a thief another's chattels and property in the village or in the forest.

Abandoning misconduct in sexual desires, he becomes one who abstains from misconduct in sexual desires: he does not have intercourse with such women as are protected by mother, father, (father and mother), brother, sister, relatives, as have a husband, as entail a penalty, and also those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct.

13. "And how are there four of verbal conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning false speech, becomes one who abstains from false speech: when summoned to a court or to a meeting or to his relatives' presence or to his guild or to the royal family's presence, and questioned as a witness thus, 'So, good man, tell what you know,' not knowing, he says 'I do not know,' or knowing, he says 'I know,' not seeing he says 'I do not see,' or seeing, he says 'I see'; he does not in full awareness speak falsehood for his own ends or for another's ends or for some trifling worldly end. Abandoning malicious speech, he becomes one who abstains from malicious speech: as one who is neither a repeater elsewhere of what is heard here for the purpose of causing division from these, nor a repeater to these of what is heard elsewhere for the purpose of causing division from those, who is thus a reuniter of the divided, a promoter of friendships, enjoying concord, rejoicing in concord, delighting in concord, he becomes a speaker of words that promote concord. Abandoning harsh speech, he becomes one who abstains from harsh speech: he becomes a speaker of such words as are innocent, pleasing to the ear and lovable, as go to the heart, are civil, desired of many and dear to many. Abandoning gossip, he becomes one who abstains from gossip: as one who tells that which is seasonable, that which is factual, that which is good, that which is the Dhamma, that which is the Discipline, he speaks in season speech worth recording, which is reasoned, definite and connected with good. That is how there are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct.

14. "And how are there three kinds of mental conduct in accordance with the Dhamma, righteous conduct? Here someone is not covetous: he is not a coveter of another's chattels and property thus: 'Oh, that what is another's were mine!' He has no mind of ill-will, with the intention of a mind unaffected by hate thus: 'May these beings be free from enmity, affliction and anxiety, may they live happily!' He has right view, undistorted vision, thus: 'There is what is given and what is offered and what is sacrificed, and there is fruit and ripening of good and bad kammas, and there is this

world and the other world and mother and father and spontaneously (born) beings, and good and virtuous monks and brahmans that have themselves realized by direct knowledge and declared this world and the other world.' That is how there are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

"So, householders, it is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.

15. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the warrior-nobles of great property!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct that is in accordance with the Dhamma, righteous conduct.

16. "If a householder who observes conduct is accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the brahmans of great property!' it is possible...

17. "If a householder who observes conduct in accordance with the Dhamma,...'... I might reappear in the company of householders of great property!' it is possible...

18. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the Four Kings!' it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

19. ...of the gods of the Realm of the Thirty-three...[3]

20. ...of the gods that have Gone to Bliss...

21. ...of the Contented gods...

22. ...of the gods that Delight in Creating...

23. ...of the gods that Wield Power over others' Creations...

24. ...of the gods of Brahma's Retinue...

25. ...of the Radiant gods...

26. ...of the gods of Limited Radiance...

27. ...of the gods of Measureless Radiance...

28. ...of the gods of Streaming Radiance...

29. ...of the Glorious gods...

30. ...of the gods of Limited Glory...

31. ...of the gods of Measureless Glory...

32. ...of the gods of Refulgent Glory...

33. ...of the Very Fruitful gods...

34. ...of the gods Bathed in their own Prosperity...

35. ...of the Untormenting gods...

36. ...of the Fair-to-see gods...

37. ...of the Fair-seeing gods...

38. ...of the gods who are Junior to None...

39. ...of the gods of the base consisting of the infinity of space...

40. ...of the gods of the base consisting of the infinity of consciousness...

41. ...of the gods of the base consisting of nothingness...

42. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the base consisting of neither-perception-nor-

non-perception!' it is possible that, on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

43. "If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: 'Oh, that by realization myself with direct knowledge, I may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints!' it is possible that, by realization himself with direct knowledge, he may here and now enter upon and abide in the deliverance of the heart and the deliverance by wisdom that are taint-free with exhaustion of taints. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct."

44. When this was said, the brahman householders of Sala said to the Blessed One:

"Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were turning upright what had been overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyes to see forms.

45. "We go to Master Gotama for refuge, and to the Dhamma, and to the Sangha of bhikkhus. From today let Master Gotama accept us as followers who have gone to him for refuge for life."

Notes

1.

Beings who appear due to the force of past action (kamma) in some states of birth: all gods and divinities, ghosts, inhabitants of hells; see Majjhima Nikaya Sutta 12 (Maha-sihanada Sutta).

2.

For an explanation of these views held by some teachers in the Buddhist time, and which were a rejection of all moral values, see Ledi Sayadaw, The Eightfold Path and its Factors Explained (BPS Wheel No. 245/247).

3.

The rendering of the various gods' names are based on the commentary to the Hadayavibhanga (in the Vibhanga, second book of the Abhidhamma: see The Book of Analysis, P.T.S. Translation Series).

The Discourse on Right View: The Sammaditthi Sutta and its Commentary

translated from the Pali by

Bhikkhu Ñanamoli

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The Translator

Bhikkhu Ñanamoli was born in England in 1905 and graduated from Exeter College, Oxford. In 1948 he came to Sri Lanka, where he was ordained the following year at the Island Hermitage near Dodanduwa. During his 11 years in the Sangha Ven. Ñanamoli translated into lucid English some of the most difficult texts of Theravada Buddhism. In 1960, on one of his rare outings from the Hermitage, he suddenly passed away due to heart failure.

Part One: The Discourse on Right View (Sammaditthi Sutta)

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There the Venerable Sariputta addressed the bhikkhus thus: "Friends, bhikkhus." — "Friend," they replied. The Venerable Sariputta said this:

2. "'One of right view, one of right view' is said, friends. In what way is a noble disciple one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma?"

"Indeed, friend, we would come from far away to learn from the Venerable Sariputta the meaning of this statement. It would be good if the Venerable Sariputta would explain the meaning of this statement. Having heard it from him, the bhikkhus will remember it."

"Then, friends, listen and attend closely to what I shall say."

"Yes, friend," the bhikkhus replied. The Venerable Sariputta said this:

The Wholesome and the Unwholesome

3. "When, friends, a noble disciple understands the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true Dhamma.

4. "And what, friends, is the unwholesome, what is the root of the unwholesome, what is the wholesome, what is the root of the wholesome? Killing living beings is unwholesome; taking what is not given is unwholesome; misconduct in sensual

pleasures is unwholesome; false speech is unwholesome; malicious speech is unwholesome; harsh speech is unwholesome; gossip is unwholesome; covetousness is unwholesome; ill will is unwholesome; wrong view is unwholesome. This is called the unwholesome.

5. "And what is the root of the unwholesome? Greed is a root of the unwholesome; hate is a root of the unwholesome; delusion is a root of the unwholesome. This is called the root of the unwholesome.

6. "And what is the wholesome? Abstention from killing living beings is wholesome; abstention from taking what is not given is wholesome; abstention from misconduct in sensual pleasures is wholesome; abstention from false speech is wholesome; abstention from malicious speech is wholesome; abstention from harsh speech is wholesome; abstention from gossip is wholesome; non-covetousness is wholesome; non-ill will is wholesome; right view is wholesome. This is called the wholesome.

7. "And what is the root of the wholesome? Non-greed is a root of the wholesome; non-hate is a root of the wholesome; non-delusion is a root of the wholesome. This is called the root of the wholesome.

8. "When a noble disciple has thus understood the unwholesome, the root of the unwholesome, the wholesome, and the root of the wholesome, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

Nutriment

9. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be

another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" — "There might be, friends.

10. "When, friends, a noble disciple understands nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, in that way he is one of right view... and has arrived at this true Dhamma.

11. "And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment? There are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four? They are physical food as nutriment, gross or subtle; contact as the second; mental volition as the third; and consciousness as the fourth. With the arising of craving there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment. The way leading to the cessation of nutriment is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

12. "When a noble disciple has thus understood nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, he entirely abandons the underlying tendency to greed, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

The Four Noble Truths

13. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" — "There might be, friends.

14. "When, friends, a noble disciple understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, in that way he is one of right view... and has arrived at this true Dhamma.

15. "And what is suffering, what is the origin of suffering, what is the cessation of suffering, what is the way leading to the cessation of suffering? Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; not to obtain what one wants is suffering; in short, the five aggregates affected by clinging are suffering. This is called suffering.

16. "And what is the origin of suffering? It is craving, which brings renewal of being, is accompanied by delight and lust, and delights in this and that; that is, craving for sensual pleasures, craving for being and craving for non-being. This is called the origin of suffering.

17. "And what is the cessation of suffering? It is the remainderless fading away and ceasing, the giving up, relinquishing, letting go and rejecting of that same craving. This is called the cessation of suffering.

18. "And what is the way leading to the cessation of suffering? It is just this Noble Eightfold Path; that is, right view... right concentration. This is called the way leading to the cessation of suffering.

19. "When a noble disciple has thus understood suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

Aging and Death

20. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be

another way in which a noble disciple is one of right view… and has arrived at this true Dhamma?" — "There might be, friends.

21. "When, friends, a noble disciple understands aging and death, the origin of aging and death, the cessation of aging and death, and the way leading to the cessation of aging and death, in that way he is one of right view… and has arrived at this true Dhamma.

22. "And what is aging and death, what is the origin of aging and death, what is the cessation of aging and death, what is the way leading to the cessation of aging and death? The aging of beings in the various orders of beings, their old age, brokenness of teeth, grayness of hair, wrinkling of skin, decline of life, weakness of faculties — this is called aging. The passing of beings out of the various orders of beings, their passing away, dissolution, disappearance, dying, completion of time, dissolution of the aggregates, laying down of the body — this is called death. So this aging and this death are what is called aging and death. With the arising of birth there is the arising of aging and death. With the cessation of birth there is the cessation of aging and death. The way leading to the cessation of aging and death is just this Noble Eightfold Path; that is, right view… right concentration.

23. "When a noble disciple has thus understood aging and death, the origin of aging and death, the cessation of aging and death, and the way leading to the cessation of aging and death… he here and now makes an end of suffering. In that way too a noble disciple is one of right view… and has arrived at this true Dhamma."

Birth

24. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view… and has arrived at this true Dhamma?" — "There might be, friends.

25. "When, friends, a noble disciple understands birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth, in that way he is one of right view… and has arrived at this true Dhamma.

26. "And what is birth, what is the origin of birth, what is the cessation of birth, what is the way leading to the cessation of birth? The birth of beings into the various orders of beings, their coming to birth, precipitation [in a womb], generation, manifestation of the aggregates, obtaining the bases for contact — this is called birth. With the arising of being there is the arising of birth. With the cessation of being there is the cessation of birth. The way leading to the cessation of birth is just this Noble Eightfold Path; that is, right view… right concentration.

27. "When a noble disciple has thus understood birth, the origin of birth, the cessation of birth, and the way leading to the cessation of birth… he here and now makes an end of suffering. In that way too a noble disciple is one of right view… and has arrived at this true Dhamma."

Being

28. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view… and has arrived at this true Dhamma?" — "There might be, friends.

29. "When, friends, a noble disciple understands being, the origin of being, the cessation of being, and the way leading to the cessation of being, in that way he is one of right view… and has arrived at this true Dhamma.

30. "And what is being, what is the origin of being, what is the cessation of being, what is the way leading to the cessation of being? There are these three kinds of being: sense-sphere being, fine-material being and immaterial being. With the arising of clinging there is the arising of being. With the cessation of clinging there is the

cessation of being. The way leading to the cessation of being is just this Noble Eightfold Path; that is, right view… right concentration.

31. "When a noble disciple has thus understood being, the origin of being, the cessation of being, and the way leading to the cessation of being… he here and now makes an end of suffering. In that way too a noble disciple is one of right view… and has arrived at this true Dhamma."

Clinging

32. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view… and has arrived at this true Dhamma?" — "There might be, friends.

33. "When, friends, a noble disciple understands clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging, in that way he is one of right view… and has arrived at this true Dhamma.

34. "And what is clinging, what is the origin of clinging, what is the cessation of clinging, what is the way leading to the cessation of clinging? There are these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rituals and observances, and clinging to a doctrine of self. With the arising of craving there is the arising of clinging. With the cessation of craving there is the cessation of clinging. The way leading to the cessation of clinging is just this Noble Eightfold Path; that is, right view… right concentration.

35. "When a noble disciple has thus understood clinging, the origin of clinging, the cessation of clinging, and the way leading to the cessation of clinging… he here and now makes an end of suffering. In that way too a noble disciple is one of right view… and has arrived at this true Dhamma."

Craving

36. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" — "There might be, friends.

37. "When, friends, a noble disciple understands craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving, in that way he is one of right view... and has arrived at this true Dhamma.

38. "And what is craving, what is the origin of craving, what is the cessation of craving, what is the way leading to the cessation of craving? There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for flavors, craving for tangibles, craving for mind-objects. With the arising of feeling there is the arising of craving. With the cessation of feeling there is the cessation of craving. The way leading to the cessation of craving is just this Noble Eightfold Path; that is, right view... right concentration.

39. "When a noble disciple has thus understood craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

Feeling

40. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" — "There might be, friends.

41. "When, friends, a noble disciple understands feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling, in that way he is one of right view... and has arrived at this true Dhamma.

42. "And what is feeling, what is the origin of feeling, what is the cessation of feeling, what is the way leading to the cessation of feeling? There are these six classes of feeling: feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of mind-contact. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. The way leading to the cessation of feeling is just this Noble Eightfold Path; that is, right view... right concentration.

43. "When a noble disciple has thus understood feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling... he here and now makes an end of suffering. In that way too a noble disciple is one of right view... and has arrived at this true Dhamma."

Contact

44. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view... and has arrived at this true Dhamma?" — "There might be, friends.

45. "When, friends, a noble disciple understands contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact, in that way he is one of right view... and has arrived at this true Dhamma.

46. "And what is contact, what is the origin of contact, what is the cessation of contact, what is the way leading to the cessation of contact? There are these six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, mind-contact. With the arising of the sixfold base there is the arising of contact. With the cessation of the sixfold base there is the cessation of contact. The way leading to the cessation of contact is just this Noble Eightfold Path; that is, right view... right concentration.

47. "When a noble disciple has thus understood contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact… he here and now makes an end of suffering. In that way too a noble disciple is one of right view… and has arrived at this true Dhamma."

The Sixfold Base

48. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view… and has arrived at this true Dhamma?" — "There might be, friends.

49. "When, friends, a noble disciple understands the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base, he is one of right view… and has arrived at this true Dhamma.

50. "And what is the sixfold base, what is the origin of the sixfold base, what is the cessation of the sixfold base, what is the way leading to the cessation of the sixfold base? There are these six bases: the eye-base, the ear-base, the nose-base, the tongue-base, the body-base, the mind-base. With the arising of mentality-materiality there is the arising of the sixfold base. With the cessation of mentality-materiality there is the cessation of the sixfold base. The way leading to the cessation of the sixfold base is just this Noble Eightfold Path; that is, right view… right concentration.

51. "When a noble disciple has thus understood the sixfold base, the origin of the sixfold base, the cessation of the sixfold base, and the way leading to the cessation of the sixfold base… he here and now makes an end of suffering. In that way too a noble disciple is one of right view… and has arrived at this true Dhamma."

Mentality-Materiality

52. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be

another way in which a noble disciple is one of right view… and has arrived at this true Dhamma?" — "There might be, friends.

53. "When, friends, a noble disciple understands mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality, in that way he is one of right view… and has arrived at this true Dhamma.

54. "And what is mentality-materiality, what is the origin of mentality-materiality, what is the cessation of mentality-materiality, what is the way leading to the cessation of mentality-materiality? Feeling, perception, volition, contact and attention — these are called mentality. The four great elements and the material form derived from the four great elements — these are called materiality. So this mentality and this materiality are what is called mentality-materiality. With the arising of consciousness there is the arising of mentality-materiality. With the cessation of consciousness there is the cessation of mentality-materiality. The way leading to the cessation of mentality-materiality is just this Noble Eightfold Path; that is, right view… right concentration.

55. "When a noble disciple has thus understood mentality-materiality, the origin of mentality-materiality, the cessation of mentality-materiality, and the way leading to the cessation of mentality-materiality… he here and now makes an end of suffering. In that way too a noble disciple is one of right view… and has arrived at this true Dhamma."

Consciousness

56. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view… and has arrived at this true Dhamma?" — "There might be, friends.

57. "When, friends, a noble disciple understands consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation

of consciousness, in that way he is one of right view… and has arrived at this true Dhamma.

58. "And what is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the way leading to the cessation of consciousness? There are these six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. With the arising of formations there is the arising of consciousness. With the cessation of formations there is the cessation of consciousness. The way leading to the cessation of consciousness is just this Noble Eightfold Path; that is, right view… right concentration.

59. "When a noble disciple has thus understood consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness… he here and now makes an end of suffering. In that way too a noble disciple is one of right view… and has arrived at this true Dhamma."

Formations

60. Saying, "Good friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view… and has arrived at this true Dhamma?" — "There might be, friends.

61. "When, friends, a noble disciple understands formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations, in that way he is one of right view… and has arrived at this true Dhamma.

62. "And what are formations, what is the origin of formations, what is the cessation of formations, what is the way leading to the cessation of formations? There are these three kinds of formations: the bodily formation, the verbal formation, the mental formation. With the arising of ignorance there is the arising of formations. With the cessation of ignorance there is the cessation of formations. The way leading to the

cessation of formations is just this Noble Eightfold Path; that is, right view… right concentration.

63. "When a noble disciple has thus understood formations, the origin of formations, the cessation of formations, and the way leading to the cessation of formations… he here and now makes an end of suffering. In that way too a noble disciple is one of right view… and has arrived at this true Dhamma."

Ignorance

64. Saying, "Good friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view… and has arrived at this true Dhamma?" — "There might be, friends.

65. "When, friends, a noble disciple understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, in that way he is one of right view… and has arrived at this true Dhamma.

66. "And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance? Not knowing about suffering, not knowing about the origin of suffering, not knowing about the cessation of suffering, not knowing about the way leading to the cessation of suffering — this is called ignorance. With the arising of the taints there is the arising of ignorance. With the cessation of the taints there is the cessation of ignorance. The way leading to the cessation of ignorance is just this Noble Eightfold Path; that is, right view… right concentration.

67. "When a noble disciple has thus understood ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance… he here and now makes an end of suffering. In that way too a noble disciple is one of right view… and has arrived at this true Dhamma."

Taints

68. Saying, "Good, friend," the bhikkhus delighted and rejoiced in the Venerable Sariputta's words. Then they asked him a further question: "But, friend, might there be another way in which a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma?" — "There might be, friends.

69. "When, friends, a noble disciple understands the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, in that way he is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma.

70. "And what are the taints, what is the origin of the taints, what is the cessation of the taints, what is the way leading to the cessation of the taints? There are three taints: the taint of sensual desire, the taint of being and the taint of ignorance. With the arising of ignorance there is the arising of the taints. With the cessation of ignorance there is the cessation of the taints. The way leading to the cessation of the taints is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

71. "When a noble disciple has thus understood the taints, the origin of the taints, the cessation of the taints, and the way leading to the cessation of the taints, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit 'I am,' and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dhamma and has arrived at this true Dhamma."

That is what the Venerable Sariputta said. The bhikkhus were satisfied and delighted in the Venerable Sariputta's words.

Part Two: The Commentary to the Discourse on Right View

1. Thus have I heard: the Sammaditthi Sutta.

2. Herein, all such questions spoken by the Elder as " 'One of right view, one of right view' is said, friends. In what way is a noble disciple one of right view...?" or "And what, friends, is the unwholesome...?" — these are questions showing a desire to expound. Herein, since those who know, those who do not know, those outside the Dispensation, those within it, those who speak by hearsay, etc., and those who speak by personal knowledge, say "one of right view," therefore, taking it as an expression (common) to the many, he touched upon it twice, saying "One of right view, one of right view" is said, friends (sammaditthi sammaditthi ti avuso vuccati). The intention here is this: "Others say 'one of right view,' and still others say 'one of right view.' Since that is said, in what way, friends, is a noble disciple one of right view in respect of meaning and characteristic?" Herein, one of right view is one possessing a lucid and praiseworthy view (sobhanaya pasatthaya ca ditthiya samannagato). But when this word "right view" is used to signify a state (rather than a person endowed with that state), it then means a lucid and praiseworthy view.[1]

This right view is twofold: mundane (lokiya) and supramundane (lokuttara). Herein, the knowledge of kamma as one's own and knowledge which is in conformity with the (Four Noble) Truths are mundane right view; or, in brief, (mundane right view is) all understanding that is accompanied by the taints.[2] Understanding connected with the noble paths and fruits is supramundane right view.[3] The person possessing right view is of three kinds: the worldling (puthujjana), the disciple in higher training (sekha), and the one beyond training (asekha). Herein, the worldling is of two kinds: one outside the Dispensation and one within the Dispensation. Herein, one outside the Dispensation who believes in kamma is one of right view on account of the view of kamma as one's own, but not on account of that which is in conformity with the truths, because he holds to the view of self. One within the Dispensation is of right view on account of both. The disciple in higher training is one of right view on account of fixed right view,[4] the one beyond training on account of (the right view) that is beyond training.[5]

But here "one of right view" is intended as one possessing supramundane wholesome right view, which is fixed in destiny and emancipating. Hence he said: whose view is straight, who has perfect confidence in the Dhamma, and has arrived at this true

Dhamma (ujugata'ssa ditthi dhamme aveccappasadena samannagato agato imam saddhammam). Because of its going straight without deviating to either extreme, or because of its going straight by removing all crookedness such as bodily crookedness, etc., supramundane right view is "straight." One possessing that view also possesses perfect confidence, unshakable confidence, in the ninefold supramundane Dhamma.[6] And by becoming disentangled from all the thickets of (wrong) views, by abandoning all the defilements, by departing from the round of rebirths, by bringing the practice to its consummation, he is said to have come by the noble path to this "true Dhamma" proclaimed by the Enlightened One, that is, Nibbana, the plunge into the Deathless.

The Wholesome and the Unwholesome

3. Understands the unwholesome (akusalan ca pajanati): he understands the unwholesome called the ten courses of unwholesome kamma (action), penetrating this by way of function with the understanding that has Nibbana as its object as "This is suffering." (Understands) the root of the unwholesome (akusalamulan ca pajanati): And he understands the unwholesome root which has become the root condition of that (unwholesome), penetrating this, in the same way, as "This is the origin of suffering." The same method applies here also in regard to "the wholesome" and "the root of the wholesome." And, as it is here, so in all the following sections, the understanding of the subject should be understood by way of function.

In that way (ettavata pi): by this much; by this understanding of the unwholesome, etc. He is one of right view (sammaditthi hoti): he possesses supramundane right view of the kind aforesaid. Whose view is straight... and has arrived at this true Dhamma: At this point the summary version of the teaching has been expounded. And this (part of) the teaching itself was brief; but for those bhikkhus it should be understood that the penetration (of the meaning) through right attention occurred in detail.

But in the second section (Section 4) it should be understood that the teaching too, as well as the penetration through attention, is stated in detail.

Herein, the bhikkhus [at the council at the Great Monastery held to rehearse the Pitakas] said: "In the brief exposition the two lower paths are discussed, in the detailed

exposition the two higher paths," taking into account the passage at the end of the sections setting forth the detailed exposition that begins "he entirely abandons the underlying tendency to lust." But the Elder (presiding over the council) said: "In the brief exposition the four paths are expounded as a group, and also in the detailed exposition."[7]

This query into the brief and detailed expositions which has been cleared up here should be understood in all the following sections in the way stated here. From here on we shall only comment on terms that are new or obscure.

The Unwholesome Courses of Action

4. Herein, firstly, in the detailed exposition of the first section: as regards the passage beginning killing living beings is unwholesome (panatipato kho avuso akusalam), "unwholesome" should be understood by way of the occurrence of unwholesomeness, or as what is opposed to the wholesome, which is to be dealt with below (Section 6). As to characteristic, it is blameworthy and has painful result, or it is defiled. This, in the first place, is the comment upon the general terms here.

But as regards the particular terms, the phrase killing living beings means the slaughter of a living being, the destruction of a living being. And here a living being (pana) is, according to ordinary usage, a being (satta); in the ultimate sense it is the life faculty. "Killing living beings" is the volition to kill on the part of one who is aware, in respect of a living being, that it is a living being, and which (volition), manifesting itself through one or the other of the doors of body and speech, initiates activity resulting in the cutting off of the life faculty.

In relation to beings such as animals, etc., which lack moral qualities (guna), it is less blameworthy in respect of small living beings and more blameworthy in respect of beings with large bodies. Why? Because of the magnitude of the effort involved. And when the effort involved is equal, because of the magnitude of the object (the being killed). In relation to beings such as humans, etc., who possess moral qualities, it is less blameworthy in respect of beings with few good qualities and more blameworthy in respect of beings with great qualities. When the size of the body and moral qualities

are equal, however, it is less blameworthy when the defilements and activity are mild, and more blameworthy when they are strong: so it should be understood.

There are five constituents for this (act of killing a living being): a living being, awareness that it is a living being, the mind to kill, activity, and the death (of the being) thereby.

There are six means: one's own person, command, a missile, a fixed contrivance, a magical spell, supernormal power.

To explore this matter in detail, however, would involve too much diffuseness. Therefore we shall not explore it in detail, or any other subject similar in kind. Those who wish to go into the matter may do so by looking it up in the Samantapasadika, the Vinaya Commentary.[8]

Taking what is not given (adinnadana): the carrying off of others' goods, stealing, robbery, is what is meant. Herein, "what is not given" is another's possession, which the other may use as he likes without incurring penalty or blame. "Taking what is not given" is the volition to steal on the part of one who is aware, in respect of another's possession, that it is another's possession, and which (volition) initiates activity resulting in the taking of that thing.

That (taking of what is not given) is less blameworthy when the other's property is of low value, and more blameworthy when it is of high value. Why? Because of the high value of the object (stolen). When the value of the objects is equal, the act is more blameworthy when the object belongs to one of outstanding qualities, and less blameworthy when the object belongs to one who, in comparison, is inferior with respect to moral qualities.

There are five constituents of this act: another's possession, awareness that it is another's possession, the mind to steal, the activity, and the carrying off (of the object) thereby.

There are six means: one's own person, etc. (as for killing).

And these (acts of stealing) may be classed, according to the way in which they occur, by way of the following: taking by theft, by force, by concealment, by stratagem, by fraud. This here is in brief; the details, however, are given in the Samantapasadika.[9]

Misconduct in sensual pleasures (kamesu micchacara): here, "in sensual pleasures" (kamesu) means in regard to sexual intercourse. "Misconduct" is entirely reprehensible vile conduct. As to characteristic, sexual misconduct is the volition to transgress bounds occurring through the body door by way of unrighteous intent.

Herein, out of bounds for men, firstly, are the twenty kinds of women, that is, the ten beginning with those protected by the mother, namely, "protected by the mother, protected by the father, protected by the mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by the law, under protection, entailing a penalty"; and the ten beginning with those purchased with money, namely, "one purchased with money, one who lives (with a man) by her own desire, one who lives (with a man) on account of wealth, one who lives (with a man) on account of cloth, one who is given (in marriage with the ceremony of) dipping the hand in water, one who has been (taken to wife and) relieved of her burden-carrying head-pad, one who is a slave and a wife, one who is a servant and a wife, one who is carried off in a raid, one engaged at so much a time."[10]

Then, as concerns women, for the twelve kinds of women consisting of the two, namely, under protection and entailing a penalty, and the ten beginning with those purchased with money, other men are out of bounds.

This sexual misconduct is less blameworthy when (the person) out of bounds is without good qualities such as virtue, etc., and more blameworthy when (the person) possesses good qualities such as virtue, etc. There are four constituents of this act: an

object which is out of bounds, the mind to engage in that, the effort to engage, and consent to the union of sexual organs.[11] The means is single: one's own person.

False speech (musavada): "false" (musa) is the verbal effort or bodily effort for destroying welfare (made) by one bent on deceiving. "False speech" is the volition initiating the verbal effort or bodily effort of deceiving another on the part of one intent on deceiving. According to another method, "false" means an unreal, untrue case, "speech" the communication of that as being real, true. As to characteristic, "false speech" is the volition of one desiring to communicate to another an untrue case as being true, which (volition) initiates such an act of communication.

This is less blameworthy when the welfare destroyed is slight, and more blameworthy when the welfare destroyed is great. Further, when it occurs on the part of householders who, not wishing to give away some belonging of theirs, say "I do not have it," it is less blameworthy; when one who is a witness speaks (falsely) for the purpose of destroying another's welfare, it is more blameworthy. In the case of those gone forth, when it occurs by their saying as a joke, after they have obtained just a little oil or ghee, in the manner of the Puranas, "Today the oil is flowing in the village just like a river," then it is less blameworthy; but for those who speak (as a witness) saying that they have seen what they have not seen it is more blameworthy.

There are four constituents of this act: an untrue case, the mind to deceive, the appropriate effort, the communicating of that meaning to another. The means is single: one's own person only. That is to be regarded as the performing of the action of deceiving another by means of the body or by means of something attached to the body or by means of speech. If, through that action, the other understands that meaning, one is bound by the kamma of false speech at the very moment of the volition initiating the action.

Malicious speech, etc.: The kind of speech that creates in the heart of the person to whom it is spoken affection for oneself and voidness (of affection) for another is malicious speech (pisuna vaca). The kind of speech by which one makes both oneself and another harsh, the kind of speech which is also itself harsh, being pleasant neither to the ear nor to the heart — that is harsh speech (pharusa vaca). That by which one

gossips idly, without meaning, is gossip (samphappalapa). Also, the volition that is the root cause of these gains the name "malicious speech," etc. And that only is intended here.

Therein, malicious speech is the volition of one with a defiled mind, which (volition) initiates an effort by body or by speech either to cause division among others or to endear oneself (to another). It is less blameworthy when the person divided has few good qualities, and more blameworthy when such a one has great qualities. Its constituents are four: another person to be divided, the intention to divide, (thinking) "Thus these will be separated and split" or the desire to endear oneself, (thinking) "Thus I shall become loved and intimate," the appropriate effort, the communicating of that meaning to that person.

Harsh speech is the entirely harsh volition initiating an effort by body or by speech to wound another's vital feelings. This is an example given for the purpose of making it clear: A village boy, it is said, went to the forest without heeding his mother's words. Unable to make him turn back, she scolded him angrily, saying: "May a wild buffalo chase you!" Then a buffalo appeared before him right there in the forest. The boy made an asseveration of truth, saying: "Let it not be as my mother said but as she thought!" The buffalo stood as though tied there. Thus, although the means (employed) was that of wounding the vital feelings, because of the gentleness of her mind it was not harsh speech. For sometimes parents even say to their children, "May robbers chop you to pieces!" yet they do not even wish a lotus leaf to fall upon them. And teachers and preceptors sometimes say to their pupils, "What is the use of these shameless and heedless brats? Drive them out!" yet they wish for their success in learning and attainment.

Just as, through gentleness of mind, speech is not harsh, so through gentleness of speech, speech does not become unharsh; for the words "Let him sleep in peace" spoken by one wishing to kill are not unharsh speech. But harsh speech is such on account of harshness of mind only. It is less blameworthy when the person to whom it is spoken has few good qualities, and more blameworthy when such a one has great qualities. Its constituents are three: another to be abused, an angry mind, the abusing.

Gossip is the unwholesome volition initiating an effort by body or by speech to communicate what is purposeless. It is less blameworthy when indulged in mildly, and more blameworthy when indulged in strongly. Its constituents are two: the being intent on purposeless stories such as the Bharata war or the abduction of Sita, etc., and the telling of such stories.[12]

Covetousness (abhijjha): It covets, thus it is covetousness; "having become directed towards others' goods, it occurs through inclination towards them" is the meaning. It has the characteristic of coveting others' goods thus: "Oh, that this were mine!" It is less blameworthy and more blameworthy as in the case of taking what is not given. Its constituents are two: another's goods, and the inclination for them to be one's own. For even though greed has arisen based on another's goods, it is not classed as a (completed) course of kamma so long as one does not incline to them as one's own (with the thought), "Oh, that this were mine!"

Ill will (byapada): It injures welfare and happiness, thus it is ill will (hitasukham byapadayati ti byapado). Its characteristic is the mental defect (of wishing for) the destruction of others. It is less blameworthy and more blameworthy as in the case of harsh speech. Its constituents are two: another being, and the wish for that being's destruction. For even though anger has arisen based on another being, there is no breach of a course of kamma so long as one does not wish, "Oh, that this being might be cut off and destroyed!"

Wrong view (micchaditthi): It sees wrongly due to the absence of a correct grasp of things, thus it is wrong view. Its characteristic is the mistaken view that "there is no (result from) giving," etc. It is less blameworthy and more blameworthy as in the case of gossip. Moreover, it is less blameworthy when not fixed in destiny, and more blameworthy when fixed.[13] Its constituents are two: a mistaken manner of grasping the basis (for the view), and the appearance of that (basis) in accordance with the manner in which it has been grasped.

Now the exposition of these ten courses of unwholesome kamma should be understood in five ways: as to mental state (dhammato), as to category (kotthasato), as to object (arammanato), as to feeling (vedanato), and as to root (mulato).

Herein, as to mental state: The first seven among these are volitional states only. The three beginning with covetousness are associated with volition.[14]

As to category: The eight consisting of the first seven and wrong view are courses of kamma only, not roots. Covetousness and ill will are courses of kamma and also roots; for covetousness, having arrived at the (state of) a root, is the unwholesome root greed, and ill will is the unwholesome root hate.

As to object: Killing living beings, because it has the life faculty as object, has a formation as object. Taking what is not given has beings as object or formations as object. Misconduct in sensual pleasures has formations as object by way of tangible object; but some say it also has beings as object. False speech has beings or formations as object; likewise malicious speech. Harsh speech has only beings as object. Gossip has either beings or formations as object by way of the seen, heard, sensed and cognized; likewise covetousness. Ill will has only beings as object. Wrong view has formations as object by way of the states belonging to the three planes (of being).

As to feeling: Killing living beings has painful feeling; for although kings, seeing a robber, say laughingly, "Go and execute him," their volition consummating the action is associated only with pain. Taking what is not given has three feelings. Misconduct (in sensual pleasures) has two feelings, pleasant and neutral, but in the mind which consummates the action there is no neutral feeling. False speech has three feelings; likewise malicious speech. Harsh speech has painful feeling only. Gossip has three feelings. Covetousness has two feelings, pleasant and neutral; likewise wrong view. Ill will has painful feeling only.

As to root: Killing living beings has two roots, by way of hate and delusion; taking what is not given, by way of hate and delusion or by way of greed and delusion; misconduct, by way of greed and delusion; false speech, by way of hate and delusion or by way of greed and delusion; likewise for malicious speech and gossip; harsh speech, by way of

hate and delusion. Covetousness has one root, by way of delusion; likewise ill will. Wrong view has two roots, by way of greed and delusion.

The Unwholesome Roots

5. Greed is a root of the unwholesome, etc.: It is greedy, thus it is greed (lubbhati ti lobho); it offends against (it hates), thus it is hate (dussati ti doso); it deludes, thus it is delusion (muyhati ti moho). Among these, greed is itself unwholesome in the sense that it is blameworthy and has painful results; and it is a root of these unwholesome (deeds) beginning with killing living beings, for some in the sense that it is an associated originative cause, for some in the sense that it is a decisive support condition. Thus it is an unwholesome root. This too is said: "One who is lustful, friends, overwhelmed and with mind obsessed by lust, kills a living being" (A.3:71/i,216; text slightly different). The same method applies to the state of being unwholesome roots in the cases of hate and delusion.

The Wholesome Courses of Action

6. Abstention from killing living beings is wholesome (panatipata veramani), etc.: Here "killing living beings," etc. have the same meaning as aforesaid. It crushes the hostile, thus it is abstention (veram manati ti veramani); the meaning is that it abandons the hostile. Or: with that as the instrument one abstains (viramati), the syllable ve being substituted for the syllable vi. This here is, in the first place, the commentary on the phrasing.

But as to the meaning, abstention is refraining (virati) associated with wholesome consciousness. What is stated thus: "For one refraining from killing living beings, that which is on that occasion the leaving off, the refraining" (Vibh. 285), that is the refraining associated with wholesome consciousness. As to kind, it is threefold: refraining in the presence of opportunity, refraining because of an undertaking, and refraining because of eradication (of defilements).

Herein, refraining in the presence of an opportunity (sampattavirati) is to be understood as the refraining which occurs in those who have not undertaken any training rule but who do not transgress when an opportunity for doing so presents

itself because they reflect upon their birth, age, learning, etc., like the lay follower Cakkana in the island of Sri Lanka.

When he was a boy, it is said, his mother developed an illness, and the doctor said, "Fresh hare's flesh is needed." Then Cakkana's brother sent him, saying, "Go, dear, and hunt in the field." He went there. On that occasion a hare had come to eat the young corn. On seeing him it bolted swiftly, but it got entangled in a creeper and squealed "kiri, kiri." Guided by the sound, Cakkana went and caught it, thinking, "I will make medicine for my mother." Then he thought again, "This is not proper for me, that I should deprive another of life for the sake of my mother's life." So he released it, saying "Go and enjoy the grass and the water with the other hares in the forest." When his brother asked him, "Did you get a hare, dear?" he told him what had happened. His brother scolded him. He went to his mother and determined upon an asseveration of truth: "Since I was born I am not aware that I have ever intentionally deprived a living being of life." Straightaway his mother became well.

Refraining because of an undertaking (samadanavirati) is to be understood as the refraining which occurs in those who do not transgress in a particular case because they have undertaken training rules, giving up even their own lives in the undertaking of the training rules and in what is superior to that, like the lay follower who dwelt at Uttaravaddhamana Mountain.

It is said that after undertaking the training rules from the Elder Pingala Buddharakkhita who lived in the Ambariya Monastery, he was plowing a field. Then his ox got lost. Searching for it, he climbed up Uttaravaddhamana Mountain. There a large serpent seized him. He thought, "Let me cut off his head with this sharp axe." Then he thought again, "This is not proper for me, that I should break a training rule that I have undertaken in the presence of my honored teacher." Thinking up to the third time, "I will give up my life but not the training rule," he threw the sharp hand axe that was slung on his shoulder into the forest. Straightaway the creature released him and went away.

Refraining because of eradication (of defilements) (samucchedavirati) is to be understood as the refraining associated with the noble path. After the arising of this even the thought, "I will kill a living being," does not occur to the noble persons.

This refraining is called "wholesome" (kusala) because of the occurrence of wholesomeness (kosalla); or because of shedding the vile (kucchitassa salanato). Also, evil conduct is commonly called "weeds" (kusa) and it mows this down (lunati), thus it is called "wholesome."

As in the case of the unwholesome, so for these courses of wholesome kamma the exposition should be understood in five ways: as to mental state, as to category, as to object, as to feeling, and as to root.

Herein, as to mental state: The first seven among these can be both volitions and abstinences; the last three are associated with volition only.

As to category: The first seven are courses of kamma only, not roots. The last three are courses of kamma and also roots. For non-covetousness, having arrived at the (state of) a root, is the wholesome root non-greed; non-ill will is the wholesome root non-hate; and right view is the wholesome root non-delusion.

As to object: The objects of these are the same as the objects of killing living beings, etc. For abstention is spoken of in relation to something which can be transgressed. But just as the noble path, which has Nibbana as object, abandons the defilements, so too should these courses of kamma, which have the life faculty, etc., as object, be understood to abandon the kinds of evil conduct beginning with killing living beings.

As to feeling: All have pleasant feeling or neutral feeling. For there is no painful feeling which arrives at the wholesome.

As to root: The first seven courses of kamma have three roots by way of non-greed, non-hate, and non-delusion in one who abstains by means of consciousness associated with knowledge. They have two roots in one who abstains by means of consciousness dissociated from knowledge.[15] Non-covetousness has two roots in one who abstains by means of consciousness associated with knowledge, one root (in one who abstains) by means of consciousness dissociated from knowledge. Non-greed, however, is not by itself its own root. The same method applies in the case of non-ill will. Right view always has two roots, by way of non-greed and non-hate.[16]

The Wholesome Roots

7. Non-greed is a root of the wholesome (alobho kusalamulam), etc.: Non-greed is not greed; this is a term for the state that is opposed to greed. The same method applies in the case of non-hate and non-delusion. Among these, non-greed is itself wholesome; and it is a root of these wholesome (courses of kamma) beginning with abstention from killing living beings, for some in the sense that it is an associated originative cause and for some in the sense that it is a decisive support condition. Thus it is a wholesome root. The same method applies to the state of being wholesome roots in the cases of non-hate and non-delusion.

Conclusion on the Unwholesome and the Wholesome

8. Now, summing up the meaning of all that has been set forth in brief and in detail, he states the concluding section beginning with the words when a noble disciple. Herein, has thus understood the wholesome (evam akusalam pajanati) means: has thus understood the unwholesome by way of the ten courses of unwholesome kamma as described. The same method applies in the case of the root of the unwholesome, etc.

Up to this point, by a single method, emancipation as far as arahantship has been expounded for one who has the Four Noble Truths as his meditation subject. How? Here, the ten courses of unwholesome kamma with the exception of covetousness, and the (ten) courses of wholesome kamma, are the truth of suffering. These two states — covetousness and the greed which is a root of the unwholesome — are, literally speaking, the truth of the origin. Speaking figuratively, however, all the courses of kamma are the truth of suffering, and all the wholesome and unwholesome roots are the truth of the origin.[17] The non-occurrence of both is the truth of

cessation. The noble path fully understanding suffering, abandoning its origin, and understanding its cessation is the truth of the path. Thus two truths are stated in their own nature and two are to be understood by way of the guideline of conversion.[18]

He entirely abandons the underlying tendency to lust (so sabbaso raganusayam pahaya): Understanding thus the unwholesome, etc., he abandons in all ways the underlying tendency to lust. He abolishes the underlying tendency to aversion (patighanusayam pativinodetva): and he removes in all ways too the underlying tendency to aversion, is what is meant. Up to this point the path of non-return is stated.[19] He extirpates the underlying tendency to the view and conceit "I am" (asmi ti ditthimananusayam samuhanitva): he extricates the underlying tendency to the view and conceit which occurs in the mode of grasping the five aggregates as a group (with the notion) "I am," due to failure to distinguish any state among them.

Therein, by the phrase the underlying tendency to the view and conceit "I am" (ditthimananusayam) what is meant is the underlying tendency to conceit which is similar to a view (ditthisadisam mananusayam). For this underlying tendency to conceit is similar to a view because it occurs (with the notion) "I am"; therefore it is stated thus. And one who wishes to understand this conceit "I am" in detail should look up the Khemaka Sutta in the Khandhiyavagga (S.22:89/iii,126ff.).

By abandoning ignorance (avijjam pahaya): having abandoned ignorance, the root of the round (of existence). And arousing true knowledge (vijjam uppadetva): having aroused the true knowledge of the path of arahantship which completely extricates that ignorance. At this point the path of arahantship is stated.[20] He here and now makes an end of suffering (ditth'eva dhamme dukkhass'antakaro hoti): in this very existence he becomes one who cuts off the suffering of the round.

In that way too (ettavatapi kho avuso): he marks off (this first part of) the teaching; by way of the attention and penetration stated in this exposition of the courses of kamma, is what is meant. The rest is as aforesaid. Thus he concludes the exposition by means of the path of non-return and the path of arahantship.

The Four Nutriments: General

9. Saying, "Good, friend,"... (etc.)..." and has arrived at this true Dhamma": Thus, having heard the Venerable Sariputta's exposition of the four truths under the heading of the wholesome and the unwholesome, the bhikkhus delighted in his words with the statement, "Good, friend," and rejoiced with the mind that aroused that statement; what is meant is that they agreed by word and approved by mind. Now, because the Elder was competent to give an exposition on the four truths in diverse ways — as (the Blessed One) said: "Bhikkhus, Sariputta is able to propound, to teach, the Four Noble Truths in detail" (M.141/iii, 248); or because he had said "in that way too," being desirous of giving a further exposition, the bhikkhus, being desirous of hearing the teaching of the four truths by another method, asked him a further question. By asking "But, friend, might there be another way? Would there be another case?" they asked another question additional to that question asked and answered (already) by the Venerable Sariputta himself. Or what is meant is that they asked a question subsequent to the previous one. Then, answering them, the Elder said, "There might be, friends," and so on.

10. Herein, this is the elucidation of the terms that are not clear. Nutriment (ahara) is a condition (paccaya). For a condition nourishes its own fruit, therefore it is called nutriment.[21]

11. Of beings that already have come to be (bhutanam va sattanam), etc.: Here come to be (bhuta) means come to birth, reborn; seeking a new existence (sambhavesinam) means those who seek, search for, existence, birth, production. Therein, among the four kinds of generation,[22] beings born from eggs and from the womb are said to be "seeking a new existence" as long as they have not broken out of the eggshell or the placenta. When they have broken out of the eggshell or the placenta and emerged outside, they are said to have "come to be." The moisture-born and the spontaneously born are said to be "seeking a new existence" at the first moment of consciousness; from the second moment of consciousness onwards they are said to have "come to be."

Or alternatively, "come to be" is born, reproduced; this is a term for those who have destroyed the cankers (arahants), who are reckoned thus: "They have come to be only, but they will not come to be again." "Seeking a new existence" means they seek a new

existence; this is a term for worldlings and disciples in higher training who seek a new existence in the future too, because they have not abandoned the fetter of being. Thus by these two terms he includes all beings in all ways.

For the maintenance (thitiya); for the purpose of maintaining. For the support (anuggahaya): for the purpose of supporting, for the purpose of helping. This is merely a difference of words, but the meaning of the two terms is one only. Or alternatively, "for the maintenance" is for the non-interruption of this or that being by means of the serial connection of arisen states. "For the support" is for the arising of unarisen (states). And both these expressions should be regarded as applicable in both cases thus: "For the maintenance and support of those that have come to be, and for the maintenance and support of those seeking a new existence."

The Four Kinds of Nutriment

Physical food as nutriment (lit. "food made into a ball") (kabalinkaro aharo) is nutriment that can be swallowed after making it into a ball; this is a term for the nutritive essence which has as its basis boiled rice, junket, etc.[23] Gross or subtle (olariko va sukhumo va): it is gross because of the grossness of the basis, and subtle because of the subtlety of the basis. But because physical nutriment is included in subtle materiality, by way of its individual essence it is subtle only.[24] And also that grossness and subtlety should be understood relatively in respect of the basis.

The nutriment of peacocks is subtle compared with the nutriment of crocodiles. Crocodiles, they say, swallow stones, and these dissolve on reaching their stomachs. Peacocks eat such animals as snakes, scorpions, etc. But the nutriment of hyenas is subtle compared with the nutriment of peacocks. These, they say, eat horns and bones thrown away three years before, and these become soft as yams as soon as they are moistened with their saliva. Also, the nutriment of elephants is subtle compared with the nutriment of hyenas. For these eat the branches of various trees, etc. The nutriment of the gayal buffalo, the antelope, the deer, etc., is subtler than the nutriment of elephants. These, they say, eat the sapless leaves of various kinds of trees, etc. The nutriment of cows is subtler than their nutriment; they eat fresh and dried grass. The nutriment of hares is subtler than their nutriment; that of birds is subtler than that of hares; that of barbarians is subtler than that of birds; that of village headmen is subtler than that of barbarians; that of kings and kings' ministers is subtler than village

headmens'; that of a Wheel-turning Monarch is subtler than their nutriment. The earth deities' nutriment is subtler than that of a Wheel-turning Monarch. The nutriment of the deities of the Four Great Kings is subtler than that of the earth deities. Thus nutriment should be elaborated up to that of the deities who wield power over others' creations.[25] But saying, "Their nutriment is subtle," the end is reached.

And here, in a basis that is gross, the nutritive essence is limited and weak; in one that is subtle, it is strong. Thus one who has drunk even a full bowl of gruel is soon hungry again and desirous of eating anything; but after drinking even a small amount of ghee, he will not want to eat for the whole day. Therein, it is the basis that dispels fatigue, but it is unable to preserve; but the nutritive essence preserves, though it cannot dispel fatigue. But when the two are combined they both dispel fatigue and preserve.

Contact as the second (phasso dutiyo): The sixfold contact beginning with eye-contact should be understood as the second of these four kinds of nutriment. And this is the method of the teaching itself; therefore it should not be inquired into here, saying "For this reason it is the second, or the third." Mental volition (manosancetana): volition (cetana) itself is stated. Consciousness (viññanam): any kind of consciousness whatever.

It may be asked here: "If the meaning of condition is the meaning of nutriment, then, when other conditions also exist for beings, why are only these four stated?" It should be said in reply: "It is because they are the special conditions for personal continuity." For physical nutriment is the special condition for the material body of beings that eat physical nutriment; as regards the group of mental constituents, contact is (the special condition) for feeling, mental volition for consciousness, and consciousness for mentality-materiality. As it is said: "Just as, bhikkhus, this body has nutriment for its maintenance, is maintained in dependence on nutriment, and without nutriment is not maintained" (S.46:2/v,64); and likewise: "With contact as condition, feeling;... with formations as condition, consciousness;... with consciousness as condition, mentality-materiality" (S.12:1/ii,1, etc.).

What is this nutriment, and what does it nourish? Physical nutriment nourishes the materiality with nutritive essence as eighth;[26] contact as nutriment nourishes the

three feelings; mental volition as nutriment nourishes the three kinds of being; consciousness as nutriment nourishes the mentality-materiality of rebirth-linking.

How? As soon as it is placed in the mouth, physical food as nutriment brings into being the eight kinds of materiality (aforesaid). Then each lump of cooked rice ground by the teeth, on being swallowed, brings into being unit after unit of the eight kinds of materiality. Thus it nourishes the materiality with nutritive essence as eighth.

But with contact as nutriment, when contact productive of pleasant feeling arises it nourishes pleasant feeling; contact productive of painful feeling nourishes painful feeling; contact productive of neither-painful-nor-pleasant feeling nourishes neither-painful-nor-pleasant feeling. Thus in all ways contact as nutriment nourishes the three kinds of feeling.

In the case of mental volition as nutriment, kamma leading to sense-sphere being nourishes sense-sphere being; kamma leading to fine-material and immaterial being nourishes its respective kind of being. Thus in all ways mental volition as nutriment nourishes the three kinds of being.

But with consciousness as nutriment, it is said that it nourishes, by way of conascence condition, etc., the three (immaterial) aggregates associated with itself at the moment of rebirth-linking and the thirty kinds of materiality that arise by way of triple continuity. Thus consciousness nourishes the mentality-materiality of rebirth-linking.[27]

And here, by the words "mental volition as nutriment nourishes the three kinds of being," only the wholesome and unwholesome volition accompanied by taints is meant; by the words "consciousness nourishes the mentality-materiality of rebirth-linking," only rebirth-linking consciousness is meant. However, these are to be understood indiscriminately as nutriments as well because they nourish the states that are associated with them and originated by them.

The Four Functions

As regards these four kinds of nutriment, physical food as nutriment accomplishes the function of nutriment by sustaining, contact by contacting (touching), mental volition by accumulating, consciousness by cognizing.

How? Physical food as nutriment, by sustaining, is for the maintenance of beings by maintaining the body. For this body, though generated by kamma, is sustained by physical food and stands for ten years or a hundred years up to the end of the life-span. Like what? Like a child which, though given birth by the mother, is nurtured by the milk, etc., given to him to drink by the wet-nurse and thus lives long. Also, as a house is supported by a prop. This too has been said (untraced): "Great king, just as, when a house is collapsing, they prop it up with other timber, and that house, being propped up by other timber, does not collapse, so too this body is supported by nutriment, persists in dependence upon nutriment."

Thus physical food as nutriment accomplishes the function of nutriment by sustaining. Accomplishing it thus, physical food as nutriment becomes a condition for two material continuities, namely, for that originated by nutriment and that kammically acquired.[28] It is a condition for the kamma-born materiality by becoming its preserver. It is a condition for that originated by nutriment by becoming its producer.

Then contact, by contacting the object which is the basis for pleasure, etc., is "for the maintenance of beings" by causing the occurrence of pleasant feeling, etc. Mental volition, accumulating by way of wholesome and unwholesome kamma, is "for the maintenance of beings" because it provides the root of existence. Consciousness, by cognizing, is "for the maintenance of beings" by causing the occurrence of mentality-materiality.

The Four Dangers

Now, while these are accomplishing their function of nutriment by sustaining, etc., four dangers are to be seen: the danger of desire in the case of physical food as nutriment; the danger of approach in the case of contact; (the danger) of accumulating in the case

of mental volition; and (the danger) of launching [into a new existence here or there by way of taking rebirth-linking] in the case of consciousness.

What are the reasons (for this)? Because, having aroused desire for physical food, beings face cold, etc., to undertake such work as checking, accounting, etc., and incur not a little suffering. And some who have gone forth in this dispensation seek nutriment through such improper means as the practice of medicine, etc., and they are to be censured here and now, and hereafter they become "recluse ghosts" in the manner described thus in the Lakkhana Samyutta: "And his outer robe was burning, blazing," etc.[29] For this reason, desire itself is to be understood as the danger in physical food as nutriment.

Those who approach contact, who find gratification in contact, commit crimes in respect of others' guarded and protected belongings, such as their wives, etc. When the owners of the goods catch them with their belongings, they cut them into pieces or throw them onto a rubbish heap, or hand them over to the king; and then the king has various tortures inflicted upon them. And with the breakup of the body, after death, a bad destination is to be expected for them. Thus this entire danger — that pertaining to the here and now and that pertaining to the afterlife — has come about rooted in contact. For this reason, approach is to be understood as the danger in the case of the nutriment contact.

The entire danger in the three realms of existence has come about by the accumulation of wholesome and unwholesome kamma and is rooted in that (accumulation). For this reason, accumulation is to be understood as the danger in the nutriment mental volition.

And in whatever place rebirth-linking consciousness launches (the new existence), in that same place it is reborn by seizing the rebirth-linking mentality-materiality. When it is produced, all dangers are produced, for they are all rooted in it. For this reason, launching is to be understood as the danger in the nutriment consciousness.

The Four Similes

In regard to these nutriments with their dangers, for the sake of eliminating desire for the nutriment physical food, the Fully Enlightened One taught the simile of son's flesh in the passage beginning thus: "Suppose, bhikkhus, a couple, a man and his wife,..." For the sake of eliminating desire for the nutriment contact, he taught the simile of the flayed cow in the passage beginning thus: "Suppose, bhikkhus, there was a flayed cow..." For the sake of eliminating desire for the nutriment mental volition, he taught the simile of the charcoal pit in the passage beginning thus: "Suppose, bhikkhus, there was a charcoal pit..." And for the sake of eliminating desire for the nutriment consciousness, he taught the simile of the man struck with three hundred spears in the passage beginning thus: "Suppose, bhikkhus, there was a thief, a crook..."[30]

Therein, taking the essential meaning, there follows a brief interpretation of the meaning. A couple, it is said, a man and his wife, took their son and set out on a desert trail a hundred yojanas long,[31] with only limited provisions. When they had gone fifty yojanas their provisions ran out. Exhausted by hunger and thirst, they sat down in some scanty shade. Then the man said to his wife: "My dear, for fifty yojanas on all sides there is neither a village nor a town. Therefore, though a man can do many kinds of work, such as plowing, guarding cattle, etc., it is not possible for me to do that. Come, kill me. Eat half of my flesh, and having made the other half into provisions for the journey, cross out of the desert together with our son."

The wife said: "Dear husband, though a woman can do many kinds of work, such as spinning thread, etc., it is not possible for me to do that. Come, kill me. Eat half of my flesh, and having made the other half into provisions for the journey, cross out of the desert together with our son."

Then the man said: "My dear, the death of the mother would mean the death of two, for a young boy cannot live without his mother. But if we both live, then we can beget another child again. Come now, let us kill our child, take his flesh, and cross out of this desert."

Then the mother said to the son: "Dear, go to your father." He went, but the father said: "For the sake of supporting this child I incurred much suffering through such work as plowing, guarding cattle, etc. I cannot kill the boy. You kill your son." Then he said:

"Dear, go to your mother." But the mother said: "Longing for a son I incurred much suffering by observing the cow-observance, the dog-observance, praying to the gods, etc., not to speak of bearing him in my womb.[32] It is not possible for me to kill him." Then she said: "Dear, go to your father."

The boy died from going back and forth between the father and the mother. Seeing him dead, they wept, and having taken the flesh as described above, they departed. Because that flesh of their son was repulsive to them for nine reasons, it was not eaten for enjoyment nor for intoxication nor for making (the body) strong and beautiful, but only for the purpose of crossing out of the desert.

For what nine reasons was it repulsive? Because it was the flesh of their own offspring, the flesh of a relative, the flesh of a son, the flesh of a dear son, the flesh of a youngster, raw flesh, not beef, unsalted, unspiced. Therefore the bhikkhu who sees the nutriment physical food thus, as similar to son's flesh, eliminates the desire for it.[33]

This, in the first place, is the interpretation of the meaning of the simile of son's flesh.

Then, as regards the simile of the flayed cow: If a cow were stripped of its skin from the neck to the hooves and then set free, whatever it would rest upon would become a basis of pain for it, since it would be bitten by the small creatures living there.[34] So too, whatever physical basis or object contact stands upon as its support becomes a basis for the felt pain originating from that basis or object.[35] Therefore a bhikkhu who sees the nutriment contact thus, as similar to a flayed cow, eliminates the desire for it. This is the interpretation of the meaning of the simile of the flayed cow.

Then, as regards the simile of the charcoal pit:[36] The three realms of being are like a charcoal pit in the sense of a great burning heat (lit., a great fever). Like the two men who grab hold (of a weaker man) by both his arms and drag him towards it, is mental volition in the sense that it drags one towards the realms of being. Therefore a bhikkhu who sees the nutriment mental volition thus, as similar to a charcoal pit, eliminates the desire for it. This is the interpretation of the meaning of the simile of the charcoal pit.

Then, as regards the simile of the man struck with three hundred spears:[37] The hundred spears that strike the man in the morning make a hundred wound openings in his body, and without remaining inside they pierce through and fall on the other side; and so with the other two hundred spears as well. Thus his whole body is cut again and again by the spears which come without piercing him in a place where another has already struck. There is no measuring the pain arisen in him from even one of the wound openings, not to speak of three hundred wound openings.

Therein, the time of the generation of the rebirth-linking consciousness is like the time of being struck by a spear. The production of the aggregates is like the production of the wound openings. The arising of the various kinds of suffering rooted in the round (of existence) once the aggregates have been born is like the arising of suffering on account of the wound openings.

Another method of interpretation (is as follows): The rebirth-linking consciousness is like the thief. His mentality-materiality conditioned by consciousness is like the wound openings created by the striking of the spears. The arising of the various kinds of suffering by way of the thirty-two types of torture and the eighty-nine types of diseases in regard to consciousness conditioned by mentality-materiality — this should be regarded as like the arising of severe pain for that man conditioned by the wound openings.

Therefore a bhikkhu who sees the nutriment consciousness thus, as similar to one struck by three hundred spears, eliminates the desire for it. This is the interpretation of the meaning of the simile of the man struck by three hundred spears.

Full Understanding

Thus by eliminating desire in regard to these nutriments, he also fully understands these four nutriments. When these have been fully understood, the entire basis (for them) has also been fully understood. For this has been said by the Blessed One (S.12:63/ii,99-100):

Bhikkhus, when the nutriment physical food has been fully understood, lust for the five cords of sensual pleasure has been fully understood. When lust for the five cords of sensual pleasure has been fully understood, there exists no more any fetter bound by which the noble disciple might come back to this world.

Bhikkhus, when the nutriment contact has been fully understood, the three feelings have been fully understood. When the three feelings have been fully understood, there is nothing further for the noble disciple to do, I say.

Bhikkhus, when the nutriment mental volition has been fully understood, the three kinds of craving have been fully understood. When the three kinds of craving have been fully understood, there is nothing further for the noble disciple to do, I say.

Bhikkhus, when the nutriment consciousness has been fully understood, mentality-materiality has been fully understood. When mentality-materiality has been fully understood, there is nothing further for the noble disciple to do, I say.

The Arising and Cessation of Nutriment

With the arising of craving there is the arising of nutriment (tanhasamudaya aharasamudayo): This is the meaning: "With the arising of craving in the previous (existence) the arising of the nutriments occurs at rebirth-linking (in this existence)." How? Because at the moment of rebirth-linking there is the nutritive essence produced among the thirty types of materiality that have arisen by way of triple continuity.[38] This is the kammically acquired physical food as nutriment produced by craving as its condition. But the contact and volition associated with the rebirth-linking consciousness, and that mind or consciousness itself — these are the kammically acquired nutriments of contact, mental volition and consciousness produced by craving as their condition. Thus, in the first place, the arising of the nutriments at rebirth-linking should be understood as occurring with the arising of craving in the previous existence.

But because the nutriments that are kammically acquired and those that are not kammically acquired have been discussed here combined, (the principle of) the arising of nutriment with the arising of craving should be understood to apply also to those that are not kammically acquired. For there is nutritive essence in the kinds of materiality that are aroused by the eight types of consciousness accompanied by greed;[39] this is the nutriment physical food that is not kammically acquired yet is produced by conascent craving as its condition. But the contact and volition associated with the consciousness accompanied by greed, and that mind or consciousness itself — these are the nutriments of contact, mental volition and consciousness that are not kammically acquired yet are produced by craving as their condition.

With the cessation of craving there is cessation of nutriment (tanhanirodha aharanirodho): By this there is set forth the cessation of nutriment by the cessation of the craving that had become the condition for both nutriment that is kammically acquired and that which is not kammically acquired. The rest (should be understood) by the method stated, but there is this difference. Here the four truths are stated directly, and as here, so in all the following sections. Therefore one who is unconfused in mind can deduce the truths throughout in what follows.[40]

12. And in all the following sections the delimiting phrase In that way too, friends (ettavata pi kho avuso) should be construed according to the principle that has been expounded. Here, in the first place, this is the interpretation of it (in the present context). "In that way too": what is meant is: "the attention and penetration stated by way of the teaching concerning nutriment." The same method throughout.

The Four Noble Truths

14. Now, delighting and rejoicing in the Elder's words, after saying as before "Good, friend," the bhikkhus asked a further question, and the Elder answered them by another exposition. This method is found in all the following sections. Therefore, from here onwards, we shall explain the meaning only of the particular exposition he states in reply, without touching upon such words (as are already explained).

15. In the brief exposition of this teaching, in the phrase (he) understands suffering (dukkham pajanati), "suffering" is the truth of suffering. But regarding the detailed exposition, whatever needs to be said has all been said already in the Visuddhimagga in the Description of the Truths (XVI,13-104).

Aging and Death

21. From here onwards the teaching is given by way of dependent arising (paticca samuppada).

22. Therein, in the section on aging and death, firstly as to the term their (tesam tesam) — this should be understood as a collective designation in brief for the many kinds of beings. For if one were to state (the aging of individuals such as) the aging of Devadatta, the aging of Somadatta, etc., one would never come to an end of beings. But there is no being not included by this term "their."[41] Therefore it was said above: "This should be understood as a collective designation in brief for the many kinds of beings."

In the various (tamhi tamhi): This is a collective designation for the many (different) orders by way of destiny and birth. Orders of beings (sattanikaye): an indication of the nature of what is designated by the collective designation.

Aging, old age (jara jiranata), etc.: As regards these, "aging" is the description of the nature; "old age" is the description of the aspect; "brokenness," etc., are descriptions of the function with respect to the passage of time; and the last two terms are descriptions of the normal (process). For this is indicated as to nature by this term aging (jara); hence this is a description of its nature. It is indicated as to aspect by this term old age (jiranata); hence this is a description of its aspect. Brokenness (khandicca): by this it is indicated as to the function of causing the broken state of teeth and nails on account of the passage of time. Grayness (palicca): by this it is indicated as to the function of causing the head hairs and body hairs to turn gray. Wrinkling (valittacata): by this it is indicated as to the wrinkled state of the skin after the withering of the flesh. Hence the three terms beginning with brokenness are descriptions of function with respect to the passage of time. By these evident aging is shown, which becomes evident by the showing of these alterations. For just as the

course taken by water or wind or fire is evident from the damaged and broken state, or the burnt state, of the grass and trees, etc., and yet the course that has been taken is not the water, etc., itself, so too the course taken by aging is evident through brokenness of teeth, etc., and it is apprehended by opening the eyes, but the brokenness, etc., themselves are not aging, nor is aging cognizable by the eye.

Decline of life, weakness of faculties (ayuno samhani indriyanam paripako): By these terms it is indicated by means of the normal (process) known as the exhaustion of the life-span and the weakening of the eye faculty, etc., that has become manifest with the passage of time. Hence these last two are to be understood as descriptions of its normal (process).

Therein, because the life-span of one who has reached aging is dwindling, aging is called "decline of life" as a metaphor (for the cause stated in terms) of its effect. And because the eye faculty, etc. — which at the time of youth were quite clear and could easily grasp even subtle objects — become deficient, obscure, unable to grasp even gross objects when one has reached old age, therefore it is called "weakness of faculties" also as a metaphor (for the cause stated in terms) of its effect.

This aging, thus described, is all of two kinds, evident and concealed. Therein, the aging of material phenomena, shown by brokenness, etc., is called evident aging (pakatajara). But in the case of immaterial phenomena, because their alteration in such a way is not visible, their aging is called concealed aging (paticchannajara). Therein, the brokenness that is seen is simply color (vanna) because of the ease of comprehending such things as the teeth, etc. Having seen this with the eye and reflected on it with the mind door, one knows aging thus: "These teeth have been afflicted by aging," just as one knows the existence of water below when one has noticed the heads of cows, etc., bound to the place where the water is located.

Again, aging is twofold thus: as continuous and as discrete. Therein, continuous aging (avicijara) is the aging of such things as gems, gold, silver, coral, the sun and moon, etc.; it is so called because of the difficulty of perceiving in such things distinct changes in color, etc., at regular intervals, as we can in the case of living beings passing through the decade of childhood, etc., and in the case of vegetation (lit. non-breathing

things) such as flowers, fruits, buds, etc. The meaning is: aging that progresses without interval. Discrete aging (savicijara) is the aging of the things other than those, i.e., of the aforesaid things (living beings and vegetation); it is so called because it is easy to perceive in them distinct changes in color, etc., at regular intervals. So it should be understood.

Following this (in the definition of death) the term their (tesam tesam) should be understood by the method stated above (in the definition of aging). Then, in the expression passing, passing away, etc., passing (cuti) is said by way of what has the nature to pass away; this is a collective designation (applying) to one-, four-, and five-aggregate (existence). Passing away (cavanata) is the indication of the characteristic by a word expressing the abstract state. Dissolution (bheda) is an indication of the occurrence of the breaking up of the aggregates (at the time) of passing. Disappearance (antaradhana) is an indication of the absence of any manner of persistence of the aggregates (at the time) of passing, as they are broken like a broken pot.

Dying (maccu marana): death which is called dying. By this he rejects the idea of death as complete annihilation. Completion of time (kalakiriya): time is the destroyer, and this (completion of time) is its activity. By this he explains death in conventional terminology.

Now, to explain death in (terms valid in) the ultimate sense, he next says the dissolution of the aggregates (khandhanam bhedo), etc.[42] For in the ultimate sense it is only the aggregates that break up; it is not any so called being that dies. But when the aggregates are breaking up convention says "a being is dying," and when they have broken up convention says "(he is) dead."

Here the dissolution of the aggregates is said by way of four- [and five-] constituent being; the laying down of the body (kalevarassa nikkhepo) by way of one-constituent being.[43] Or alternatively, the dissolution of the aggregates is said by way of four-constituent being; the laying down of the body should be understood by way of the other two (i.e., one- and five-constituent being). Why? Because of the existence of the body, that is, the material body, in those two realms of being. Or else, because in the

realm of the Four Great Kings, etc., the aggregates simply break up and they do not lay anything down, the dissolution of the aggregates is said with reference to them.[44] The laying down of the body occurs among human beings, etc. And here, because it is the cause for the laying down of the body, death is called the laying down of the body. Thus the meaning should be understood.

So this aging and this death are what is called aging and death (iti ayan ca jara idan ca maranam idam vuccat'avuso jaramaranam): this is spoken of as "aging and death" by combining the two into one.

Birth

26. In the section on birth, in regard to the phrase birth,... their coming to birth, etc., birth (jati) is in the sense of being born; this is stated with reference to those (conceived) with incomplete sense bases. Coming to birth (sanjati) is in the sense of the act of coming to birth; this is stated with reference to those (conceived) with already complete sense bases. Precipitation (or descent, okkanti) is in the sense of being precipitated (descending). This is stated with reference to those born from the egg and from the womb, for they take rebirth-linking as though descending and entering the egg shell or the placenta. Generation (abhinibbatti) is in the sense of being generated. This is stated with reference to those born from moisture or those of spontaneous birth, for these are generated as soon as they become manifest.

Now comes the exposition in (terms valid in) the ultimate sense. Manifestation (patubhava) is the arising. Of the aggregates (khandhanam) is to be understood as (the arising) of one aggregate in the one-constituent realm of being, of four aggregates in four-constituent realms, and of five aggregates in five-constituent realms. Obtaining (patilabha) is the manifestation in continuity. The bases (ayatananam) should be understood as comprising the sense bases arising (at conception) in this or that realm. For when the sense bases become manifest, then they are said to be obtained.

This is called birth (ayam vuccat'avuso jati): by this phrase he comes to the conclusion on birth taught in both conventional terms and in the ultimate sense.

With the arising of being (bhavasamudaya): but here one should understand kammically active being as the condition for birth. The rest by the method stated.

Being

30. In the section on being, sense-sphere being (kamabhava) is kammically active being and resultant being. Therein, kammically active being (kammabhava) is kamma itself that leads to sense-sphere being. For that is called "being" as a designation of the cause in terms of its effect, because it is the cause for resultant being, as when it is said: "The arising of Buddhas is bliss" and "The accumulation of evil is painful" (Dhp. 194, 117). Resultant being (upapattibhava) is the group of kammically acquired aggregates produced by that kamma. For that is called "being" because it exists there. Thus this kamma and this result are both spoken of conjointly as "sense-sphere being." The same method applies to fine-material being and immaterial being (ruparupabhava).

With the arising of clinging (upadanasamudaya): But here clinging is a condition for wholesome kammically active being only by way of decisive support; it is a condition for unwholesome kammically active being by way of both decisive support and conascence.[45] For all resultant being it is a condition only by way of decisive support. The rest by the method stated.

Clinging

34. In the section on clinging, in regard to the phrase "clinging to sense pleasures," etc., clinging to sense pleasures (kamupadana) is analyzed thus: by this one clings to the object of sensual pleasure, or this itself clings to it. Or alternatively: that is a sensual pleasure and it is clinging, thus it is clinging to sensual pleasure. It is firm grasping (dalhagahana) that is called clinging. For here the prefix upa has the sense of firmness. This is a designation for the lust for the five cords of sensual pleasure. This is the brief account here. The detailed account should be understood by the method stated thus: "Therein, what is clinging to sensual pleasures? The sensual desire in regard to sensual pleasures," etc. (Dhs. Section 1214).

So too, that is a view and clinging, thus it is clinging to views (ditthupadana). Or alternatively: it clings to a view, or by this they cling to a view. For the subsequent view clings to the previous view and thereby they cling to the view. As it is said: "Self and the world are eternal; only this is true, anything else is false," etc. (M.102/ii, 233). This is a designation for the whole field of (wrong) views except clinging to rituals and observances and clinging to a doctrine of self.[46] This is the brief account here. The detailed account should be understood by the method stated thus: "Therein, what is clinging to views? There is nothing given," etc. (Dhs. Section 1215).

So too, by this they cling to rituals and observances, or this itself clings to them, or that is a ritual and observance and clinging, thus it is clinging to rituals and observances (silabbatupadana). For when one adheres to the idea that the cow ritual or cow observance brings purification, that itself is a clinging.[47] This is the brief account here. The detailed account should be understood by the method stated thus: "Therein, what is clinging to rituals and observances? (The idea) of recluses and brahmans outside here (i.e., outside the Buddha's dispensation) that purity (is achieved) by rules," etc. (Dhs. Section 1216).

Now they assert in terms of this, thus it is a doctrine. By this they cling, thus it is clinging. What do they assert? Or what do they cling to? Self. The clinging to a doctrine about a self is the clinging to a doctrine of self (attavadupadana). Or alternatively: by this a mere doctrine of self is clung to as self, thus it is clinging to a doctrine of self. This is a designation for personality view with its twenty cases. This is the brief account here. The detailed account should be understood by the method stated thus: "Therein, what is clinging to a doctrine of self? Here, the uninstructed worldling who has no regard for noble ones," etc. (Dhs. Section 1217).

With the arising of craving (tanhasamudaya): here, craving is a condition for clinging to sensual pleasures either by way of decisive support or by way of proximity, contiguity, absence, disappearance and repetition.[48] But for the rest (it is a condition) by way of conascence, etc., too. The rest by the method stated.

Craving

38. In the section on craving, craving for forms… craving for mind-objects (rupatanha… dhammatanha): these are names for the kinds of craving which occur in the course of a javana cognitive process (javanavithi) in the eye door, etc. Like a name derived from the father, such as Setthiputta ("merchant's son") or Brahmanaputta ("brahman's son"), their names are derived from the object, which is similar to the father [as being the cause (hetu) of it only, not as is the case with "eye-contact," which is like a name derived from the mother in that (the eye like the mother in relation to her son) is a cause by its nature as a physical support (nissayabhava)].

And here, craving for forms is craving that has forms as its object, craving in regard to forms. When this occurs by finding gratification in visible forms through its nature as sensual lust, it is craving for sensual pleasure (kamatanha). When it occurs by finding gratification in visible forms, thinking "Form is permanent, lasting, eternal," through its nature as lust accompanied by the eternalist view, then it is craving for being (bhavatanha). When it occurs by finding gratification in visible form, thinking "Form is annihilated, destroyed, and does not exist after death," through its nature as lust accompanied by the annihilationist view, then it is craving for non-being (vibhavatanha). Thus it is threefold. And as craving for form, so too craving for sound, etc., (are each threefold too). Thus there are eighteen modes of craving. These eighteen in respect of internal visible form, etc., and in respect of external visible form, etc., come to thirty-six. So thirty-six in the past, thirty-six in the future, and thirty-six at present make up a hundred and eight.

Or there are eighteen based on internal form, etc., thus: "On account of the internal there is (the notion) 'I am,' there is (the notion) 'I am such and such,' " and so on; and there are eighteen based on external form, etc., thus: "On account of the external there is (the notion) 'I am,' there is (the notion) 'I am such and such,' " and so on. Thus there are thirty-six. So thirty-six in the past, thirty-six in the future, and thirty-six at present make up thus the hundred and eight modes of craving (tanhavicaritani; see A. 4:199/ii, 212).

Again, when a classification is made, they reduce to only six classes of craving — in terms of their objects, forms and the rest — and to only three types of craving — craving for sensual pleasure and the rest. Thus:

Craving should be known by the wise

Through description and when described

In detail; it (should be known) again

Through classification of the detail.

With the arising of feeling there is the arising of craving (vedanasamudaya tanhasamudayo): But here the word "feeling" is intended as resultant feeling.[49] How is that the condition for craving in respect of the six sense doors? Because of its ability to produce gratification. For it is through the gratification in pleasant feeling that beings become enamored of that feeling, and after arousing craving for feeling and being seized by lust for feeling, they long only for a desirable visible form in the eye door. And on getting it, they find gratification in it, and they honor painters, etc., who provide such objects. Likewise, they long only for a desirable sound, etc., in the ear door, etc. And on getting it, they find gratification in it, and they honor musicians, perfume makers, cooks, spinners and the teachers of the various crafts. Like what? Like those who, being enamored of a child, out of love for the child honor the wet-nurse and give her suitable ghee, milk, etc., to eat and drink. The rest by the method stated.

Feeling

42. In the section on feeling, classes of feeling (vedanakaya) means groups of feeling. Feeling born of eye-contact... feeling born of mind-contact (cakkhusamphassaja vedana... manosamphassaja vedana): because of what has come down in the Vibhanga thus: "There is feeling born of eye-contact that is wholesome, that is unwholesome, that is indeterminate" (Vibh. 15), the wholesome, unwholesome and indeterminate feelings that occur in the eye door, etc., are named after the physical base, which is similar to a mother, just as some are named after their mother, such as "Sariputta (Lady Sari's son)," "Mantaniputta (Lady Mantani's son)," etc.

But the word meaning here is this: feeling born of eye-contact (cakkhusamphassaja vedana) is feeling that is born with eye-contact as the cause. The same method throughout. This, in the first place, is the all-inclusive explanation. But by way of resultant, in the eye-door there are two eye-consciousnesses, two mind elements, three mind-consciousness elements; feeling should be understood as what is

associated with these.[50] This method also applies in the ear door, etc. In the mind door, (feeling) is associated only with the mind-consciousness elements.

With the arising of contact (phassasamudaya): But here the arising in the five doors of the feelings that have the five physical bases (as their support) occurs with the arising of the conascent eye-contact. For the rest, eye-contact, etc., are conditions by way of decisive support. In the mind door, the arising of feelings (on the occasion) of registration and of the doorless feelings (on the occasions) of rebirth-linking, life-continuum and death occurs with the arising of the conascent mind-contact.[51] The rest by the method stated.

Contact

46. In the section on contact, eye-contact (cakkhusamphassa) is contact in the eye. The same method throughout. Eye-contact... body-contact (cakkhusamphasso... kayasamphasso): up to this point ten kinds of contact have been stated, namely, the wholesome- and unwholesome-resultants having the five physical bases (as their support). Mind-contact (manosamphassa): by this (he indicates) the remaining twenty-two kinds of contact associated with the mundane resultant (types of consciousness).[52]

With the arising of the sixfold base (salayatanasamudaya): The arising of this sixfold contact should be understood to occur by way of the arising of the six bases beginning with the eye-base. The rest by the method stated.

The Sixfold Base

50. In the section on the sixfold base, as regards the eye-base (cakkhayatana), etc., whatever should be said has all been said already in the Visuddhimagga in the Description of the Aggregates and in the Description of the Bases (XIV, 37-52; XV, 1-16).

With the arising of mentality-materiality (namarupasamudaya): But here the arising of the sixfold base should be understood to occur from the arising of mentality-materiality according to the method stated in the Visuddhimagga in the Description of

Dependent Arising, as to which mentality, which materiality, and which mentality-materiality are a condition for which base (XVII, 206-219).

Mentality-Materiality

54. In the section on mentality-materiality, mentality (nama) has the characteristic of bending (namana); materiality (rupa) has the characteristic of being molested (ruppana).[53] In the detailed section, however, feeling (vedana) is to be understood as the feeling aggregate, perception (sañña) as the perception aggregate, and volition, contact and attention (cetana phasso manasikaro) as the formations aggregate. While it is certainly the case that other states are included in the formations aggregate, still these three are found in all classes of consciousness, even the weakest. That is why the formations aggregate is here pointed out only by means of these three.

The four great elements (cattari mahabhutani): this is a designation for the four — earth, water, fire and air. The reason why these are called "great elements," and other determinations concerning them, are all stated in the Visuddhimagga in the Description of the Materiality Aggregate.[54]

Derived from the four great elements (catunnan ca mahabhutanam upadaya): derived from (upadaya) = having clung to (upadayitva); "having grasped" is the meaning. Some also say "depending upon" (nissaya). And here the reading is completed by adding the word "existing" (vattamanam). The Pali uses the genitive (in the term for the elements) in the sense of a group. Hence the meaning here should be understood thus: the materiality that exists derived from the group of the four great elements.

Thus materiality taken altogether is to be understood as consisting of all the following: the four great elements beginning with the earth element, and the materiality that exists derived from the four great elements, stated in the canonical Abhidhamma to be of twenty-three kinds by analysis into the eye-base, etc.[55]

With the arising of consciousness (viññanasamudaya): But here the arising of mentality-materiality should be understood to occur with the arising of consciousness

according to the method stated in the Visuddhimagga in the Description of Dependent Arising, as to which consciousness is a condition for which mentality, for which materiality, and for which mentality-materiality (XVII, 186-202). The rest by the method stated.

Consciousness

58. In the section on consciousness, eye-consciousness (cakkhuviññana) is consciousness in the eye or consciousness born from the eye. So also with ear-, nose-, tongue- and body-consciousness. But with the other one, i.e., mind-consciousness (manoviññana), mind itself is consciousness. This is a designation for the resultant consciousness of the three (mundane) planes of existence except for the two groups of fivefold consciousness.[56]

With the arising of formations (sankharasamudaya): But here the arising of consciousness should be understood to occur with the arising of formations according to the method stated in the Visuddhimagga, as to which formation is a condition for which consciousness (XVII, 175-185).

Formations

62. In the section on formations, a formation (sankhara) has the characteristic of forming (abhisankharanalakkhana). But in the detailed section, the bodily formation (kayasankhara) is a formation that proceeds from the body. This is a designation for the twenty kinds of bodily volition — the eight sense-sphere wholesome and twelve unwholesome — that occur by way of activation in the bodily door.[57] The verbal formation (vacisankhara) is a formation that proceeds from speech. This is a designation for the (same) twenty kinds of verbal volition that occur by way of breaking into speech in the door of speech. The mental formation (cittasankhara) is a formation that proceeds from the mind. This is a designation for the twenty-nine kinds of mental volition — the mundane wholesome and unwholesome — that occur in one sitting alone in thought, and which do not cause activation of the bodily and verbal doors.[58]

With the arising of ignorance (avijjasamudaya): But here ignorance should be understood as a condition for the wholesome by way of decisive support and for the unwholesome by way of conascence as well. The rest by the method stated.

Ignorance

66. In the section on ignorance, not knowing about suffering (dukkhe aññanam) means not knowing about the truth of suffering. This is a designation for delusion (moha). The same method with respect to "not knowing about the origin of suffering," and so on.

Herein, not knowing about suffering should be understood in four ways: as to containment (antogadhato), as to physical basis (vatthuto), as to object (arammanato), and as to concealment (paticchadanato). Thus, because of being included in the truth of suffering, it ("not knowing" or ignorance) is contained in suffering; and the truth of suffering is its physical basis by being its support condition; and (the truth of suffering) is its object by being its object condition; and it conceals the truth of suffering by preventing the penetration of its real characteristic and by not allowing knowledge to occur in regard to it.

Not knowing about the origin (of suffering) should be understood in three ways: as to physical basis, as to object, and as to concealment. And not knowing about cessation and the way (to cessation) should be understood in one way only: as to concealment. For non-knowledge only conceals cessation and the way by preventing the penetration of their real characteristics and by not allowing knowledge to occur in regard to them. But it is not contained in them because it is not included in this pair of truths. And these two truths are not its physical basis because they are not conascent. Nor are they its object because of its non-occurrence on account of them. For the last pair of truths are difficult to see because of their profundity, and non-knowledge, which is blind, does not occur there. But the first (pair of truths) is profound in the sense of opposition because of the difficulty in seeing the characteristic of their intrinsic nature; it occurs there by way of obsession by the perversions.

Furthermore: About suffering (dukkhe): to this extent ignorance is indicated as to inclusion, as to physical basis, as to object, and as to function. About the origin of

suffering (dukkhasamudaye): to this extent, as to basis, as to object, and as to function. About the cessation of suffering (dukkhanirodhe) and about the way leading to the cessation of suffering (dukkhanirodhagaminiya patipadaya): to this extent, as to function. But without distinction, (in each instance) ignorance is described in terms of its intrinsic nature by the phrase "not knowing."

With the arising of the taints (asavasamudaya): But here the taint of sensual desire and the taint of being are conditions for ignorance by way of conascence, etc.; the taint of ignorance, only by way of decisive support. And here the ignorance that had arisen previously should be understood as the taint of ignorance. That is a decisive support condition for the ignorance that arises subsequently. The rest by the method stated.

The Taints

70. In the section on the taints, with the arising of ignorance (avijjasamudaya): Here ignorance is a condition for the taint of sensual desire and the taint of being by way of decisive support, etc.; (it is a condition) for the taint of ignorance only by way of decisive support. And here the ignorance that arises subsequently should be understood as the taint of ignorance. The previously arisen ignorance itself becomes a decisive support condition for the subsequently arisen taint of ignorance. The rest by the aforesaid method.

This section is stated by way of showing the condition for the ignorance which heads the factors of dependent arising. Stated thus, the undiscoverability (anamataggata) of any beginning of samsara is established. How? Because with the arising of the taints there is the arising of ignorance, and with the arising of ignorance there is the arising of the taints. Thus the taints are a condition for ignorance, and ignorance is a condition for the taints. Having shown this, (it follows that) no first point of ignorance is manifest, and because none is manifest the undiscoverability of any beginning of samsara is proven.[59]

Conclusion

Thus in all this sutta sixteen sections have been stated: the section on the courses of kamma, the section on nutriment, the section on suffering, and the sections on aging

and death, birth, being, clinging, craving, feeling, contact, the sixfold base, mentality-materiality, consciousness, formations, ignorance and the taints.

As to these, in each individual section there is a twofold analysis — in brief and in detail — amounting to thirty-two cases. Thus in this sutta, in these thirty-two cases, the Four (Noble) Truths are expounded. Among these, in the sixteen cases stated in detail, arahantship is expounded.

But according to the opinion of the Elder, the four truths and the four paths are expounded in the thirty-two cases.[60] Thus in the entire Word of the Buddha comprised in the five great Nikayas, there is no sutta except for this Discourse on Right View where the Four (Noble) Truths are explained thirty-two times and where arahantship is explained thirty-two times.

That is what the Venerable Sariputta said (idam avoc'ayasma Sariputto): The Venerable Sariputta spoke this Discourse on Right View, having adorned it with sixty-four divisions — thirty-two expositions of the four truths and thirty-two expositions of arahantship. The bhikkhus were satisfied and delighted in the Venerable Sariputta's words.

In the Papañcasudani, the Commentary to the Majjhima Nikaya, the Explanation of the Discourse on Right View is concluded.

Notes

1.

The term sammaditthi is ordinarily used to mean simply a state, the path factor of right view. Here, however, the Pali expression is used as a masculine noun to mean, in the first instance, a person possessing right view; hence it has been rendered "one of right view." The commentator contrasts this unusual usage of the term with the more common usage where sammaditthi signifies a state (dhamma), that is, the path factor rather than the individual endowed with that state.

2.

The knowledge of kamma as one's own (kammassakatañana) is often expressed in the Suttas thus: "I am the owner of my kamma, the heir of my kamma, I spring from my kamma, I am bound to my kamma, I have kamma as my refuge. Whatever kamma I perform, good or bad, of that I am the heir." In short, it is knowledge of the moral efficacy of action, of the fact that one's willed deeds fashion one's destiny. Knowledge in conformity with the truths (saccanulomikañana) is conceptual knowledge of the Four Noble Truths, accompanied by understanding and acceptance of them.

3.

The understanding or wisdom (paññña) connected with the paths and fruits is supramundane because its object is the supramundane dhamma, Nibbana, and because it leads to the overcoming of the world.

4.

A disciple in higher training (sekha) is one at any of the three lower levels of sanctity — a stream-enterer, once-returner, or non-returner — or one who has reached their respective paths. His right view is said to be fixed in destiny (niyata) because it necessarily leads to final liberation.

5.

The "one beyond training" (asekha) is the arahant, so called because he has completed the threefold training in virtue, concentration and wisdom.

6.

The ninefold supramundane Dhamma: the four paths, the four fruitions, and Nibbana.

7.

The interpretation of "the bhikkhus" and "the Elder" is offered by Sub. Cy., which also presents an alternative interpretation, based on the commentary to the Vatthupama Sutta (M.7) according to which the bhikkhus are the pupils of the Elder Mahasangharakkhita and "the Elder" is the Elder Mahasangharakkhita.

8.

See commentary to the third parajika offence.

9.

See commentary to the second parajika offence.

10.

The meaning of several of these terms, obscure in the original Pali, has been elaborated with the aid of the Sub. Cy.

11.

Consent (adhivasana) is included to cover the case where one of the partners is initially an unwilling victim of another's assault, but during the course of union consents to the act and thereby becomes a participant.

12.

These are references to the two great classics of Hindu India, the Mahabharata and the Ramayana.

13.

Wrong views of fixed destiny (niyata micchaditthi) are views which deny the moral efficacy of action or which tend to undermine the foundations of morality. For the most common examples, see D.2/i, 52-56, and M.76/i, 515-18.

14.

The chief factor in the first seven courses of kamma is volition; the other three courses are identical with the mental factors of greed, hatred and wrong view, which are associated with volition in the states of consciousness in which they arise.

15.

This refers to the Abhidhamma classification of consciousness, according to which wholesome sense-sphere consciousness is of eight types, four associated with knowledge, four dissociated from knowledge. The abstinences, according to the Abhidhamma, occur in sense-sphere consciousness only one at a time on occasions when one deliberately abstains from some wrong. In supramundane consciousness all three abstinences — right speech, right action and right livelihood — occur together simultaneously.

16.

Right view is synonymous with the mental factor of wisdom (paññā) or non-delusion (amoha); it is always accompanied by the other two wholesome roots, though the latter do not necessarily occur in conjunction with right view.

17.

Literally, or in the strict sense (nippariyayena), only covetousness and greed, being synonyms of craving (tanha), count as the origin of suffering. But in a looser or figurative manner of exposition (pariyayena) all the roots are the truth of the origin, since as roots of kamma they help to sustain the round of rebirth and suffering.

18.

The guideline of conversion (avattahara) is one of the methods of deduction in the exegetical guide, the Nettippakarana. According to this guideline, an expositor of a sutta is to extract from a particular text a standard doctrinal concept belonging to a dichotomy, and then taking this concept as a basis, he is to show that the other member of the dichotomy is also implied by the passage under consideration, and therefore "turns up" when the first member is mentioned.

19.

The path of non-return (anagamimagga) is stated because this path eradicates all sensual lust and aversion.

20.

The path of arahantship is implied by the eradication of conceit and ignorance and by the arousing of true knowledge.

21.

The verb aharati normally means "to bring," but here it is rendered as "nourish" to underscore its connection with ahara, nutriment.

22.

On the four yoni or modes of generation, see M.12/i, 73.

23.

According to the Abhidhamma, the nutriment proper is the material phenomenon called nutritive essence (oja), while the solid food ingested is the mere "basis" (vatthu) of the nutritive essence.

24.

The point is that while in conventional terms food substances are distinguished as gross or subtle, this distinction is made in terms of the physical base only. The Abhidhamma classifies nutritive essence as subtle materiality (sukhumarupa); it contrasts with gross materiality (olarikarupa), which includes only the five sense organs and their objects.

25.

This is the highest realm among the sense-sphere heavens. Above this come the Brahma realms, where physical nutriment is non-existent.

26.

This is the simplest kind of material group (rupakalapa) recognized by the Abhidhamma theory of matter. It consists of the four primary elements, along with color, smell, taste, and nutritive essence. All the more complex material groups also contain these eight phenomena as their foundation. Material groups in a living organism require an input of nutriment in order to endure in continuity.

27.

Conascence condition (sahajatapaccaya) is the condition whereby the conditioning state contributes to the arising or maintenance of another state, the conditionally arisen state, when the latter arises simultaneously with itself. Consciousness is a conascence condition for the three other mental aggregates — feeling, perception and mental formations — both at rebirth and during the course of life. At rebirth it is also a conascence condition for the "triple continuity," i.e., the three material decads of body-sensitivity, sexual determination and the heart-base. Each of these consists of the above-mentioned eight material units along with physical life and, as the tenth factor, the material phenomenon after which it is named.

28.

Kammically acquired materiality (upadinnarupa) is matter that is born of kamma. It includes the physical sense faculties, the life faculty, masculinity, femininity, and the coexisting material phenomena in the same group. Though such types of matter are produced by kamma rather than by nutriment, they require nutriment to sustain them in continuity.

29.

The Lakkhana Samyutta (S.19/ii, 254-62) describes the torments experienced by beings in the realm of the petas or "afflicted spirits."

30.

These similes are taken from the Puttamamsa Sutta, the Discourse on Son's Flesh (S.12:63/ii, 97-100). See Nyanaponika Thera, The Four Nutriments of Life (BPS Wheel No. 104/105, 1967), pp. 19-40, for the sutta along with its commentary.

31.

A yojana is about seven miles.

32.

The cow-observance and the dog-observance are forms of self-mortification which ascetics of the Buddha's time practiced in the hope of purification; see M.57/i, 387. Apparently, women also observed them for short periods in the hope they would make them fertile.

33.

The commentary to the Puttamamsa Sutta develops this analogy in greater detail than the present commentary.

34.

The sutta elaborates as follows: If the cow stands, the creatures in the air attack it; if it leans against a wall, the creatures in the wall attack it; if it lies down, the creatures in the ground attack it; if it enters a pool of water, the creatures in the water attack it.

35.

Contact arises from the coming together of an object, a physical basis or sense faculty (vatthu), and the corresponding type of consciousness.

36.

The simile as given in the sutta is this: Two strong men grab hold of a weaker man by both arms and drag him towards a blazing charcoal pit. He wriggles and struggles to get free because he knows that if he is thrown into the pit, he will meet death or deadly pain.

37.

The king's men arrest a thief and bring him before the king. The king orders him struck with a hundred spears in the morning, another hundred at noon, and a third hundred in the evening. The man survives but experiences deadly pain.

38.

See note 27.

39.

The eight types of consciousness accompanied by greed are distinguished by the presence or absence of wrong view, by their accompanying feeling which may be pleasant or neutral, and by whether they are spontaneous or prompted.

40.

The principle of the Four Noble Truths can be discerned in the format of the exposition: a particular item X, the arising of X, the cessation of X, and the way to the cessation of X.

41.

In Pali the repetition tesam tesam, lit. "of them, of them," is understood to imply complete inclusiveness. The same applies to tamhi tamhi, "in that, in that," just below.

42.

Whereas the previous definitions were framed in conventional terminology, those valid in the ultimate sense (paramatthato) define their subject solely in terms of "ultimate realities" such as aggregates and sense bases.

43.

The various realms of existence are analyzed as threefold on the basis of the number of aggregates existing there. One-constituent being is the non-percipient realm (asannibhumi), which includes only the aggregate of material form. Four-constituent being is the four immaterial realms, which contain the four mental aggregates but not the aggregate of material form. Five-constituent being comprises all other realms, in which all five aggregates are present.

44.

It seems that in the sense-sphere heavens, at death the beings simply dissipate into thin air, without leaving behind any corpse.

45.

Decisive support condition (upanissayapaccaya) and conascence condition (sahajatapaccaya) are the two chief conditions among the twenty-four conditions of the Patthana or Abhidhammic system of conditional relations. Decisive support holds between a conditioning state and a conditioned state that it helps to arise across an interval of time. Conascence condition holds between a conditioning state and a conditioned state that arise simultaneously. See also note 27 above.

46.

Clinging to rituals and observances and clinging to a doctrine of self are both types of wrong view, but as they are enumerated as individual kinds of clinging in their own right, they are not included under clinging to views.

47.

See above, note 32.

48.

These are conditional relations that hold between successive mind-moments in the javana phase of a single cognitive process (cittavithi).

49.

Resultant feeling alone is intended here because this is an exposition of the round of existence, and in the formula of dependent arising the factors from consciousness through feeling are classified as the resultant phase of the round.

50.

The two eye-consciousness elements are the wholesome-resultant and the unwholesome-resultant; the two resultant mind elements are the wholesome-resultant and the unwholesome-resultant receiving consciousness (sampaticchanacitta); the three resultant mind-consciousness elements are three types of investigating consciousness (santiranacitta).

51.

The registration consciousness (tadarammanacitta) is a resultant type of consciousness that occurs through any of the sense doors. Its function is to register the datum that had been the object of the preceding javana series. The rebirth, life-continuum (bhavanga) and death consciousnesses are resultants that are considered

to be "doorless" (advarika) because they occur at an inner subliminal level, not through the intercourse of sense organs and sense objects.

52.

This refers to the Abhidhamma classification of thirty-two types of resultant consciousness, of which twenty-two remain besides the ten types of sense-consciousness, five resultants of the unwholesome and five of the wholesome. The details are not necessary here.

53.

These two definitions involve word plays difficult to reproduce in English. Ven. Ñanamoli has a note suggesting, half flippantly, "minding" for namana and "mattering" for ruppana.

54.

In fact the Visuddhimagga discusses the four great elements not in its chapter on the Description of the Aggregates (Ch. XIV), but in the chapter on the meditation subject called the definition of the elements (Ch. XI).

55.

Some instances of derived materiality are: the five sense faculties, color, sound, smell, taste, the life faculty, sexual determination, nutritive essence, space, etc.

56.

The three planes of existence were enumerated in Section 30. Only resultant consciousness is taken into account here because this is an exposition of the round.

57.

The figures for the types of consciousness again come from the Abhidhamma. These types of consciousness can come to expression either through the door of bodily action or the door of speech, or they can remain within and not gain outer expression.

58.

The nine types of volition which do not come to expression by body or speech are the five volitions of the five fine-material-sphere jhanas and the four of the four immaterial-sphere jhanas.

59.

Elsewhere the Buddha says: "A first point of ignorance cannot be discovered, of which it can be said: Before that there was no ignorance and it came to be after that" (A.10:61/v,113). In that sutta the Buddha cites the five hindrances as the condition for ignorance, but as these in turn presuppose ignorance, the vicious cycle is again established.

60.

For the identity of the dissenting Elder, see Section 3 and note 7.

The Lion's Roar: Two Discourses of the Buddha

by

Bhikkhu Ñanamoli

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Majjhima Nikaya No. 11: The Shorter Discourse on the Lion's Roar (Cula-sihanada Sutta)

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There he addressed the bhikkhus thus: "Bhikkhus." — "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid[*p.64] of recluses: that is how you should rightly roar your lion's roar.[1]

3. "It is possible, bhikkhus, that wanderers of other sects might ask: 'But on the strength of what (argument) or with the support of what (authority) do the venerable

ones say thus?' Wanderers of other sects who ask thus may be answered in this way: 'Friends, four things have been declared to us by the Blessed One who knows and sees, accomplished and fully enlightened; on seeing these in ourselves we say thus: "Only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid of recluses." What are the four? We have confidence in the Teacher, we have confidence in the Dhamma, we have fulfilled the precepts, and our companions in the Dhamma are dear and agreeable to us whether they are layfolk or those gone forth. These are the four things declared to us by the Blessed One who knows and sees, accomplished and fully enlightened, on seeing which in ourselves we say as we do.'

4. "It is possible, bhikkhus, that wanderers of other sects might say thus: 'Friends, we too have confidence in the Teacher, that is, in our Teacher; we too have confidence in the Dhamma, that is, in our Dhamma; we too have fulfilled the precepts, that is, our precepts; our companions in the Dhamma are dear and agreeable to us too whether they are layfolk or those gone forth. What is the distinction here, friends, what is the variance, what is the difference between you and us?'

5. "Wanderers of other sects who ask thus may be answered in this way: 'How then, friends, is the goal one or many?' Answering rightly, the wanderers of other sects would answer thus: 'Friends, the goal is one, not many.'[2] — 'But, friends, is that goal for one affected by lust or free from lust?' Answering rightly, the wanderers of other sects would answer thus: 'Friends, that goal is for one free from lust, not for one affected by lust.' — 'But, friends, is that goal for one affected by hate or free from hate?' Answering rightly, they would answer: 'Friends, that goal is for one free from hate, not for one affected by hate.' — 'But, friends, is that goal for one affected by delusion or free from delusion?' Answering rightly, they would answer: 'Friends, that goal is for one free from delusion, not for one affected by delusion.' — 'But, friends, is that goal for one affected by craving or free from craving?'[p.65] Answering rightly, they would answer: 'Friends, that goal is for one free from craving, not for one affected by craving.' — 'But, friends, is that goal for one affected by clinging or free from clinging?' Answering rightly, they would answer: 'Friends, that goal is for one free from clinging, not for one affected by clinging.' — 'But, friends, is that goal for one who has vision or for one without vision?' Answering rightly, they would answer: 'Friends, that goal is for one with vision, not for one without vision.' — 'But, friends, is that goal for one who favors and opposes, or for one who does not favor and oppose?' Answering rightly,

they would answer: 'Friends, that goal is for one who does not favor and oppose, not for one who favors and opposes.'[3] — 'But, friends is that goal for one who delights in and enjoys proliferation, or for one who does not delight in and enjoy proliferation?' Answering rightly, they would answer: 'Friends, that goal is for one who does not delight in and enjoy proliferation, not for one who delights in and enjoys proliferation.'[4]

6. "Bhikkhus, there are these two views: the view of being and the view of non-being. Any recluses or brahmans who rely on the view of being, adopt the view of being, accept the view of being, are opposed to the view of non-being. Any recluses or brahmans who rely on the view of non-being, adopt the view of non-being, accept the view of non-being, are opposed to the view of being.[5]

7. "Any recluses or brahmans who do not understand as they actually are the origin, the disappearance, the gratification, the danger and the escape[6] in the case of these two views are affected by lust, affected by hate, affected by delusion, affected by craving, affected by clinging, without vision, given to favoring and opposing, and they delight in and enjoy proliferation. They are not freed from birth, aging and death, from sorrow, lamentation, pain, grief and despair; they are not freed from suffering, I say.

8. "Any recluses or brahmans who understand as they actually are the origin, the disappearance, the gratification, the danger and the escape in the case of these two views are without lust, without hate, without delusion, without craving, without clinging, with vision, not given to favoring and opposing, and they do not delight in and enjoy proliferation. They are freed from birth, aging and death, from sorrow, lamentation, pain, grief and despair; they are freed from suffering, I say. [66]

9. "Bhikkhus, there are these four kinds of clinging. What four? Clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

10. "Though certain recluses and brahmans claim to propound the full understanding of all kinds of clinging, they do not completely describe the full understanding of all kinds

of clinging.[7] They describe the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self. Why is that? Those good recluses and brahmans do not understand these three instances of clinging as they actually are. Therefore, though they claim to propound the full understanding of all kinds of clinging, they describe only the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

11. "Though certain recluses and brahmans claim to propound the full understanding of all kinds of clinging... they describe the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self. Why is that? They do not understand two instances... therefore they describe only the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self.

12. "Though certain recluses and brahmans claim to propound the full understanding of all kinds of clinging... they describe the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. They do not understand one instance... therefore they describe only the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self.[8]

13. "Bhikkhus, in such a Dhamma and Discipline as that it is plain that confidence in the Teacher is not rightly directed, that confidence in the Dhamma is not rightly directed, that fulfillment of the precepts is not rightly directed, and that the affection among companions in the Dhamma is not rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is [67] badly proclaimed and badly expounded, unemancipating, unconducive to peace, expounded by one who is not fully enlightened.

14. "Bhikkhus, when a Tathagata, accomplished and fully enlightened, claims to propound the full understanding of all kinds of clinging, he completely describes the

full understanding of all kinds of clinging: he describes the full understanding of clinging to sensual pleasures, clinging to views, clinging to rules and observances, and clinging to a doctrine of self.[9]

15. "Bhikkhus, in such a Dhamma and Discipline as that it is plain that confidence in the Teacher is rightly directed, that confidence in the Dhamma is rightly directed, that fulfillment of the precepts is rightly directed, and that the affection among companions in the Dhamma is rightly directed. Why is that? Because that is how it is when the Dhamma and Discipline is well proclaimed and well expounded, emancipating, conducive to peace, expounded by one who is fully enlightened.

16. "Now these four kinds of clinging have what as their source, what as their origin, from what are they born and produced? These four kinds of clinging have craving as their source, craving as their origin, they are born and produced from craving.[10] Craving has what as its source...? Craving has feeling as its source... Feeling has what as its source...? Feeling has contact as its source... Contact has what as its source...? Contact has the sixfold base as its source... The sixfold base has what as its source...? The sixfold base has mentality-materiality as its source... Mentality-materiality has what as its source...? Mentality-materiality has consciousness as its source... Consciousness has what as its source...? Consciousness has formations as its source... Formations have what as their source...? Formations have ignorance as their source, ignorance as their origin; they are born and produced from ignorance.

17. "Bhikkhus, when ignorance is abandoned and true knowledge has arisen in a bhikkhu, then with the fading away of ignorance and the arising of true knowledge he no longer clings to sensual pleasures, no longer clings to views, no longer clings to rules and observances, no longer clings to a doctrine of self.[11] When he does not cling, he is not agitated. When he is not agitated, he personally attains Nibbana. He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'" [68] [12]

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

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Notes

[##] The page numbers enclosed in square brackets in the above text are the page numbers of the Pali Text Society edition of the Pali text.

1.

Comy. explains "lion's roar" (sihanada) as meaning a supreme roar (setthanada), a fearless roar (abhitanada), and a roar which cannot be confuted (appatinada). It adds: The roar about the existence of these four types of recluse only here is the supreme roar. The absence of any fear on account of others when one advances such a claim makes it a fearless roar. As none of the rival teachers can rise up and say, "These recluses also exist in our Dispensation," it is a roar which cannot be confuted.

2.

Comy.: Even though the adherents of other sects all declare arahantship — understood in a general sense as spiritual perfection — to be the goal, they point to other attainments as the goal in accordance with their views. Thus the brahmans declare the Brahma-world to be the goal, the great ascetics declare the gods of Streaming Radiance, the wanderers the gods of Refulgent Glory, and the Ajivakas the non-percipient state, which they posit to be "infinite mind" (anantamanasa).

3.

"Favoring and opposing" (anurodha-pativirodha): reacting with attraction through lust and with aversion through hatred.

4.

Proliferation (papañca), according to Comy., generally means mental activity governed by craving, conceit and views, but here only craving and views are intended.

5.

The adoption of one view entailing opposition to the other links up with the earlier statement that the goal is for one who does not favor and oppose.

6.

Comy. mentions eight conditions which serve as the origin (samudaya) of these views: the five aggregates, ignorance, contact, perception, thought, unwise attention, bad friends, and the voice of another. Their disappearance (atthangama) is the path of stream-entry, which eradicates all wrong views. Their gratification (assada) may be understood as the satisfaction of psychological need to which the view caters, specifically the nurturing of craving for being by the eternalist view and of craving for non-being by the annihilationist view. Their danger (adinava) is the continued bondage they entail, by obstructing the acceptance of right view, which leads to liberation. And the escape from them (nissarana) is Nibbana.

7.

Comy. glosses full understanding (pariñña) here as overcoming (samatikkama), with reference to the commentarial notion of pahanapariñña, "full understanding as abandonment."

8.

This passage clearly indicates that the critical differentiating factor of the Buddha's Dhamma is its "full understanding of clinging to a doctrine of self." This means, in effect, that the Buddha alone is able to show how to overcome all views of self by developing penetration into the truth of non-self (anatta).

9.

Comy.: The Buddha teaches how clinging to sense pleasures is abandoned by the path of arahantship, while the other three types of clinging are eliminated by the path of stream-entry. The path of stream-entry eliminates the other three clingings because these three are all forms of wrong view, and all wrong views are overcome at that stage. Although the statement that clinging to sense pleasures is abandoned by the path of arahantship may sound strange, in view of the fact that sensual desire is already eliminated by the non-returner, the Tika (subcommentary) to the sutta explains that in the present context the word kama, sense pleasure, should be understood to comprise all forms of greed, and the subtler types of greed are only eliminated with the attainment of arahantship.

10.

This passage is explained in order to show how clinging is to be abandoned. Clinging is traced back, via the chain of dependent arising, to its root-cause in ignorance, and then the destruction of ignorance is shown to be the means to eradicate clinging.

11.

The Pali idiom, n'eva kamupadanam upadiyati, would have to be rendered literally as "he does not cling to the clinging to sense pleasures," which may obscure the sense more than it illuminates it. The word upadana in Pali is the object of its own verb form, while "clinging" in English is not. The easiest solution is to translate directly in accordance with the sense rather than to try to reproduce the idiom in translation.

12.

This is the stock canonical declaration of arahantship.

The Great Discourse on the Lion's Roar

Introduction

The Maha-sihanada Sutta, the Great Discourse on the Lion's Roar, is a text of awesome scope and power, one of those rare suttas in which the Buddha discloses the greatness and loftiness of his own spiritual endowments. Towards the end of the sutta, the Buddha says that he has reached his eightieth year, which allows us to place the discourse in the final year of his life. Thus the sutta serves as a convenient summation of the exalted qualities that enabled the Buddha to function so effectively as teacher and spiritual guide through the forty-five years of his mission.

It is not typical of the Buddha to extol himself, for he did not intend his Dispensation to evolve into a personality cult centered around himself as a charismatic and powerful leader. Throughout his ministry he constantly emphasized the primacy of his role as guide, as the discoverer and proclaimer of the path. His task is not to command reverence, but to steer his disciples onto and along the path, for it is only the practice of the path, the cultivation of the training, that can effect the deep interior purification by which one can reach the extinction of the defilements and liberation from suffering.

However, while the Buddha functions primarily as the revealer of the path, confidence in him as the Supreme Teacher remains an essential element of the training. It is this confidence, freshly arisen, that induces the curious inquirer to cross the great divide that separates the admirer of the Dhamma from the practitioner, and it is this same confidence that drives the aspirant forward until the task of self-cultivation has been completed. Frequent reflection on the greatness of the Master inspires joy and courage, sustaining one's commitment during those dark periods when prospects for

progress appear bleak, and desire and doubt — those twin conspirators — combine forces to attempt to persuade one of the futility of one's efforts. Hence, in order to provide a spur to awaken and nurture the confidence necessary to tread the path through its downward turns as well as its ascents, the Buddha on occasion offers us revelations of his "Buddha-gunas," the excellent qualities of a Fully Enlightened One that entitle him to serve as the first of the Three Gems and Three Refuges.

One of the most impressive of these rare disclosures is the Great Discourse on the Lion's Roar. Spoken as a rebuttal to the charges of a renegade disciple who, in the midst of the populous city of Vesali, had been denouncing the Buddha and attempting to dissuade others from following his teaching, the sutta recapitulates the various distinguished qualities of the Blessed One, with special emphasis upon his "ten Tathagata powers" (tathagatabala) and "four intrepidities" (vesarajja); the sutta also affords us a glimpse of the demanding ordeal he underwent over many past aeons seeking the path to deliverance. When it was first spoken, the sutta had such a powerful impact on one monk in the assembly that his bodily hairs stood on end, and thus, during an early period, the sutta was known by the alternative title "The Hair-raising Discourse." Even today, centuries later, the Great Discourse on the Lion's Roar can continue to serve as a fecund source of inspiration.

* * *

Majjhima Nikaya No. 12: The Great Discourse on the Lion's Roar (Maha-sihanada Sutta)

1. Thus have I heard. On one occasion the Blessed One was living at Vesali in the grove outside the city to the west.

2. Now on that occasion Sunakkhatta, son of the Licchavis, had recently left this Dhamma and Discipline.[1] He was making this statement before the Vesali assembly: "The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones.[2] The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him, and when he teaches the Dhamma to anyone, it leads him when he practices it to the complete destruction of suffering."[3]

3. Then, when it was morning, the Venerable Sariputta dressed, and taking his bowl and outer robe, went into Vesali for alms. Then he heard Sunakkhatta, son of the Licchavis, making this statement before the Vesali assembly. When he had wandered for alms in Vesali and had returned from his almsround, after his meal he went to the Blessed One, and after paying homage to him, he sat down at one side and told the Blessed One what Sunakkhatta was saying.

4. (The Blessed One said:) "Sariputta, the misguided man Sunakkhatta is angry, and his words are spoken out of anger. Thinking to discredit the Tathagata, he actually praises him;[*p.69] for it is a praise of the Tathagata to say of him: 'When he teaches the Dhamma to anyone, it leads him when he practices it to the complete destruction of suffering.'

5. "Sariputta, this misguided man Sunakkhatta will never infer of me according to Dhamma: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.'[4]

6. "And he will never infer of me according to Dhamma: 'That Blessed One enjoys the various kinds of supernormal power: having been one, he becomes many; having been many, he becomes one; he appears and vanishes; he goes unhindered through a wall, through an enclosure, through a mountain, as though through space; he dives in and out of the earth as though it were water; he walks on water without sinking as though it were earth; seated cross-legged, he travels in space like a bird; with his hand he touches and strokes the moon and sun so powerful and mighty; he wields bodily mastery even as far as the Brahma-world.'

7. "And he will never infer of me according to Dhamma: 'With the divine ear element, which is purified and surpasses the human, that Blessed One hears both kinds of sounds, the heavenly and the human, those that are far as well as near.'

8. "And he will never infer of me according to Dhamma: 'That Blessed One encompasses with his own mind the minds of other beings, other persons. He

understands a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; he understands a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; he understands a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; he understands a contracted mind as contracted and a distracted mind as distracted; he understands an exalted mind as exalted and an unexalted mind as unexalted; he understands a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; he understands a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; he understands a liberated mind as liberated and an unliberated mind as unliberated.'

Ten Powers of a Tathagata

9. "Sariputta, the Tathagata has these ten Tathagata's powers, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.[5] What are the ten?

10. (1) "Here, the Tathagata understands as it actually is the possible as possible and the impossible as impossible.[6] And that [70] is a Tathagata's power that the Tathagata has, by virtue of which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

11. (2) "Again, the Tathagata understands as it actually is the results of actions undertaken, past, future and present, with possibilities and with causes. That too is a Tathagata's power...[7]

12. (3) "Again, the Tathagata understands as it actually is the ways leading to all destinations. That too is a Tathagata's power...[8]

13. (4) "Again, the Tathagata understands as it actually is the world with its many and different elements. That too is a Tathagata's power...[9]

14. (5) "Again, the Tathagata understands as it actually is how beings have different inclinations. That too is a Tathagata's power...[10]

15. (6) "Again, the Tathagata understands as it actually is the disposition of the faculties of other beings, other persons. That too is a Tathagata's power...[11]

16. (7) "Again, the Tathagata understands as it actually is the defilement, the cleansing and the emergence in regard to the jhanas, liberations, concentrations and attainments. That too is a Tathagata's power...[12]

17. (8) "Again, the Tathagata recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: 'There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.' Thus with their aspects and particulars he recollects his manifold past lives. That too is a Tathagata's power...

18. (9) "Again, with the divine eye, which is purified and surpasses the human, the Tathagata sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions thus: 'These worthy beings who were ill-conducted in body, speech and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, [71] after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.' Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate,

and he understands how beings pass on according to their actions. That too is a Tathagata's power...

19. (10) "Again, by realizing it for himself with direct knowledge, the Tathagata here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. That too is a Tathagata's power that a Tathagata has, by virtue of which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

20. "The Tathagata has these ten Tathagata's powers, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.

21. "Sariputta, when I know and see thus, should anyone say of me: 'The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him' — unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.[13] Just as a bhikkhu possessed of virtue, concentration and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.

Four Kinds of Intrepidity

22. "Sariputta, the Tathagata has these four kinds of intrepidity, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma. What are the four?

23. "Here, I see no ground on which any recluse or brahman or god or Mara or Brahma or anyone at all in the world could, in accordance with the Dhamma, accuse me thus: 'While you claim full enlightenment, you are not fully enlightened in regard to certain

things.' [72] And seeing no ground for that, I abide in safety, fearlessness and intrepidity.

24. "I see no ground on which any recluse... or anyone at all could accuse me thus: 'While you claim to have destroyed the taints, these taints are undestroyed by you.' And seeing no ground for that, I abide in safety, fearlessness and intrepidity.

25. "I see no ground on which any recluse... or anyone at all could accuse me thus: 'Those things called obstructions by you are not able to obstruct one who engages in them.' And seeing no ground for that, I abide in safety, fearlessness and intrepidity.

26. "I see no ground on which any recluse... or anyone at all could accuse me thus: 'When you teach the Dhamma to someone, it does not lead him when he practices it to the complete destruction of suffering.' And seeing no ground for that, I abide in safety, fearlessness and intrepidity.

27. "A Tathagata has these four kinds of intrepidity, possessing which he claims the herd-leader's place, roars his lion's roar in the assemblies, and sets rolling the Wheel of Brahma.[14]

28. "Sariputta, when I know and see thus, should anyone say of me... he will wind up in hell.

The Eight Assemblies

29. "Sariputta, there are these eight assemblies. What are the eight? An assembly of nobles, an assembly of brahmans, an assembly of householders, an assembly of recluses, an assembly of gods of the heaven of the Four Great Kings, an assembly of gods of the heaven of the Thirty-three, an assembly of Mara's retinue, an assembly of Brahmas. Possessing these four kinds of intrepidity, the Tathagata approaches and enters these eight assemblies.

30. "I recall having approached many hundred assemblies of nobles… many hundred assemblies of brahmans… many hundred assemblies of householders… many hundred assemblies of recluses… many hundred assemblies of gods of the heaven of the Four Great Kings… many hundred assemblies of gods of the heaven of the Thirty-three… many hundred assemblies of Mara's retinue… many hundred assemblies of Brahmas. And formerly I had sat with them there and talked with them and held conversations with them, yet I see no ground for thinking that fear or timidity might come upon me there. And seeing no ground for that, I abide in safety, fearlessness and intrepidity. [73]

31. "Sariputta, when I know and see thus, should anyone say of me… he will wind up in hell.

Four Kinds of Generation

32. "Sariputta, there are these four kinds of generation. What are the four? Egg-born generation, womb-born generation, moisture-born generation and spontaneous generation.

33. "What is egg-born generation? There are these beings born by breaking out of the shell of an egg; this is called egg-born generation. What is womb-born generation? There are these beings born by breaking out from the caul; this is called womb-born generation. What is moisture-born generation? There are these beings born in a rotten fish, in a rotten corpse, in rotten dough, in a cesspit, or in a sewer; this is called moisture-born generation. What is spontaneous generation? There are gods and denizens of hell and certain human beings and some beings in the lower worlds; this is called spontaneous generation. These are the four kinds of generation.

34. "Sariputta, when I know and see thus, should anyone say of me… he will wind up in hell.

The Five Destinations and Nibbana — In Brief

35. "Sariputta, there are these five destinations. What are the five? Hell, the animal realm, the realm of ghosts, human beings and gods.[15]

36. (1) "I understand hell, and the path and way leading to hell. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.

(2) "I understand the animal realm, and the path and way leading to the animal realm. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the animal realm.

(3) "I understand the realm of ghosts, and the path and way leading to the realm of ghosts. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in the realm of ghosts.

(4) "I understand human beings, and the path and way leading to the human world. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear among human beings.

(5) "I understand the gods, and the path and way leading to the world of the gods. And I also understand how one who has entered this path will, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world.

(6) "I understand Nibbana, and the path and way leading to Nibbana. [74] And I also understand how one who has entered this path will, by realizing it for himself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

The Five Destinations and Nibbana — In Detail

37. (1) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, in hell.' And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in a state of deprivation, in an unhappy destination, in perdition, in hell, and is experiencing extremely painful, racking, piercing feelings. Suppose there were a charcoal pit deeper than a man's height full of glowing coals without flame or smoke; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same charcoal pit. Then a man with good sight on seeing him would say: 'This person so behaves, so conducts himself, has taken such a path, that he will come to this same charcoal pit'; and then later on he sees that he has fallen into that charcoal pit and is experiencing extremely painful, racking, piercing feelings. So too, by encompassing mind with mind... piercing feelings.

38. (2) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the animal realm.' And then later on, with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in the animal realm and is experiencing painful, racking, piercing feelings. Suppose there were a cesspit deeper than a man's height full of filth; and then a man [75] scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same cesspit. Then a man with good sight on seeing him would say: 'This person so behaves... that he will come to this same cesspit'; and then later on he sees that he has fallen into that cesspit and is experiencing painful, racking, piercing feelings. So too, by encompassing mind with mind... piercing feelings.

39. (3) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in the realm of ghosts.' And then later on... I see that... he has reappeared in the realm of ghosts and is experiencing much painful feeling. Suppose there were a tree growing on uneven ground with scanty foliage casting a dappled shade; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that

same tree. Then a man with good sight on seeing him would say: 'This person so behaves... that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much painful feeling. So too, by encompassing mind with mind... much painful feeling.

40. (4) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear among human beings.' And then later on... I see that... he has reappeared among human beings and is experiencing much pleasant feeling. Suppose there were a tree growing on even ground with thick foliage casting a deep shade; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same tree. Then a man with good sight on seeing him would say: 'This person so behaves... that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shade of that tree experiencing much pleasant feeling. So too, by encompassing mind with mind... much pleasant feeling [76]

41. (5) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that on the dissolution of the body, after death, he will reappear in a happy destination, in the heavenly world.' And then later on... I see that... he has reappeared in a happy destination, in the heavenly world and is experiencing extremely pleasant feelings. Suppose there were a mansion, and it had an upper chamber plastered within and without, shut off, secured by bars, with shuttered windows, and in it there was a couch spread with rugs, blankets and sheets, with a deerskin coverlet, with a canopy as well as crimson pillows for both (head and feet); and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same mansion. Then a man with good sight on seeing him would say: 'This person so behaves... that he will come to this same mansion'; and later on he sees that he is sitting or lying in that upper chamber in that mansion experiencing extremely pleasant feelings. So too, by encompassing mind with mind... extremely pleasant feelings.

42. (6) "By encompassing mind with mind I understand a certain person thus: 'This person so behaves, so conducts himself, has taken such a path that by realizing it for

himself with direct knowledge, he here and now will enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.' And then later on I see that by realizing it for himself with direct knowledge, he here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints, and is experiencing extremely pleasant feelings.[16] Suppose there were a pond with clean, agreeable, cool water, transparent, with smooth banks, delightful, and nearby a dense wood; and then a man scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed towards that same pond. Then a man with good sight on seeing him would say: 'This person so behaves... that he will come to this same pond'; and then later on he sees that he has plunged into the pond, bathed, drunk and relieved all his distress, fatigue and fever and has come out again and is sitting or lying in the wood [77] experiencing extremely pleasant feelings. So too, by encompassing mind with mind... extremely pleasant feelings. These are the five destinations.

43. "Sariputta, when I know and see thus, should anyone say of me: 'The recluse Gotama does not have any superhuman states, any distinction in knowledge and vision worthy of the noble ones. The recluse Gotama teaches a Dhamma (merely) hammered out by reasoning, following his own line of inquiry as it occurs to him' — unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell. Just as a bhikkhu possessed of virtue, concentration and wisdom would here and now enjoy final knowledge, so it will happen in this case, I say, that unless he abandons that assertion and that state of mind and relinquishes that view, then as (surely as if he had been) carried off and put there he will wind up in hell.

The Bodhisatta's Austerities

44. "Sariputta, I recall having lived a holy life possessing four factors. I have practiced asceticism — the extreme of asceticism; I have practiced coarseness — the extreme of coarseness; I have practiced scrupulousness — the extreme of scrupulousness; I have practiced seclusion — the extreme of seclusion.[17]

45. "Such was my asceticism, Sariputta, that I went naked, rejecting conventions, licking my hands, not coming when asked, not stopping when asked; I did not accept

food brought or food specially made or an invitation to a meal; I received nothing from a pot, from a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman giving suck, from a woman lying with a man, from where food was advertised to be distributed, from where a dog was waiting, from where flies were buzzing; I accepted no fish or meat, I drank no liquor, wine or fermented brew. I kept to one house, to one morsel; I kept to two [78] houses, to two morsels;... I kept to seven houses, to seven morsels. I lived on one saucerful a day, on two saucerfuls a day... on seven saucerfuls a day; I took food once a day, once every two days... once every seven days, and so on up to once every fortnight; I dwelt pursuing the practice of taking food at stated intervals. I was an eater of greens or millet or wild rice or hide-parings or moss or ricebran or rice-scum or sesamum flour or grass or cowdung. I lived on forest roots and fruits, I fed on fallen fruits. I clothed myself in hemp, in hemp-mixed cloth, in shrouds, in refuse rags, in tree bark, in antelope hide, in strips of antelope hide, in kusa-grass fabric, in bark fabric, in wood-shavings fabric, in head-hair wool, in animal wool, in owls' wings. I was one who pulled out hair and beard, pursuing the practice of pulling out hair and beard. I was one who stood continuously, rejecting seats. I was one who squatted continuously, devoted to maintaining the squatting position. I was one who used a mattress of spikes; I made a mattress of spikes my bed. I dwelt pursuing the practice of bathing in water three times daily including the evening. Thus in such a variety of ways I dwelt pursuing the practice of tormenting and mortifying the body. Such was my asceticism.

46. "Such was my coarseness, Sariputta, that just as the bole of a tinduka tree, accumulating over the years, cakes and flakes off, so too, dust and dirt, accumulating over the years, caked off my body and flaked off. It never occurred to me: 'Oh, let me rub this dust and dirt off with my hand, or let another rub this dust and dirt off with his hand' — it never occurred to me thus. Such was my coarseness.

47. "Such was my scrupulousness, Sariputta, that I was always mindful in stepping forwards and stepping backwards. I was full of pity even for (the beings in) a drop of water thus: 'Let me not hurt the tiny creatures in the crevices of the ground.' Such was my scrupulousness.

48. "Such was my seclusion, Sariputta, that [79] I would plunge into some forest and dwell there. And when I saw a cowherd or a shepherd or someone gathering grass or

sticks, or a woodsman, I would flee from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock. Why was that? So that they should not see me or I see them. Just as a forest-bred deer, on seeing human beings, flees from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock, so too, when I saw a cowherd or a shepherd... Such was my seclusion.

49. "I would go on all fours to the cow-pens when the cattle had gone out and the cowherd had left them, and I would feed on the dung of the young suckling calves. As long as my own excrement and urine lasted, I fed on my own excrement and urine. Such was my great distortion in feeding.

50. "I would plunge into some awe-inspiring grove and dwell there — a grove so awe-inspiring that normally it would make a man's hair stand up if he were not free from lust. When those cold wintry nights came during the 'eight-days interval of frost,' I would dwell by night in the open and by day in the grove.[18] In the last month of the hot season I would dwell by day in the open and by night in the grove. And there came to me spontaneously this stanza never heard before:

Chilled by night and scorched by day,

Alone in awe-inspiring groves,

Naked, no fire to sit beside,

The sage yet pursues his quest.

51. "I would make my bed in a charnel ground with the bones of the dead for a pillow. And cowherd boys came up and spat on me, urinated on me, threw dirt at me, and poked sticks into my ears. Yet I do not recall that I ever aroused an evil mind (of hate) against them. Such was my abiding in equanimity. [80]

52. "Sariputta, there are certain recluses and brahmans whose doctrine and view is this: 'Purification comes about through food.'[19] They say: 'Let us live on kola-fruits,' and they eat kola-fruits, they eat kola-fruit powder, they drink kola-fruit water, and they make many kinds of kola-fruit concoctions. Now I recall having eaten a single kola-fruit a day. Sariputta, you may think that the kola-fruit was bigger at that time, yet

you should not regard it so: the kola-fruit was then at most the same size as now. Through feeding on a single kola-fruit a day, my body reached a state of extreme emaciation. Because of eating so little my limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little my backside became like a camel's hoof. Because of eating so little the projections on my spine stood forth like corded beads. Because of eating so little my ribs jutted out as gaunt as the crazy rafters of an old roofless barn. Because of eating so little the gleam of my eyes sank far down in their sockets, looking like a gleam of water which has sunk far down in a deep well. Because of eating so little my scalp shrivelled and withered as a green bitter gourd shrivels and withers in the wind and sun. Because of eating so little my belly skin adhered to my backbone; thus if I touched my belly skin I encountered my backbone, and if I touched my backbone I encountered my belly skin. Because of eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell from my body as I rubbed.

53-55. "Sariputta, there are certain recluses and brahmans whose doctrine and view is this: 'Purification comes about through food.' They say: 'Let us live on beans'... 'Let us live on sesamum'... 'Let us live on rice,' and they eat rice, they eat rice powder, [81] they drink rice water, and they make various kinds of rice concoctions. Now I recall having eaten a single rice grain a day. Sariputta, you may think that the rice grain was bigger at that time, yet you should not regard it so: the rice grain was then at most the same size as now. Through feeding on a single rice grain a day, my body reached a state of extreme emaciation. Because of eating so little... the hair, rotted at its roots, fell from my body as I rubbed.

56. "Yet, Sariputta, by such conduct, by such practice, by such performance of austerities, I did not attain any superhuman states, any distinction in knowledge and vision worthy of the noble ones. Why was that? Because I did not attain that noble wisdom which when attained is noble and emancipating and leads the one who practices in accordance with it to the complete destruction of suffering.

57. "Sariputta, there are certain recluses and brahmans whose doctrine and view is this: 'Purification comes about through the round of rebirths.' But it is impossible to find a realm in the round that I have not already [82] passed through in this long

journey, except for the gods of the Pure Abodes; and had I passed through the round as a god in the Pure Abodes, I would never have returned to this world.[20]

58. "There are certain recluses and brahmans whose doctrine and view is this: 'Purification comes about through (some particular kind of) rebirth.' But it is impossible to find a kind of rebirth that I have not been reborn in already in this long journey, except for the gods of the Pure Abodes...

59. "There are certain recluses and brahmans whose doctrine and view is this: 'Purification comes about through (some particular) abode.' But it is impossible to find a kind of abode that I have not already dwelt in... except for the gods of the Pure Abodes...

60. "There are certain recluses and brahmans whose doctrine and view is this: 'Purification comes about through sacrifice.' But it is impossible to find a kind of sacrifice that has not already been offered up by me in this long journey, when I was either a head-anointed noble king or a well-to-do-brahman.

61. "There are certain recluses and brahmans whose doctrine and view is this: 'Purification comes about through fire-worship.' But it is impossible to find a kind of fire that has not already been worshipped by me in this long journey, when I was either a head-anointed noble king or a well-to-do brahman.

62. "Sariputta, there are certain recluses and brahmans whose doctrine and view is this: 'As long as this good man is still young, a black-haired young man endowed with the blessing of youth, in the prime of life, so long is he perfect in his lucid wisdom. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety or a hundred years old, then the lucidity of his wisdom is lost.' But it should not be regarded so. I am now old, aged, burdened with years, advanced in life, and come to the last stage: my years have turned eighty. Now suppose that I had four disciples with a hundred years' lifespan, perfect in mindfulness, retentiveness, memory and lucidity of wisdom.[21] Just as a skilled archer, trained, practiced and tested, could easily shoot a light arrow across the

shadow of a palm tree, suppose that they were even to that extent perfect in mindfulness, retentiveness, [83] memory and lucidity of wisdom. Suppose that they continuously asked me about the four foundations of mindfulness and that I answered them when asked and that they remembered each answer of mine and never asked a subsidiary question or paused except to eat, drink, consume food, taste, urinate, defecate and rest in order to remove sleepiness and tiredness. Still the Tathagata's exposition of the Dhamma, his explanations of factors of the Dhamma, and his replies to questions would not yet come to an end, but meanwhile those four disciples of mine with their hundred years' lifespan would have died at the end of those hundred years. Sariputta, even if you have to carry me about on a bed, still there will be no change in the lucidity of the Tathagata's wisdom.

63. "Rightly speaking, were it to be said of anyone: 'A being not subject to delusion has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare and happiness of gods and humans,' it is of me indeed that rightly speaking this should be said."

64. Now on that occasion the Venerable Nagasamala was standing behind the Blessed One fanning him.[22] Then he said to the Blessed One: "It is wonderful, venerable sir, it is marvellous! As I listened to this discourse on the Dhamma, the hairs of my body stood up. Venerable sir, what is the name of this discourse on the Dhamma?"

"As to that, Nagasamala, you may remember this discourse on the Dhamma as 'The Hair-raising Discourse.' "[23]

That is what the Blessed One said. The Venerable Nagasamala was satisfied and delighted in the Blessed One's words.

Notes

[##] The page numbers enclosed in square brackets in the above text are the page numbers of the Pali Text Society edition of the Pali text.

1.

The story of Sunakkhatta's defection is found in the Patika Sutta (DN 24). He became dissatisfied with the Buddha and left the Order because the Buddha would not perform miracles for him or explain to him the beginning of things. He also showed great admiration for those who engaged in self-mortification, and probably resented the Buddha for emphasizing a "middle way" that condemned such extreme austerities as unprofitable.

2.

Superhuman states (uttari manussadhamma) are states, virtues or attainments higher than the ordinary human virtues comprised in the ten wholesome courses of action; they include the jhanas, direct knowledges (abhiñña), the paths and the fruits. "Distinction in knowledge and vision worthy of the noble ones" (alamariyañana-dassanavisesa), an expression frequently occurring in the suttas, signifies all higher degrees of meditative knowledge characteristic of the noble individual. In the present context, according to Comy., it means specifically the supramundane path, which Sunakkhatta is thus denying of the Buddha.

3.

The thrust of his criticism is that the Buddha teaches a doctrine that he has merely worked out in thought rather than one he has realized through transcendental wisdom. Apparently, Sunakkhatta believes that being led to the complete destruction of suffering is, as a goal, inferior to the acquisition of miraculous powers.

4.

All the sections to follow are intended as a rebuttal of Sunakkhatta's charge against the Buddha. Sections 6-8 cover the first three of the six direct knowledges, the last three appearing as the last of the ten powers of the Tathagata. The latter, according to Comy., are to be understood as powers of knowledge (ñanabala) that are acquired by all Buddhas as the outcome of their accumulations of merit. The Vibhanga of the Abhidhamma Pitaka provides an elaborate analysis of them, the gist of which will be discussed in subsequent notes.

5.

Comy.: The Wheel of Brahma (brahmacakka) is the supreme, best, most excellent wheel, the Wheel of the Dhamma (dhammacakka). This has two aspects: the knowledge of penetration (pativedhañana) and the knowledge of teaching

(desanañana). The knowledge of penetration, by which the Buddha penetrates the truth of the Dhamma, is produced from wisdom and leads to the attainment of the noble fruit for himself; the knowledge of teaching, by which the Buddha is qualified to expound the Dhamma perfectly to others, is produced from compassion and leads others to the attainment of the noble fruit.

6.

Comy. glosses thana as cause or ground (karana) and explains: "Such and such dhammas are causes (hetu), conditions (paccaya), for the arising of such and such dhammas: that is thana. Such and such dhammas are not causes, not conditions, for the arising of such and such dhammas: that is atthana. Knowing that, he understands thana as thana and atthana as atthana (i.e., causal occasion as causal occasion, and non-causal occasion as non-causal occasion)." Comy. also refers to the different explanation in the Vibhanga, apparently regarding both explanations as acceptable.

Vbh. Section 809 explains this knowledge with reference to MN 115 as the Buddha's knowledge of what is possible and what is impossible, e.g., it is impossible that a person possessed of right view should regard any formations as permanent or as pleasurable, or anything whatever as self, while it is possible that a worldling will regard things in such an erroneous way. It is impossible for a person possessed of right view to commit the five heinous crimes (matricide, patricide, the murder of an arahant, the wounding of a Buddha, causing a schism in the Sangha), while it is possible for a worldling to commit such crimes, etc. etc.

7.

Vbh. Section 810: "Herein, the Tathagata comprehends that there are some evil actions performed which do not mature because they are prevented from maturing by a fortunate rebirth, a fortunate body, a fortunate time, a fortunate effort, while there are some evil actions performed which mature because of an unfortunate rebirth, etc. There are some good actions which do not mature because of an unfortunate rebirth, etc., while there are some good actions which mature because of a fortunate rebirth, etc." (condensed).

8.

Vbh. Section 811: "Herein, the Tathagata comprehends thus: 'This is the path, this is the practice leading to hell, to the animal realm, to the plane of ghosts, to the human

realm, to the realm of the gods, to deliverance.' " This knowledge will be elaborated upon below in Sections 35–42.

9.

Vbh. Section 812: "The Tathagata comprehends the different aggregates, the different sense bases, the different elements; he comprehends the different worlds that have many elements, different elements."

10.

Vbh. Section 813: "The Tathagata understands that beings are of inferior inclinations and superior inclinations, and that they gravitate towards those who share their own inclinations" (condensed).

11.

Vbh. Sections 814–27 gives a detailed analysis. Comy. states the meaning more concisely as the Tathagata's knowledge of the superiority and inferiority of beings' faculties of faith, energy, mindfulness, concentration and wisdom.

12.

Vbh. Section 828: "The defilement (sankilesa) is a state partaking of deterioration; cleansing (vodana) is a state partaking of distinction; emergence (vutthana) is both cleansing and the rising out of an attainment. The eight liberations (vimokkha) are enumerated, e.g., at DN 15/ii,70–71, and comprise three liberations pertaining to the realm of material form, the four immaterial attainments, and the cessation of perception and feeling. The nine attainments (samapatti) are the four jhanas, the four immaterial attainments, and cessation.

13.

The idiom yathabhatam nikkhitto evam niraye is knotty; the rendering here follows the gloss of Comy.: "He will be put in hell as if carried off and put there by the wardens of hell." Although such a fate may sound excessively severe merely for verbal denigration, it should be remembered that he is maligning a Fully Enlightened Buddha with a mind of hatred, and his intention in so doing is to discourage others from entering upon the path that could lead them to complete liberation from suffering.

14.

The four kinds of intrepidity (vesarajja: also rendered "grounds of self-confidence") may be divided into two pairs. The first pair relates mainly to the internal qualities of

the Buddha, his achievement of personal perfection, while the second pair has an outward orientation, being concerned primarily with his qualifications as a teacher. The first intrepidity confirms his attainment of supreme enlightenment and the removal of all obscuration regarding the range of what may be known; it points to the Buddha's acquisition of omniscience (sabbaññutañana). The second underlines his complete purity through the destruction of all defilements; it points to his achievement of the fruit of arahantship. The third means that the Buddha's understanding of obstructions to the goal is unimpeachable, while the fourth confirms the efficacy of the Dhamma in accomplishing its intended purpose, namely, leading the practitioner to complete release from suffering.

15.

In later Buddhist tradition the asuras, titans or "anti-gods," are added as a separate realm to make the "six destinations" familiar from the Tibetan Wheel of Life.

16.

Comy.: Even though the description is the same as that of the bliss of the heavenly world, the meaning is different. For the bliss of the heavenly world is not really extremely pleasant because the fevers of lust, etc. are still present there. But the bliss of Nibbana is extremely pleasant in every way through the subsiding of all fevers.

17.

Comy. explains that at this juncture the Buddha related this account of his past ascetic practices because Sunakkhatta was a great admirer of extreme asceticism (as is clear from the Patika Sutta) and the Buddha wanted to make it known that there was no one who could equal him in the practice of austerities. Sections 44-56 apparently deal with the Bodhisatta's striving during the six years' period of austerities in his last existence, while Sections 57-61 refer back to his previous existences as a seeker of enlightenment.

18.

The "eight-days' interval of frost" is a regular cold spell which occurs in South Asia in late December or early January.

19.

That is, they hold the view that beings are purified by reducing their intake of food.

20.

Rebirth into the Pure Abodes (suddhavasa) is possible only for non-returners.

21.

The Pali for the four terms is: sati, gati, dhiti, paññaveyyattiya. Comy. explains sati as the ability to grasp in mind a hundred or a thousand phrases as they are being spoken; gati, the ability to bind them and retain them in the mind; dhiti, the ability to recite back what has been grasped and retained; and paññaveyyattiya, the ability to discern the meaning and logic of those phrases.

22.

The Venerable Nagasamala had been a personal attendant of the Buddha during the first twenty years of his ministry.

23.

Lomahamsanapariyaya. The sutta is referred to by that name at Milindapañha, p. 398, and in the commentary to the Digha Nikaya.

The Practice of Loving-Kindness (Metta)

As Taught by the Buddha in the Pali Canon

compiled and translated by

Ñanamoli Thera

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Introduction

The Practice of Loving-kindness

Introduction

The word "love" — one of the most compelling in the English language — is commonly used for purposes so widely separated, so gross and so rarefied, as to render it sometimes nearly meaningless. Yet rightly understood, love is the indispensable and essential foundation no less for the growth and purification of the individual as for the construction of a peaceful, progressive and healthy society.

Now love can be considered in two principal moods: that of lovers for each other, and that of a mother for her child. In its spiritualised form, love can draw its inspiration from either the one or the other. Spiritual love idealizing the love of lovers is often conceived as a consuming flame, and then it sometimes aspires to purification through torture and the violence of martyrdom. But spiritual love that looks for guidance to the love of a mother for her child uplifts itself to the ideal of the pure fount of all safety, welfare and spiritual health (and a mother best serves her child if she guards her own health). It is this latter kind which the Buddha takes as the basis for his teaching of universal love.

Where Greek distinguishes between sensual eros and spiritual agape English makes do with only the one word "love." But the Pali language, like the Sanskrit, has many words covering many shades of meaning. The word chosen by the Buddha for this teaching is metta from mitta, a friend (or better "the true friend in need").

Metta in the Buddha's teaching finds its place as the first of four kinds of contemplation designed to develop a sound pacific relationship to other living beings. The four are: metta, which will be rendered henceforward by "loving-kindness," karuna, which is "compassion" or "pity," mudita which is "gladness at others' success," and upekkha, which is "onlooking equanimity." These four are called Divine Abidings (brahma-vihara), perhaps because whoever can maintain any one of them in being for even a moment has lived for that moment as do the Highest Gods (the Brahma Deva).

In the Buddha's teaching these four Divine Abidings, the "greatest of all worldly merit," if practiced alone, without insight into the true nature of existence, can lead to rebirth in the highest heavens. But all heavenly existence is without exception impermanent, and at the end of the heavenly life-span — no matter how long it may last — the being dies and is reborn according to his past actions. This is because some craving for existence (for being or even for non-being) and some sort of view of existence that is not in conformity with truth still remain latent in him, to burst out again when the result of the good actions is spent. And where he will be reborn after that is unpredictable though it is certain that he will be reborn.

The Buddha's teaching of Insight is — in as few words as possible — the training in knowledge and seeing of how it is that anything, whatever it may be whether objective or subjective, comes to be; how it acquires existence only through dependence on conditions, and is impermanent because none of the conditions for its existence is permanent; and how existence, always complex and impermanent, is never safe from pain, and is in need of a self — the will-o'-the-wisp idea, the rainbow mirage, which lures it on, and which it can never find; for the comforting illusion has constantly to be renewed. And that teaching also shows how there is a true way out from fear of pain. In its concise form this is expressed as the Four Noble Truths: the truth of suffering, the truth of suffering's origin (craving or need), the truth of suffering's cessation (through abandonment of craving), and the truth of the way leading to suffering's cessation. These four truths are called the teaching peculiar to Buddhas (Buddhanam samukkamsika-desana) since the discovery of them is what distinguishes Buddhas.

The way (the fourth Truth) is also called the Middle Way because it avoids the two extremes of sensual indulgence and of self-mortification. It's eight members are: right view, right intention, right speech, right action, right livelihood, right effort, right

mindfulness and right concentration. The practice of loving-kindness alone will give effect in some measure to all the members except the first: but it is only with right view (without self-deception) that Nibbana can be reached. Right View gives insight into the real nature of existence of being and non-being, with all its mirages and deceptions, and it is only with its help that the practice of loving-kindness is perfected, lifted out of the impermanence of even the highest heavens, and directed to the true cessation of suffering.

That true cessation comes with the elimination of deception by wrong views and with the exhaustion of the stream of craving in its two forms of lust and hate. This extinction of lust, hate and delusion, is called Nibbana.

* * *

The discourses that follow show (in that order) the wretchedness of all anger and hate (there is no righteous anger in the Buddha's teaching); the rewards of loving-kindness; the practice of loving-kindness as a meditation and contemplation; its result in rebirth; the seeing of all things and all existence as impermanent, suffering and not-self, that is needed in order to have a vision in conformity with truth, without which the first stage of unshakable deliverance cannot be reached (for it is with this insight into how being comes to be that it is seen why the price of birth and life, even in heaven, is death); and lastly the attainment of arahantship, by which all lust, hate, and delusion are overcome, lust for being and even for non-being cured, and rebirth ended for good.

But first, before coming to these discourses, some details from the meditation manual, the Visuddhimagga or "Path of Purification," will not be out of place.

Metta (loving-kindness) is defined as follows: "Loving-kindness has the mode of friendliness for its characteristic. Its natural function is to promote friendliness. It is manifested as the disappearance of ill-will. Its footing is seeing with kindness. When it succeeds it eliminates ill-will. When it fails it degenerates into selfish affectionate desire."

The Visuddhimagga recommends going to some quiet place, where one can sit down in a comfortable position. Then, before starting the actual meditation, it is helpful to consider the dangers in hate and the benefits offered by forbearance: for it is a purpose of this meditation to displace hate by forbearance, and besides, one cannot avoid dangers one has not come to see or cultivate benefits one does not yet know.

Then there are certain types of persons towards whom loving-kindness should not be developed in the first stages. The attempt, at the outset to regard a disliked person as dear to one is fatiguing, and likewise trying to regard a dearly loved friend with neutrality, and when an enemy is recalled anger springs up. Again it should not be directed towards members of the opposite sex, to begin with, for this may arouse lust. Right at the start, the meditation of loving-kindness should be developed towards oneself repeatedly in this way: "May I be happy and free from suffering" or "May I keep myself free from hostility and trouble and live happily" (though this will never produce the full absorption of contemplation). It is by cultivating the thought "May I be happy" with oneself as example, that one begins to be interested in the welfare and happiness of other living beings, and to feel in some sense their happiness as if it were one's own: "Just as I want happiness and fear pain, just as I want to live and not to die, so do other beings." So one should first become familiar with pervading oneself as example with loving-kindness. Only then should one choose someone who is liked and admired and much respected. The meditation can then be developed towards him, remembering endearing words or virtues of his, and thinking such thoughts about him as "may he be happy." (In this way the full absorption of contemplation, in which the word-meditation is left behind, can be attained.)

When this has become familiar, one can begin to practice loving-kindness towards a dearly beloved companion, and then towards a neutral person as very dear, or towards an enemy as neutral. It is when dealing with an enemy that anger can arise, and all means must be tried in order to get rid of it. As soon as this has succeeded, one will be able to regard an enemy without resentment and with loving-kindness in the same way as one does the admired person, the dearly loved friend, and the neutral person. Then with repeated practice, jhana absorption should be attained in all cases. Loving-kindness can now be effectively maintained in being towards all beings; or to certain groups of beings at a time, or in one direction at a time to all; or to certain groups in succession.

Loving-kindness ought to be brought to the point where there are no longer any barriers set between persons, and for this the following example is given: Suppose a man is with a dear, a neutral and a hostile person, himself being the fourth; then bandits come to him and say "we need one of you for human sacrifice." Now if that man thinks "Let then take this one, or that one," he has not yet broken down the barriers, and also if he thinks "Let them take me but not these three," he has not broken down the barriers either. Why not? Because he seeks the harm of him who he wishes to be taken and the welfare of only the other three. It is only when he does not see a single one among the four to be chosen in preference to the other three, and directs his mind quite impartially towards himself and the other three, that he has broken down the barriers.

Loving-kindness has its "enemy within" in lust, which easily gains entry in its wake, and it must be well guarded against this. The remedy for lust is the contemplation of ugliness (in the body) as in the Satipattana Sutta (Digha Nikaya Sutta 22 and Majjhima Nikaya Sutta 10). Its "enemy without" is its opposite, ill-will, which finds its opportunities in the intervals when loving-kindness is not being actively practiced. (Full details will be found in Chapter IX of the Visuddhimagga).

In many discourses the Buddha lays emphasis on the need to balance contemplative concentration with understanding. The one supplies the deficiencies of the other. Concentration alone lacks direction; understanding alone is dry and tiring. In the discourses that follow the simile of a mother's love for her child is given. Now the incomparable value of a mother's love, which sets it above all other kinds, lies in the fact that she understands her child's welfare — her love is not blind. Not love alone, nor faith alone, can ever bring a man all the way to the cessation of suffering, and that is why the Buddha, as the Supreme Physician, prescribes the development of five faculties in balanced harmony: the faculties of faith, energy, mindfulness, concentration and understanding.

So concentration of love in its highest form — the form that only the Buddha, and no one else, has given — seen as a means to the end, becomes absolutely purified in one who has gained personal experience of the "supreme safety from bondage" (anuttaram yogakkhemam), which is Nibbana, as the ultimate welfare of beings. For he knows from his own experience that their welfare is only assured permanently when

suffering has been diagnosed, its origin abandoned, its cessation realized, and the way maintained in being. Then he has verified the Four Noble Truths for himself and can properly evaluate beings' welfare.

"Bhikkhus, it is through not discovering, not penetrating to four truths that both you and I have been trudging and traveling through the roundabout of rebirths for so long" (Digha Nikaya, Vol. II, p. 90). For the benefit of all those who have not yet done this, the way has been discovered and pointed out by the Buddha and its practicability attested by the arahants.

The last discourse given in this collection, in fact, shows how this personal discovery and penetration to the Four Noble Truths can be achieved by using loving-kindness as the vehicle.

Note on Sources

References to the Anguttara Nikaya are to nipata followed by the number of the sutta. The reference to Samyutta Nikaya is to samyutta followed by the number of the sutta.

The Practice of Loving-kindness

The Wretchedness of Anger

1. From the Anguttara Nikaya, 7:60 (spoken by the Buddha)

Bhikkhus, seven things gratifying and helpful to an enemy befall one who is angry, whether a woman or a man. What are the seven?

Here, bhikkhus, an enemy wishes thus for his enemy: "Let him be ugly." Why is that? No enemy relishes an enemy's beauty. Now when this person is angry, a prey to anger, ruled by anger, be he ever so well bathed, and well anointed, with hair and beard trimmed, and clothed in white, yet he is ugly through his being a prey to anger. This is the first thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him lie in pain." Why is that? No enemy relishes an enemy's lying in comfort. Now when this person is angry, a prey to anger, ruled by anger, for all he may lie on a couch spread with rugs, blankets and counterpanes with a deerskin cover, a canopy and red cushions for the head and feet, yet he lies only in pain through his being a prey to anger. This is the second thing gratifying to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him have no prosperity." Why is that? No enemy relishes an enemy's prosperity. Now when this person is angry, prey to anger, ruled by anger, he mistakes bad for good and he mistakes good for bad, and each being taken wrongly in the other's sense, these things for long conduce to his harm and suffering, through his being a prey to anger. This is the third thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him not be rich." Why is that? No enemy relishes an enemy's having riches. Now when a person is angry, a prey to anger, should he have riches gained by endeavor, built up by the strength of his arm, earned by sweat, lawful and lawfully acquired, yet the king's treasury gathers (in fines) through his being a prey to anger. This is the fourth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him not be famous." Why is that? No enemy relishes an enemy's having fame. Now when a person is angry, a prey to anger, ruled by anger, what fame he may have acquired by diligence he loses through his being a prey to anger. This is the fifth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him have no friends." Why is that? No enemy relishes and enemy's having friends. Now when this person is angry, a prey to anger, ruled by anger, the friends he may have, his companions, relatives and kin, will keep away from him through his being a prey to anger. This is the sixth thing gratifying

and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: "Let him on the dissolution of the body, after death, reappear in a state of deprivation, in a bad destination, in perdition, even in hell." Why is that? No enemy relishes an enemy's going to a good destination. Now when this person is angry, a prey to anger, ruled by anger, he misconducts himself in body, speech and mind, and by his misconduct in body, speech and mind, on the dissolution of the body, after death, he reappears in a state of deprivation, in a bad destination, in perdition, even in hell, through his being a prey to anger. This is the seventh thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

When anger does possess a man;

He looks ugly; he lies in pain;

What benefit he may come by

He misconstrues as a mischance;

He loses property (through fines)

Because he has been working harm

Through acts of body and speech

By angry passion overwhelmed;

The wrath and rage that madden him

Gain him a name of ill-repute;

His fellows, relatives and kin

Will seek to shun him from afar;

And anger fathers misery:

This fury does so cloud the mind

Of man that he cannot discern
This fearful inner danger.
An angry man no meaning knows,
No angry man sees the Dhamma,
So wrapped in darkness, as if blind,
    Is he whom anger dogs.

Someone a man in anger hurts;
But, when his anger is later spent
With difficulty or with ease,
He suffers as if seared by fire.
His look betrays the sulkiness
Of some dim smoky smoldering glow.
Whence may flare up an anger-blaze
That sets the world of men aflame.
He has no shame or conscience curb,
No kindly words come forth from him,
There is no island refuge for
    The man whom anger dogs.

Such acts as will ensure remorse,
Such as are far from the true Dhamma:
It is of these that I would tell,
    So harken to my words.

Anger makes man a parricide,

Anger makes him a matricide,

Anger can make him slay the saint

As he would kill the common man.

Nursed and reared by a mother's care,

He comes to look upon the world,

Yet the common man in anger kills

The being who gave him life.

No being but seeks his own self's good,

None dearer to him than himself,

Yet men in anger kill themselves,

Distraught for reasons manifold:

For crazed they stab themselves with daggers,

In desperation swallow poison,

Perish hanged by ropes, or fling

Themselves over a precipice.

Yet how their life-destroying acts

Bring death unto themselves as well,

That they cannot discern, and that

Is the ruin anger breeds.

This secret place, with anger's aid,

Is where mortality sets the snare.

To blot it out with discipline,

With vision, strength, and understanding,

To blot each fault out one by one,

The wise man should apply himself,

Training likewise in the true Dhamma;

"Let smoldering be far from us."

Then rid of wrath and free from anger,

And rid of lust and free from envy,

Tamed, and with anger left behind,

Taintless, they reach Nibbana.

How to get rid of Anger

2. From the Dhammapada, vv. 3-5, and Majjhima Nikaya, Sutta 128 (spoken by the Buddha).

"He abused me, he beat me,

He worsted me, he robbed me."

Hate never is allayed in men

That cherish suchlike enmity.

"He abused me, he beat me,

He worsted me, he robbed me."

Hate surely is allayed in men

Who cherish no such enmity.

For enmity by enmity

Is never in this world allayed;

It is allayed by amity —

That is an ancient principle.

3. From the Anguttara Nikaya, 5:161 (spoken by the Buddha)

Bhikkhus, there are these five ways of removing annoyance, by which annoyance can be entirely removed by a bhikkhu when it arises in him. What are the five?

Loving-kindness can be maintained in being towards a person with whom you are annoyed: this is how annoyance with him can be removed. Compassion can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed. Onlooking equanimity can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed. The forgetting and ignoring of a person with whom you are annoyed can be practiced; this too is how annoyance with him can be removed. Ownership of deeds in a person with whom you are annoyed can be concentrated upon thus: "This good person is owner of his deeds, heir to his deeds, his deeds are the womb from which he is born, his deeds are his kin for whom he is responsible, his deeds are his refuge, he is heir to his deeds, be they good or bad." This too is how annoyance with him can be removed. These are the five ways of removing annoyance, by which annoyance can be entirely removed in a bhikkhu when it arises in him.

Loving-kindness and its Rewards

4. From the Majjhima Nikaya, Sutta 21 (spoken by the Buddha)

Bhikkhus, there are five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or harm, and may be accompanied by thoughts of loving-kindness or by inner hate.

Suppose a man came with a hoe and a basket, and he said, "I shall make this great earth to be without earth"; and he dug here and there and strewed here and there, and spat here and there and relieved himself here and there, saying "Be without earth, be without earth." What do you think, bhikkhus, would that man make this great earth to be without earth? — No, venerable sir. Why is that? Because this great earth is deep

and measureless; it cannot possibly be made to be without earth. So the man would reap weariness and disappointment.

Suppose a man came with lak or gamboge or indigo or carmine, and he said, "I shall draw pictures, I shall make pictures appear, on this empty space." What do you think, bhikkhus, would that man draw pictures, would he make pictures appear, on that empty space? — No, venerable sir. Why is that? Because that empty space is formless and invisible; he cannot possibly draw pictures, make pictures appear there. So the man would reap weariness and disappointment.

So too, bhikkhus, there are these five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or for harm, and may be accompanied by thoughts of loving-kindness or by inner hate. Now this is how you should train yourselves here: "Our minds will remain unaffected, we shall utter no bad words, we shall abide friendly and compassionate, with thoughts of loving-kindness and no inner hate. We shall abide with loving-kindness in our hearts extending to that person, and we shall dwell extending it to the entire world as our object, with our hearts abundant, exalted, measureless in loving-kindness, without hostility or ill-will." That is how you should train yourselves.

Even were bandits savagely to sever you limb from limb with a two-handled saw, he who entertaineth hate on that account in his heart would not be one who carried out my teaching.

Bhikkhus, you should keep this instruction on the Simile of the Saw constantly in mind.

5. From the Itivuttaka, Sutta 27 (spoken by the Buddha)

Bhikkhus, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of loving-kindness; in shining and beaming and radiance the heart-deliverance of loving-kindness far excels them.

Just as whatever light there is of stars, all is not worth one sixteenth part of the moon's; in shining and beaming and radiance the moon's light far excels it; and just as in the last month of the Rains, in the Autumn when the heavens are clear, the sun as it climbs the heavens drives all darkness from the sky with its shining and beaming and radiance; and just as, when night is turning to dawn, the morning star is shining and beaming and radiating; so too, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of loving-kindness; in shining and beaming and radiance the heart-deliverance of loving-kindness far excels them.

6. From the Anguttara Nikaya, 11:16 (spoken by the Buddha)

Bhikkhus, when the heart-deliverance of loving-kindness is maintained in being, made much of, used as one's vehicle, used as one's foundation, established, consolidated, and properly managed, then eleven blessings can be expected. What are the eleven?

A man sleeps in comfort; he wakes in comfort; he dreams no evil dreams; he is dear to human beings; he is dear to non-human beings; the gods guard him; no fire or poison or weapon harms him; his mind can be quickly concentrated; the expression of his face is serene; he dies without falling into confusion; and, even if he fails to penetrate any further, he will pass on to the world of High Divinity, to the Brahma world.

7. From the Samyutta Nikaya, 20:3 (spoken by the Buddha)

Bhikkhus, just as clans with many women and few men are readily ruined by robbers and bandits, so too any bhikkhu who has not maintained in being and made much of the heart-deliverance of loving-kindness is readily ruined by non-human beings. And just as clans with few women and many men are not readily ruined by robbers and bandits; so too any bhikkhu who maintains in being and makes much of the heart-deliverance of loving-kindness is not readily ruined by non-human beings. So, bhikkhus, you should train in this way: The heart-deliverance of loving-kindness will be maintained in being and made much of by us, used as our vehicle, used as our foundation, established, consolidated, and properly managed. That is how you should train.

8. From the Anguttara Nikaya, 1:53-55, 386 (spoken by the Buddha)

Bhikkhus, if a bhikkhu cultivates loving-kindness for as long as a fingersnap, he is called a bhikkhu. He is not destitute of jhana meditation, he carries out the Master's teaching, he responds to advice, and he does not eat the country's alms food in vain. So what should be said of those who make much of it?

9. From the Digha Nikaya, Sutta 33 (spoken by the arahant Sariputta)

Here, friends, a bhikkhu might say: "When the heart-deliverance of loving-kindness is maintained in being and made much of by me, used as my vehicle, used as my foundation, established, consolidated, and properly managed, ill-will nevertheless still invades my heart and remains." He should be told: "Not so. Let the worthy one not say so. Let him not misrepresent the Blessed One. It is not good to misrepresent the Blessed One. The Blessed One would not express it thus." Friends, it is impossible, it cannot happen, that when the heart-deliverance of loving-kindness is maintained in being and made much of, used as one's vehicle, used as one's foundation, established, consolidated, and properly managed, ill-will can invade the heart and remain; for this, that is to say, the heart-deliverance of loving-kindness, is the escape from ill-will.

Loving-kindness as a Contemplation

10. Metta Sutta, from the Sutta-nipata, vv. 143-152 (spoken by the Buddha)

What should be done by one skillful in good

So as to gain the State of Peace is this:

Let him be able, and upright and straight,

Easy to speak to, gentle, and not proud,

Contented too, supported easily,

With few tasks, and living very lightly;

His faculties serene, prudent, and modest,

Unswayed by the emotions of the clans;

And let him never do the slightest thing
That other wise men might hold blamable.

(And let him think:) "In safety and in bliss
May creatures all be of a blissful heart.
Whatever breathing beings there may be.
No matter whether they are frail or firm,
With none excepted, be they long or big
Or middle-sized, or be they short or small
Or thick, as well as those seen or unseen,
Or whether they are dwelling far or near,
Existing or yet seeking to exist.
May creatures all be of a blissful heart.
Let no one work another one's undoing
Or even slight him at all anywhere:
And never let them wish each other ill
Through provocation or resentful thought."
And just as might a mother with her life
Protect the son that was her only child,
So let him then for every living thing
Maintain unbounded consciousness in being;

And let him too with love for all the world
Maintain unbounded consciousness in being

Above, below, and all round in between,

Untroubled, with no enemy or foe.

And while he stands or walks or while he sits

Or while he lies down, free from drowsiness,

Let him resolve upon this mindfulness:

This is Divine Abiding here, they say.

But when he has no trafficking with views,

Is virtuous, and has perfected seeing,

And purges greed for sensual desires,

He surely comes no more to any womb.

11. Methodical Practice: from the Patisambhidamagga (traditionally ascribed to the arahant Sariputta)

The heart-deliverance of loving-kindness is practiced with unspecified extension, with specified extension, and with directional extension.

That with unspecified extension is practiced in five ways as follows: May all beings be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

May all breathing things… all creatures… all persons… May all those who are embodied be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

That with specified extension is practiced in seven ways as follows: May all women be freed from enmity, distress and anxiety, and may they guide themselves to bliss. May all men… all Noble Ones… all who are not Noble Ones… all deities… all human beings… may all those in the states of deprivation be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

That with directional extension is practiced in ten ways as follows:

May all beings in the eastern direction be freed from enmity, distress and anxiety, and may they guide themselves to bliss. May all beings in the western direction… in the northern direction… in the southern direction… in the eastern intermediate direction… in the western intermediate direction… in the northern intermediate direction… in the southern intermediate direction… in the downward direction… May all those in the upward direction be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

May all breathing things…

May all creatures…

May all persons…

May all who are embodied…

May all women…

May all men…

May all Noble Ones…

May all who are not Noble Ones…

May all deities...

May all human beings...

May all those in the states of deprivation in the eastern direction be freed from enmity, distress and anxiety, and may they guide themselves to bliss... May all those in states of deprivation in the upward direction be freed from enmity, distress, anxiety, and may they guide themselves to bliss.

12. From the Abhidhamma Pitaka, Appamannavibhanga (traditionally ascribed to the Buddha)

And how does a bhikkhu abide with his heart imbued with loving-kindness extending over one direction? Just as he would feel friendliness on seeing a dearly beloved person, so he extends loving-kindness to all creatures.

As practiced without Insight in the Four Truths

13. From the Majjhima Nikaya, Sutta 99 (spoken by the Buddha)

"Master Gotama, I have heard it said that the Monk Gotama teaches the path to the retinue of the High Divinity. It would be good if Master Gotama would teach me that."

"Then listen and attend carefully to what I shall say."

"Even so, sir," the student Subha Todeyyaputta replied. The Blessed One said this.

"And what is the path to the retinue of the High Divinity? Here a bhikkhu abides with his heart imbued with loving-kindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere and to all as to himself; he abides with his heart abundant,

exalted, measureless in loving-kindness, without hostility or ill-will, extending over the all-encompassing world. While this heart-deliverance of loving-kindness is maintained in being in this way, no action restricted by limited measurement is found there, none persists there. Just as a vigorous trumpeter could easily make himself heard in the four directions, so too when the heart-deliverance of loving-kindness is maintained in being in this way no action restricted by limited measurement is found there, none persists there. This is a path to the retinue of the High Divinity."

As practiced with Insight in the Four Truths

14. From the Anguttara Nikaya, 4:125 (spoken by the Buddha)

Here, bhikkhus, a certain person abides with his heart imbued with loving-kindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in loving-kindness, without hostility or ill-will, extending over the all-encompassing world.

He finds gratification in that, finds it desirable and looks to it for his well-being; steady and resolute thereon, he abides much in it, and if he dies without losing it, he reappears among the gods of a High Divinity's retinue.

Now the gods of a High Divinity's retinue have a life-span of one aeon. An ordinary person (who has not attained the Noble Eightfold Path) stays there for his life-span; but after he has used up the whole life-span enjoyed by those gods, he leaves it all, and (according to what his past deeds may have been) he may go down even to hell, or to an animal womb, or to the ghost realm. But one who has given ear to the Perfect One stays there (in that heaven) for his life-span, and after he has used up the whole life-span enjoyed by those gods, he eventually attains complete extinction of lust, hate and delusion in that same kind of heavenly existence.

It is this that distinguishes, that differentiates, the wise hearer who is ennobled (by attainment of the Noble Path) from the unwise ordinary man, when, that is to say, there is a destination for reappearance (after death, but an arahant has made an end of birth).

15. From the Anguttara Nikaya, 4:126 (spoken by the Buddha)

Here, bhikkhus, a certain person abides with his heart imbued with loving-kindness extending... over the all-encompassing world.

Now whatever therein (during that state of contemplation) exists classifiable as form, classifiable as a feeling (of pleasure, pain, or neutrality), classifiable as perception, classifiable as determinative acts, or classifiable as consciousness, such ideas he sees as impermanent, as liable to suffering, as a disease, as a cancer, as a barb, as a calamity, as an affliction, as alien, as being worn away, as void, as not-self. On the dissolution of the body, after death, he reappears (as a non-returner) in the retinue of the Gods of the Pure Abodes (where there are only those who have reached the Noble Path and where extinction of greed, hate and delusion is reached in less than seven lives without return to this world). And this kind of reappearance is not shared by ordinary men (who have not reached the Noble Eightfold Path).

The Arahant

16. From the Anguttara Nikaya, 3:66 (spoken by the arahant Nandaka)

Thus I heard. On one occasion the venerable Nandaka was living at Savatthi in the Eastern Monastery, Migara's Mother's Palace. Then Migara's grandson, Salha, and Pekhuniya's grandson, Rohana, went to the venerable Nandaka, and after salutation they sat down at one side. When they had done so the venerable Nandaka said to Migara's grandson Salha:

"Come, Salha, do not be satisfied with hearsay or with tradition or with legendary lore or with what has come down in scriptures or with conjecture or with logical inference or with weighing evidence or with a liking for a view after pondering it or with someone else's ability or with the thought 'The monk is our teacher.' When you know in yourself 'These things are unprofitable, liable to censure, condemned by the wise, being adopted and put into effect, they lead to harm and suffering,' then you should abandon them. What do you think? Is there greed?" — "Yes, venerable sir." — "Covetousness is the meaning of that, I say. Through greed a covetous man kills breathing things, takes what is not given, commits adultery, and utters falsehood, and

he gets another to do likewise. Will that be long for his harm and suffering?" — "Yes, venerable sir." — "What do you think, is there hate?" — "Yes, venerable sir." — "Ill-will is the meaning of that, I say. Through hate a malevolent man kills breathing things… Will that be long for his harm and suffering?" — "Yes, venerable sir." — "What do you think? Is there delusion?" — "Yes, venerable sir." — "Ignorance is the meaning of that, I say. Through ignorance a deluded man kills breathing things… Will that be long for his harm and suffering?" — "Yes, venerable sir."

"What do you think? Are these things profitable or unprofitable?" — "Unprofitable, venerable sir." — "Reprehensible or blameless?" — "Reprehensible, venerable sir." — "Condemned or commended by the wise?" — "Condemned by the wise, venerable sir." — "Being adopted and put into effect, do they lead to harm and suffering, or do they not, or how does it appear to you in this case?" — "Being adopted and put into effect, venerable sir, they lead to harm and suffering. So it appears in this case." — "Now that was the reason why I told you 'Come Salha, do not be satisfied with hearsay… When you know in yourself "These things are unprofitable," then you should abandon them.'

"Come Salha, do not be satisfied with hearsay… or with the thought, 'The monk is our teacher.' When you know in yourself: 'These things are profitable, blameless, commended by the wise, being adopted and put into effect they lead to welfare and happiness,' then you should practice them and abide in them. What do you think? Is there non-greed?" — "Yes, venerable sir." — "Uncovetousness is the meaning of that, I say. Through non-greed an uncovetous man does not kill breathing things or take what is not given or commits adultery or utter falsehood, and he gets another to do likewise. Will that be long for his welfare and happiness?" — "Yes, venerable sir." — "What do you think? Is there non-hate?" — "Yes, venerable sir." — "Non ill-will is the meaning of that, I say. Through non ill-will an unmalevolent man does not kill breathing things… Will that be long for his welfare and happiness?" — "Yes, venerable sir." — "What do you think? Is there non-delusion?" — "Yes, venerable sir." — "True knowledge is the meaning of that, I say. Through non-delusion a man with true knowledge does not kill breathing things… Will that be long for his welfare and happiness?" — "Yes, venerable sir."

"What do you think? Are these things profitable or unprofitable?" — "Profitable, venerable sir." — "Reprehensible or blameless?" — "Blameless, venerable sir." —

"Condemned or commended by the wise?" — "Commended by the wise, venerable sir." — "Being adopted and put into effect, do they lead to welfare and happiness, or do they not, or how does it appear to you in this case?" — "Being adopted and put into effect, venerable sir, they lead to welfare and happiness. So it appears to us in this case." — "Now that was the reason why I told you 'Come Salha, do not be satisfied with hearsay... when you know in yourself "These things are profitable..." then you should practice them and abide in them.'

"Now a disciple who is ennobled (by reaching the Noble Path), who has rid himself in this way of covetousness and ill-will and is undeluded, abides with his heart imbued with loving-kindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in loving-kindness without hostility or ill-will extending over the all-encompassing world. He abides with his heart imbued with compassion... gladness... equanimity extending over the all-encompassing world. Now he understands this state of contemplation in this way: 'There is this (state of Divine Abiding in me who have entered the Stream). There is what has been abandoned (which is the amount of greed, hate and delusion exhausted by the stream-entry Path). There is a superior goal (which is arahantship). And there is an ultimate escape from this whole field of perception.'

"When he knows and sees in this way, his heart is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When liberated (by reaching the arahant Path), there comes thereafter the knowledge that it is liberated. He knows that birth is ended, that the Divine Life has been lived out, that what had to be done is done, and that there is no more of this to come. He understands thus: 'Formerly there was greed which was bad, and now there is none, which is good. Formerly there was hate, which was bad, and now there is none, which is good. Formerly there was delusion, which was bad, and now there is none, which is good.' So here and now in this very life he is parched no more (by the fever of craving's thirst, his fires of greed, hate and delusion are) extinguished and cooled out; experiencing bliss, he abides (for the remainder of his last life-span) divinely pure in himself."

Three Cardinal Discourses of the Buddha

translated by

Ñanamoli Thera

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Introduction

Not doing any kind of evil,

Perfecting profitable skill,

And purifying one's own heart:

This is the Buddha's dispensation.

— Dhammapada 183

The message of the Awakened Ones, so stated as it is in the Dhammapada in the plain terms of good and evil, upholds the same values that every great compassionate

religion shares. But the seed of good has to grow in the soil of truth; and how the tree grows depends upon the nature of the soil in which it is planted, and whence it draws nourishment. With men as the custodians of the true, the fulfillment of the good depends upon how truth is conceived by men to be. By their acts they verify it.

A monk called Gotama, it seems, a son of the Sakyans, who went forth into homelessness from a Sakyan clan, has come… Now a good report of Master Gotama has been spread to this effect: "That Blessed One is such since he is accomplished and fully awakened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of men to be tamed, teacher of gods and men, awakened and blessed… He teaches a True Idea that is good in the beginning, good in the middle, and good in the end, with its own special meaning and phrasing; he exhibits a holy life that is utterly perfect and pure." Now it is good to see such Accomplished Ones.

— MN 41

So it was said of him at the time. But what, then, was the fundamental ground of that teaching? Of the many ways that such a question might be answered, perhaps the simplest and best is this: "He expounded the teaching that is peculiar to Buddhas: suffering, origination, cessation and a path" (MN 56). These four are known as the Four Noble Truths. This, with the cognate teaching of No Self, may be said to constitute the fundamental ground of the teaching of Buddhas; this is what marks them, sets them apart and entitles them to the unique epithet "Buddha."

The three discourses here presented display precisely, in all its incomparably serene simplicity, without assumptions, that special fundamental teaching, from which all Buddhism branches, and to which it all points back. The first discourse displays this fourfold Truth as something to be realized and verified for oneself here and now; the second discloses the contradictions which infect all "self" conceits; the third echoes the second from another angle.

The circumstances that lead up to the discovery of these four Truths, and to the delivery of these discourses, were briefly as follows. The Bodhisatta — as he then was, before his awakening — was twenty nine when he left the house life, where he enjoyed

the extreme of luxury. He went into "exile" in order to find not a palliative but the true and incontrovertible way out of suffering.

This world has surely happened upon woe, since it is born and ages and dies but to fall from one kind of existence and reappear in another. Yet it knows no escape from this suffering, from aging and death; surely there is an escape from this suffering, from aging and death?

— SN 12.65

He studied and practiced under two of the foremost teachers of Samadhi (concentration, or quiet), and reached the highest meditative attainments possible thereby. But that was not enough ("I was not satisfied with that as a True Idea; I left it and went away." — MN 36) He then spent the best part of the next six years in the practice of asceticism, trying every sort of extreme self-mortification. During this time he was waited on by five ascetics, who hoped that if he discovered the "deathless state" he would be able to communicate his discovery to them. This too failed.

By this grueling penance I have attained no distinction higher than the human ideal worthy of a noble one's knowing and seeing. Might there be another way to awakening.

— MN 36

He decided to try once more the path of concentration, attained through mindfulness of breathing, though this time not pushed to the extremity of quiet, but guided instead by ordered consideration.

I thought: "While my Sakyan father was busy and I (as a child) was sitting in the shade of the a rose apple tree, then quite secluded from sensual desires, secluded from unprofitable ideas, I had direct acquaintance of entering upon and abiding in the first jhana-meditation, which is accompanied by thinking and exploring, with happiness and pleasure born of seclusion. Might that be the way to enlightenment?" And following that memory came the recognition: "That is the only way to enlightenment."

— MN 36

He now gave up self-mortification and took normal food again in order to restore to his emaciated body strength sufficient for his purpose. Then the five ascetics left him in disgust, judging that he had failed, and was merely reverting to what he had forsaken. But now in solitude, his new balanced effort in the harmony of virtue, unified in concentration, and guided by the ordered consideration of insight with mindfulness, at length brought success in discovery of the way to the goal he had sought for so long. ("So I too found the ancient path, the ancient trail, traveled by the Awakened Ones of old." — SN 12.65) Five faculties in perfect balance had brought him to his goal: they were the four, namely energy, mindfulness, concentration, and understanding, with faith in the efficacy of the other four — the five that "merge into the Deathless" (SN 48.57). According to tradition, the "Awakening" took place on the night of Vesakha full moon in the fruitful month of May.

It was upon invitation that he resolved to communicate his discovery to others. For his first audience to whom to divulge it he chose the five ascetics who had shared his self-mortification, but had later left him. They were now at Benares — India's "eternal city" — and so in due course he went there to rejoin them. Just two months after his awakening he preached his first sermon — the "Setting Rolling of the Wheel of Truth" or "Bringing into Existence the Blessing of the True Ideal" — with the five ascetics for his hearers. The tradition says it was the evening of the Asalha full moon in July, the day before the rainy season begins, and he began to speak at the moment when the sun was dipping, and the full moon simultaneously rising.

This, his first sermon, made one of his listeners, the ascetic Kondañña, a "stream-enterer," with his attainment of the first of the four progressive stages of realization. The other four soon followed in his footsteps. The second sermon, on the characteristic of Not-Self, was preached to the same five, and it brought them to the fourth and final stage, that of arahatship: "and then" as it is said, "there were six arahats in the world" (Vinaya Mahavagga 1).

These are the first two discourses presented here, and they were the first two sermons ever uttered by the Buddha. The third, the "Fire Sermon," was delivered some

months later to an audience of a thousand ascetics converted from the heaven-bent practice of fire-worship.

All three discourses deal only with understanding (paññā), among the faculties mentioned above as required to be balanced. But understanding, in order to reach perfection, has indeed to be aided by the others, or in other words to be founded upon virtue ("habit without conflict"), and to be fortified by concentration (though not necessarily developed to the fullness of quietism). Thus and no otherwise can it reach its goal of unshakable liberation. Now the hearers of all these three discourses were, like the Buddha himself, all ascetics already expert in the techniques and refinements of both virtue (sila) and concentration (samadhi). So the Buddha had thus no need to tell them about what they already knew very well. Similarly he had no need to expound the doctrine of action (kamma) and its ripening (vipaka), with which they were thoroughly acquainted through the ancient teachings. What he had to do was first to show how it is possible to go astray towards the opposite extremes of sensual indulgence and self-torment; and second to describe the facts, to show how things are, clearly and succinctly enough to stir his hearers to the additional spontaneous movement of understanding essential and indispensable for the final discovery of deliverance, each for himself. ("A 'Perfect One' is one who shows the way." — MN 70)

Now let the discourses speak for themselves. Their incalculable strength lies in their simplicity, and in their actuality. The profound truth is there, discoverable even through the misty medium of translation!

Setting Rolling the Wheel of Truth (Dhamma-cakka-ppavattana-sutta)

Thus I heard. On one occasion the Blessed One was living at Benares in the Deer Park at Isipatana (the Resort of Seers). There he addressed the bhikkhus of the group of five.

"Bhikkhus, these two extremes ought not to be cultivated by one gone forth from the house-life. What are the two? There is devotion to indulgence of pleasure in the objects of sensual desire, which is inferior, low, vulgar, ignoble, and leads to no good; and there is devotion to self-torment, which is painful, ignoble and leads to no good.

"The middle way discovered by a Perfect One avoids both these extremes; it gives vision, it gives knowledge, and it leads to peace, to direct acquaintance, to discovery, to nibbana. And what is that middle way? It is simply the noble eightfold path, that is to say, right view, right intention; right speech, right action, right livelihood; right effort, right mindfulness, right concentration. That is the middle way discovered by a Perfect One, which gives vision, which gives knowledge, and which leads to peace, to direct acquaintance, to discovery, to nibbana.

"Suffering, as a noble truth, is this: Birth is suffering, aging is suffering, sickness is suffering, death is suffering, sorrow and lamentation, pain, grief and despair are suffering; association with the loathed is suffering, dissociation from the loved is suffering, not to get what one wants is suffering — in short, suffering is the five categories of clinging objects.

"The origin of suffering, as a noble truth, is this: It is the craving that produces renewal of being accompanied by enjoyment and lust, and enjoying this and that; in other words, craving for sensual desires, craving for being, craving for non-being.

"Cessation of suffering, as a noble truth, is this: It is remainderless fading and ceasing, giving up, relinquishing, letting go and rejecting, of that same craving.

"The way leading to cessation of suffering, as a noble truth, is this: It is simply the noble eightfold path, that is to say, right view, right intention; right speech, right action, right livelihood; right effort, right mindfulness, right concentration.

"'Suffering, as a noble truth, is this.' Such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before. 'This suffering, as a noble truth, can be diagnosed.' Such was the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before. 'This suffering, as a noble truth, has been diagnosed.' Such was

the vision, the knowledge, the understanding, the finding, the light, that arose in regard to ideas not heard by me before.

"'The origin of suffering, as a noble truth, is this.' Such was the vision... 'This origin of suffering, as a noble truth, can be abandoned.' Such was the vision... 'This origin of suffering, as a noble truth, has been abandoned.' Such was the vision... in regard to ideas not heard by me before.

"'Cessation of suffering, as a noble truth, is this.' Such was the vision... 'This cessation of suffering, as a noble truth, can be verified.' Such was the vision... 'This cessation of suffering, as a noble truth, has been verified.' Such was the vision... in regard to ideas not heard by me before.

"'The way leading to cessation of suffering, as a noble truth, is this.' Such was the vision... 'This way leading to cessation of suffering, as a noble truth, can be developed.' Such was the vision... 'This way leading to the cessation of suffering, as a noble truth, has been developed.' Such was the vision... in regard to ideas not heard by me before.

"As long as my knowing and seeing how things are, was not quite purified in these twelve aspects, in these three phases of each of the four noble truths, I did not claim in the world with its gods, its Maras and high divinities, in this generation with its monks and brahmans, with its princes and men to have discovered the full awakening that is supreme. But as soon as my knowing and seeing how things are, was quite purified in these twelve aspects, in these three phases of each of the four noble truths, then I claimed in the world with its gods, its Maras and high divinities, in this generation with its monks and brahmans, its princes and men to have discovered the full awakening that is supreme. Knowing and seeing arose in me thus: 'My heart's deliverance is unassailable. This is the last birth. Now there is no renewal of being.'"

That is what the Blessed One said. The bhikkhus of the group of five were glad, and they approved his words.

Now during this utterance, there arose in the venerable Kondañña the spotless, immaculate vision of the True Idea: "Whatever is subject to arising is all subject to cessation."

When the Wheel of Truth had thus been set rolling by the Blessed One the earthgods raised the cry: "At Benares, in the Deer Park at Isipatana, the matchless Wheel of truth has been set rolling by the Blessed One, not to be stopped by monk or divine or god or death-angel or high divinity or anyone in the world."

On hearing the earth-gods' cry, all the gods in turn in the six paradises of the sensual sphere took up the cry till it reached beyond the Retinue of High Divinity in the sphere of pure form. And so indeed in that hour, at that moment, the cry soared up to the World of High Divinity, and this ten-thousandfold world-element shook and rocked and quaked, and a great measureless radiance surpassing the very nature of the gods was displayed in the world.

Then the Blessed One uttered the exclamation: "Kondañña knows! Kondañña knows!" and that is how that venerable one acquired the name, Añña-Kondañña — Kondañña who knows.

— SN 56.11

The Not-self Characteristic (Anatta-lakkhana-sutta)

Thus I heard. On one occasion the Blessed One was living at Benares, in the Deer Park at Isipatana (the Resort of Seers). There he addressed the bhikkhus of the group of five: "Bhikkhus." — "Venerable sir," they replied. The Blessed One said this.

"Bhikkhus, form is not-self. Were form self, then this form would not lead to affliction, and one could have it of form: 'Let my form be thus, let my form be not thus.' And since form is not-self, so it leads to affliction, and none can have it of form: 'Let my form be thus, let my form be not thus.'

"Bhikkhus, feeling is not-self...

"Bhikkhus, perception is not-self...

"Bhikkhus, determinations are not-self...

"Bhikkhus, consciousness is not self. Were consciousness self, then this consciousness would not lead to affliction, and one could have it of consciousness: 'Let my consciousness be thus, let my consciousness be not thus.' And since consciousness is not-self, so it leads to affliction, and none can have it of consciousness: 'Let my consciousness be thus, let my consciousness be not thus.'

"Bhikkhus, how do you conceive it: is form permanent or impermanent?" — "Impermanent, venerable Sir." — "Now is what is impermanent painful or pleasant?" — "Painful, venerable Sir." — "Now is what is impermanent, what is painful since subject to change, fit to be regarded thus: 'This is mine, this is I, this is my self'"? — "No, venerable sir."

"Is feeling permanent or impermanent?...

"Is perception permanent or impermanent?...

"Are determinations permanent or impermanent?...

"Is consciousness permanent or impermanent?" — "Impermanent, venerable sir." — "Now is what is impermanent pleasant or painful?" — "Painful, venerable sir." — "Now

is what is impermanent, what is painful since subject to change, fit to be regarded thus: 'This is mine, this is I, this is my self'"? — "No, venerable sir."

"So, bhikkhus any kind of form whatever, whether past, future or presently arisen, whether gross or subtle, whether in oneself or external, whether inferior or superior, whether far or near, must with right understanding how it is, be regarded thus: 'This is not mine, this is not I, this is not myself.'

"Any kind of feeling whatever...

"Any kind of perception whatever...

"Any kind of determination whatever...

"Any kind of consciousness whatever, whether past, future or presently arisen, whether gross or subtle, whether in oneself or external, whether inferior or superior, whether far or near must, with right understanding how it is, be regarded thus: 'This is not mine, this is not I, this is not my self.'

"Bhikkhus, when a noble follower who has heard (the truth) sees thus, he finds estrangement in form, he finds estrangement in feeling, he finds estrangement in perception, he finds estrangement in determinations, he finds estrangement in consciousness.

"When he finds estrangement, passion fades out. With the fading of passion, he is liberated. When liberated, there is knowledge that he is liberated. He understands: 'Birth is exhausted, the holy life has been lived out, what can be done is done, of this there is no more beyond.'"

That is what the Blessed One said. The bhikkhus were glad, and they approved his words.

Now during this utterance, the hearts of the bhikkhus of the group of five were liberated from taints through clinging no more.

— SN 22.59

The Fire Sermon (Aditta-pariyaya-sutta)

Thus I heard. On one occasion the Blessed One was living at Gaya, at Gayasisa, together with a thousand bhikkhus. There he addressed the bhikkhus.

"Bhikkhus, all is burning. And what is the all that is burning?

"The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, also whatever is felt as pleasant or painful or neither-painful-nor-pleasant that arises with eye-contact for its indispensable condition, that too is burning. Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

"The ear is burning, sounds are burning...

"The nose is burning, odors are burning...

"The tongue is burning, flavors are burning...

"The body is burning, tangibles are burning...

"The mind is burning, ideas are burning, mind-consciousness is burning, mind-contact is burning, also whatever is felt as pleasant or painful or neither-painful-nor-pleasant that arises with mind-contact for its indispensable condition, that too is burning. Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion. I say it is burning with birth, aging and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

"Bhikkhus, when a noble follower who has heard (the truth) sees thus, he finds estrangement in the eye, finds estrangement in forms, finds estrangement in eye-consciousness, finds estrangement in eye-contact, and whatever is felt as pleasant or painful or neither-painful- nor-pleasant that arises with eye-contact for its indispensable condition, in that too he finds estrangement.

"He finds estrangement in the ear... in sounds...

"He finds estrangement in the nose... in odors...

"He finds estrangement in the tongue... in flavors...

"He finds estrangement in the body... in tangibles...

"He finds estrangement in the mind, finds estrangement in ideas, finds estrangement in mind-consciousness, finds estrangement in mind-contact, and whatever is felt as pleasant or painful or neither-painful-nor-pleasant that arises with mind-contact for its indispensable condition, in that too he finds estrangement.

"When he finds estrangement, passion fades out. With the fading of passion, he is liberated. When liberated, there is knowledge that he is liberated. He understands: 'Birth is exhausted, the holy life has been lived out, what can be done is done, of this there is no more beyond.'"

That is what the Blessed One said. The bhikkhus were glad, and they approved his words.

Now during his utterance, the hearts of those thousand bhikkhus were liberated from taints through clinging no more.

— SN 35.28

Notes

First Sutta

THUS I HEARD: Words spoken by Ananda Thera at the First Council when all the Discourses were recited, three months after the Buddha's Parinibbana.

PERFECT ONE: The Pali word Tathagata has several alternative explanations, including tatha agato ("thus come," i.e., by the way followed by all Buddhas) tatha gato ("thus gone," i.e., to the discovery of the Four Truths), and tathalakkhanam agato ("come to the characteristic of the 'real' or the 'such,' namely the undeceptive truth").

NIBBANA: Pali nibbana, Sanskrit nirvana. The meaning is "extinction," that is, of the "fires" of lust, hate, and delusion, or, more briefly, of craving and ignorance, and so nibbana is a name for the third Truth as liberation. The word is made up of the prefix nir (not) and vana (effort of blowing; figuratively, craving); probably the origin was a smith's fire, which goes out or becomes extinguished (nibbayati) if no longer blown on by the bellows; but the simile most used is that of a lamp's extinguishment (nibbana) through exhaustion of wick and oil.

NOBLE EIGHTFOLD PATH: The members of the path are defined in the Maha-satipatthana Sutta and elsewhere as follows:

Right View of the Four Truths;

Right Intention governed by renunciation (non-sensuality), non-ill-will, and non-cruelty (harmlessness);

Right Speech in abstention from lying, slander, abuse and gossip;

Right Action in abstention from killing, stealing, and sexual misconduct;

Right Livelihood for bhikkhus as that allowed by the Rules of the Discipline, and for laymen as avoidance of trading in weapons, living beings, meat, intoxicants, and poisons (AN V);

Right Effort to avoid unarisen and to abandon arisen evil, and to arouse unarisen and to develop arisen good;

Right Mindfulness of the Four Foundations of Mindfulness as given in the Maha-satipatthana Sutta — that is, contemplation of the body as a body, of feelings as feelings, of states of consciousness as states of consciousness, and of ideas as ideas;

Right Concentration as (any of) the four jhana -meditations.

Collectively the first two members are called Understanding (paññā), the next three Virtue (sila), and the last three Concentration (samadhi). The Noble Eightfold Path is developed in four progressive stages, namely those of stream-entry (where wrong

view ritualism and doubt are ended), once-return (where sensuality and ill will are weakened), non-return (where these two are ended) and Arahatship (where lust for form, lust for the formless, conceit, agitation and ignorance are ended), this being the end of craving which causes suffering.

SUFFERING: the Pali word dukkha, made up of dur (bad, unsatisfactory) and kha (state, "-ness") extends its meaning from the actual suffering present in physical pain or mental grief to any unwelcome state of insecurity, no matter how vague.

TRUTH: Pali sacca (compare Sanskrit satya), from the root sa (to be there to be existent, to have reality, etc.) and so literally a "there-is-ness" in the sense of a state that, unlike a mirage, does not deceive or disappoint. The common sense use of truth is by no means consistent, and the word and the notion must therefore be handled with some care, taking it here only as treated by the Buddha.

As to individual philosophers' and divines' individual factional truths — that is to say, "The world is eternal" or "The world is not eternal"; or "The world is finite or the world is infinite"; "The soul is what the body is" or "The soul is one, the body is another"; "After death a Perfect One is" or "After death a Perfect One is not" or "After death a Perfect One both is and is not" or "After death a Perfect One neither is nor is not" — when a bhikkhu has cast off all of these, has renounced and rejected, banished, abandoned, and relinquished them all, he thus becomes one who has cast off all factional truths.

— AN 4.38

But how is truth to be found which is not factional?

There are five ideas that ripen here and now in two ways. What five? Faith, preference, hearsay-learning, arguing upon evidence, and liking through pondering a view. Now something may have faith well placed in it and yet be hollow, empty, and false; and again something may have no faith placed in it and yet be factual, true, and no other

than it seems; and so with preference and the rest. If a man has faith, then he guards truth when he says, "My faith is thus," but on that account draws no unreserved conclusion, "Only this is true, the other is wrong." In this way he guards the truth; but there is as yet no discovery of truth. And so with preference and the rest.

How is truth discovered? Here a bhikkhu lives near some village or town. Then a householder or his son goes to him in order to test him in three kinds of ideas, in ideas provocative of greed, of hate, and of delusion, wondering, "Are there in this venerable one any such ideas, whereby his mind being obsessed he might not knowing, say 'I know,' unseeing, say 'I see,' or to get others to do likewise, which would be long for their harm and suffering?" While thus testing him he comes to find that there are no such ideas in him, and he finds that, "The bodily and verbal behavior of that venerable one are not those of one affected by lust or hate or delusion. But the True Idea that this venerable one teaches is profound, hard to see and discover; yet it is the most peaceful and superior of all, out of reach of logical ratiocination, subtle, for the wise to experience; such a True Idea cannot be taught by one affected by lust or hate or delusion."

It is as soon as by testing him, he comes to see that he is purified from ideas provocative of lust, hate, and delusion, that he then plants his faith in him. When he visits him he respects him, when he respects him he gives ear, one who gives ear hears the True Idea, he remembers it, he investigates the meaning of the ideas remembered. When he does that he acquires a preference by pondering the ideas. That produces interest. One interested is actively committed. So committed he makes a judgment. According to his judgment he exerts himself. When he exerts himself he comes to realize with the body the ultimate truth, and he sees it by the penetrating of it with understanding. That is how there is discovery of truth. But there is as yet no final arrival at truth. How is truth finally arrived at? Final arrival at truth is the repetition, the keeping in being, the development, of those same ideas. That is how there is final arrival at truth."

— MN 95 (abbreviated)

This undeceptive truth so arrived at is the Four Noble Truths, of which it is said:

These four noble truths are what is real, not unreal, not other (than they seem), that is why they are called Noble Truths.

— Sacca-Samyutta

Besides this essential static unity of the four truths as undeceptiveness, the dynamic structure of the transfiguration which they operate in combination is expressed as follows:

Who sees suffering sees also the origin of suffering and the cessation of suffering and the way leading to cessation of suffering (and whichever of the four truths he sees, he sees the three therewith).

— Sacca Samyutta

and:

Of these four noble truths, there is noble truth to be diagnosed, there is noble truth to be abandoned, there is noble truth to be verified, and there is noble truth to be developed (kept in being).

— Sacca Samyutta

CATEGORIES: this represents the Pali word khandha (Sanskrit skandha), which is often rendered by "aggregate." The five are as given in the second Discourse. They are headings that comprise all that can be said to arise and that form the object of clinging. "The clinging is neither the same of these five categories which are its objects, nor is it something apart from them; it is will and lust in regard to these five categories of clinging's objects that is the clinging there." (MN 109) The five are respectively

compared to a lump of froth, a bubble, a mirage, a coreless plantain-stem, and a conjuring trick.

CLINGING: an unsatisfactory and inadequate, but accepted rendering for the Pali upadana. The word means literally "taking up" (upa plus adana; compare the Latin assumere from ad plus sumere.) By first metaphor it is used for the assumption and consumption that satisfies craving and produces existence. As such it is the condition sine qua non for being. What is consumed (or assumed) is the categories (q.v.). The word "clinging" has to represent this meaning. Clinging's ending is nibbana.

CRAVING: though the word tanha doubtless once meant "thirst" (compare Sanskrit trsna) it is never used in Pali in that sense. With ignorance it is regarded as a basic factor in the continuity of existence. Craving draws creatures on through greed, and drives them on through hate, while ignorance prevents their seeing the truth of how things are or where they are going. Denial is as much an activity of craving as assertion is. Denial maintains the denied.

CESSATION: nirodha, meaning the cessation of suffering through the cessation of craving, is regardable as the removal of a poison, the curing of a disease, not as the mere denial of it opposed to the assertion of it, or the obstruction (pativirodha) of it in conflict with the favoring (anurodha) of it (see under Craving), since both assertion and denial confirm and maintain alike the basic idea or state that is required to be cured. Cessation, therefore, is not to be confounded with mere negativism or nihilism. "Any pleasure and joy that arise in dependence on the world is gratification that the world is impermanent, pain-haunted and inseparable from the idea of change is the disappointment in the world; the removal of desire and lust is the cure (the escape) in the world." (AN III) The cure or escape is Cessation: the Buddha would not claim awakening till he had diagnosed how these three things came to be.

KNOWING AND SEEING HOW THINGS ARE: the force of the Pali word yathabhuta, (literally how (it has) come to be, how (it) is, how (things) exist lies in the direct allusion to the absolutely relative conditionedness of all being. It is given specially thus: "Seeing 'such is form, such its origin, such its going out,'" and so with the other four categories.

THE VENERABLE KONDAÑÑA: one of the five bhikkhus. See Introduction.

Second Sutta

FORM: Pali rupa (what appears, appearance). As the first of five categories (q.v.) it is defined in terms of the four Great entities, namely earth (hardness), water (cohesion), fire (temperature), and air (distension and motion), along with the negative aspect of space (what does not appear), from all of which are derived the secondary phenomena such as persons, features, shapes, etc.: these are regarded as secondary because while form can appear without any of them they cannot appear without form. It is also defined as "that which is being worn away" (ruppati), thus underlining its general characteristics of instability.

NOT-SELF: Together with the four truths, this is taught only by Buddhas. Anatta (not-self) is shown as a general characteristic without exception.

The characteristic of impermanence does not become apparent because, when rise and fall are not given attention, it is concealed by continuity; the characteristic of pain does not become apparent because, when continuous oppression is not given attention, it is concealed by the postures (changing from one posture to another, waking and sleeping); the characteristic of not-self does not become apparent because, when resolution into the various elements (that compose whatever is) is not given attention, it is concealed by compactness.

— Visuddhimagga Ch. XXI

Self-identification and hunger for permanence and bliss form the principal manifestations of craving, guided by view that is wrong because it is not in conformity with undeceptive truth. When confronted with the contradictions and the impossibility of self-identification with any of the five Categories of Clinging's objects (q.v.) craving seeks to satisfy this need by imagining a soul (individual or universal); but since no such soul, however conceived, can escape falling within the five Categories of

Clinging's objects, this solution is always foredoomed to failure. Similarly any attempt to identify self with nibbana must always fail for the same reason. Nibbana conceived as identical (with self) or (self) as apart from it (emanence) or inside it (immanence), or nibbana conceived as "mine" is misconceived. (MN 1). This does not prevent a Perfect One from using the speech that is current in the world in order to communicate, though he does so without misapprehending it it, as is shown in the Dhammapada:

Self is savior of self;

what other savior could there be?

For only with (one-) self well tamed

one finds the savior, hard to find.

Only by self is evil done,

self born and given being by self,

oppressing him who knowledge lacks

as grinding diamond does the stone.

— Dhammapada Verses 160-1

Similarly with the expression "in oneself" (ajjhattam) in the Second Discourse, this is simply a convenient convention for the focus of the individual viewpoint, not to be misapprehended. A bhikkhu heard the Buddha saying, as in the Second Discourse here, that the five Categories are "not mine," etc., and he wondered; "So it seems form is not-self; feeling, perception, determinations, and consciousness are not-self. What

self, then, will the action done by the not-self affect?" He was severely rebuked by the Buddha for forgetting the conditionedness of all arisen things. (MN 109) "It is impossible that anyone with right view should see any idea as self." (MN 115) and "Whatever philosophers and divines see self in its various forms, they see only the five Categories, or one or other of them." (SN 22.47)

FEELING: (vedana) this is always confined strictly to the affective feelings of (bodily or mental) pleasure and pain with the normally ignored neutral feeling of "neither-pain-nor pleasure." These can be subdivided in various ways.

PERCEPTION: (sañña) means simply recognition.

DETERMINATIONS: a great many different renderings of this term are current, the next best of which is certainly "formations." The Pali word sankhara (Sanskrit samskasa) means literally "a construction," and is derived from the prefix sam (con) plus the verb karoti (to do, to make); compare the Latin conficere from con plus facere (to do), which gives the French confection (a construction). The Sanskrit means ritual acts with the purpose of bringing about good rebirth. As used in Pali by the Buddha it covers any aspects having to do with action, willing, making, planning, using, choice, etc. (anything teleological); and contact (q.v.) is often placed at the head of lists defining it. Otherwise defined as bodily, verbal, and mental action.

CONSCIOUSNESS: (viññana) is here the bare "being conscious" left for consideration when the other four categories have been dealt with. It is only describable in individual plurality in terms of the other four Categories, as fire is individualized only by the fuel it burns (see MN 38 & 109). Otherwise it is regardable as an infiniteness (MN 111) dependent upon the contemplation of it as such. It is only impermanent, etc., because however it arises, it can only do so in dependence on the other Categories, that is, on conditions themselves impermanent, painful and not-self. It never arises unless accompanied by co-nascent perception (q.v.) and feeling (q.v.). It has six "doors" (see under Eye and Mind) for cognizing its objective fields, but no more.

ESTRANGEMENT: the Pali noun nibbida and its verb nibbindati are made up of the prefix nir in its negative sense of "out," and the root vid (to find, to feel, to know intimately). Nibbada is thus a finding out. What is thus found out is the intimate hidden contradictoriness in any kind of self-identification based in any way on these things (and there is no way of determining self-identification apart from them — see under NOT-SELF). Elsewhere the Buddha says:

Whatever there is there of form, feeling, perception, determinations, or consciousness, such ideas he sees as impermanent, as subject to pain, as a sickness, as a tumor, as a barb, as a calamity, as an affliction, as an alienation, as a disintegration, as a void, as not-self. He averts his heart from those ideas, and for the most peaceful, the supreme goal, he turns his heart to the deathless element, that is to say, the stilling of all determinations, the relinquishment of all substance, the exhaustion of craving, the fading of passion, cessation, extinction.

— MN 64

The "stuff" of life can also be seen thus. Normally the discovery of a contradiction is for the unliberated mind a disagreeable one. Several courses are then open. It can refuse to face it, pretending to itself to the point of full persuasion and belief that no contradiction is there; or one side of the contradiction may be unilaterally affirmed and the other repressed and forgotten; or a temporary compromise may be found (all of which expedients are haunted by insecurity); or else the contradiction may be faced in its truth and made the basis for a movement towards liberation. So too, on finding estrangement thus, two main courses are open: either the search, leaving "craving for self-identification" intact, can be continued for sops to allay the symptoms of the sickness; or else a movement can be started in the direction of a cure for the underlying sickness of craving, and liberation from the everlasting hunt for palliatives, whether for oneself or others. In this sense alone, "Self protection is the protection of others, and protection of others self-protection" (Satipatthana Samyutta).

Third Sutta

EYE, etc.: the six, beginning with the eye and ending with the mind (q.v.), are called the six "Bases for Contact (see Contact) in oneself," and are also known as the six "Doors" of perception. Their corresponding objects are called "external bases," ("sense-organ" is both too material and too objective), since the emphasis here is on the subjective faculty of seeing, etc., not the associated piece of flesh seen in someone else or in the looking-glass, which, in so far as it is visible, is not "seeing" but "form" as the "external" object of the seeing "eye in oneself," and insofar as it is tangible is the object of the body-base in oneself, and insofar as it is apprehended as a "bodily feature" is the object of the mind-base in oneself. Here the eye should be taken simply as the perspective-pointing-inward-to-a-center in the otherwise uncoordinated visual field consisting of colors, which makes them cognizable by eye-consciousness, and which is misconceivable as "I." The six Bases in Oneself are compared to an empty village, and the six External Bases to village-raiding robbers.

FORMS: the first of the six External Bases, respective objective fields or objects of the six Bases in Oneself (see EYE). The Pali word rupa is used for the eye's object as for the first of the five Categories, but here in the plural. Colors, the basis for the visual perspective of the eye (q.v), are intended, primarily (see also under FORM above.

CONTACT: the Pali word phassa comes from the verb phusati (to touch, sometimes used in the sense of to arrive at, or to realize), from which also comes the word photthabba (tangible, the object of the Fifth Base in oneself, namely, body-sensitivity). But here it is generalized to mean contact in the sense of presence of object to subject, or presence of cognized to consciousness, in all forms of consciousness. It is defined as follows: "Eye-consciousness arises dependent on eye and on forms; the coincidence of the three is contact (presence), and likewise in the cases of the ear, nose, tongue, body and mind. Failing it, no knowledge, no consciousness of any sort whatever, can arise at all." This fundamental idea is sometimes placed at the head of lists of things defining Determinations (q.v.).

BODY: the Pali word kaya is used both for the physical body and for any group, as the English word "body" is. In Pali it is also used in the sense (a) for the physical frame, namely "this body with its consciousness" in a general sense, sometimes called "old action," and then it forms the subject of body contemplation as set forth in the Satipatthana Sutta, the aim of which is to analyze this "conglomeration" into its motley

constituents. Or else it is used in a strict sense, as here, namely (b) that "door" of the subjective body-sensitivity or tactile sense, the perspective-pointing-inwards-to-a-center in the otherwise uncoordinated tactile field of tangibles consisting of the hard, the hot-or-cold, and the distended-and-movable (see also under EYE).

MIND: the Pali word mano belongs to the root meaning to measure, compare, coordinate. Here it is intended as that special "door" in which the five kinds of consciousness arising in the other five doors (see under EYE), combine themselves with their objective fields into a unitive perspective-pointing-inwards-to-a-center, together with certain objects apprehendable in this mind-door, such as infiniteness of space, etc. (and names, fictions, etc.). Whatever is cognized in this door (see under Consciousness) is cognized as an idea (q.v.). And in the presence (with the contact) of ignorance (of the four truths) it is misconceived as "I." It is thus the fusing of this heterogeneous stuff of experience into a coherent pattern, when it also has the function of giving temporal succession and flow to that pattern by its presenting all ideas for cognition as "preceded." In the Abhidhamma, but not in the Suttas, "the (material) form which is the support for the mind" is mentioned (implying perhaps the whole "body with its consciousness"), but not further specified. This would place mind on a somewhat similar basis to the eye-seeing, as meant here in its relation to the objective piece of flesh (see under EYE). Later notions coupled it with the heart. Now fashion identifies it with the brain; but such identifications are not easy to justify unilaterally; and if they in any way depend upon a prior and always philosophically questionable assumption of a separate body-substance and a mind-substance, they will find no footing in the Buddha's teaching where substances are not assumed.

MIND-CONSCIOUSNESS: if it is remarked that each of the six pairs of Bases, the five consisting of eye, ear, nose, tongue, and body, being coordinated by mind, are open to any one's self-inspection; and that consciousness is considered here as arising dependently upon each of these six pairs of Bases and in no other way whatsoever (since no other description rejecting all six is possible without self-contradiction); then this notion of mind-consciousness should present no special difficulty.

IDEA: the word dhamma is gerundive from the verb dharati (to carry, to remember), thus it means literally a "carryable, a rememberable." In this context of the six pairs of Bases it means the rememberables which form the mind's special object; as distinct

from the forms seen only with the eye, the sounds heard with the ear, the odors smelt with the nose, the flavors tasted with the tongue, and the tangibles touched with the body, ideas are what are apprehended through the mind-door (see under Eye, Forms and Mind, and also Contact). These six cover all that can be known. But while the first (see FORMS) are uncoordinated between themselves and have no direct access to each other, in the mind-door the five find a common denominator and are given a coordinating perspective, together with the mind's own special objects. So the idea as a rememberable, is the aspect of the known apprehended by the mind, whether coordinating the five kinds of consciousness, or apprehending the ideas peculiar to it (see Mind), or whether apprehending its own special objects. This must include all the many other meanings of the word dhamma (Sanskrit dharma). Nibbana, in so far as it is knowable — describable — is an object of the mind, and is thus an idea. "All ideas are not-self." What is inherently unknowable has no place in the Teaching.

The Three Suttas and Their Relationship

The first of these three discourses sets out the vision of the truth peculiar to Buddhas, with its foundation of Suffering ("I teach only suffering, and the liberation from suffering"). The second then takes the five Categories given in the definition of Suffering in the first, and it shows how, in this comprehensive analysis every component can be diagnosed rightly, that is to say in conformity with truth. It is this treatment that elicits the characteristic of Not-self. The two characteristics of Impermanence and Suffering in the world were well recognized in ancient indian philosophies and have never been peculiar to Buddhism. This exposure of the inherent contradiction in the very nature of the idea of self-identity, to which craving cleaves with the would-be self-preserving stranglehold of a drowning man upon his rescuer, is here made the very basis for the movement to liberation. Craving is cured through coming to understand how things are while truth is being guarded (see under TRUTH above). The consequent fading of lust is brought about by this discovery of truth, and the understanding that there is no more of this beyond is the result of the final arrival at Truth by keeping it in being through development. In the third discourse the very same ground is gone over but described in different terms. The comprehensive analysis in terms of the five categories with their general rather than individual emphasis, is replaced by the equally comprehensive and complementary analysis in terms of the six pairs of Bases, which analyze the individual viewpoint, without which no consciousness can arise. And instead of the dispassionate term "Not-self," everything that could possibly be identified as self is, without mentioning the term, presented to the same effect in the colors of a conflagration of passion behind a

mirage of deception. Only a Buddha "whose heart is cooled by compassion" can have the courage to venture so far in the search for truth and discover thereby the true state of peace.

Questions

Is not seeking one's own salvation a selfish aim?

If the aim prescribed were a heavenly personal existence forever with self-preservation (whether through selfishness as such, or disguised as altruism), then the answer could hardly but be, "Yes." But with the aim as the removal of self-insistence in every form (not excluding ultimately self-denial, which like any negation, is just another affirmation of the basic idea so strenuously denied) — the cure of the infectious sickness that leads to untold suffering — does the question arise at all? But even granting that it did, would not the arahant disciple display, after the Buddha, the highest altruism by showing how the aspiration to health is not a deception, since by his success he bears witness that it can be achieved and that no one is forever excluded from following his example?

But this description in terms of suffering, is it not pessimistic?

Is it not rather the very reverse? For true optimism is surely shown by having the courage and energy to see how things are, and where liberation lies; and would it not be true pessimism to be satisfied to try and make existence out to be pleasanter or safer, and liberation easier, than is in conformity with the truth? Must not true liberation lie beyond the dialectic of pessimism and optimism, beyond alternatives of selfishness and altruism, as Truth (not factional truths) lies beyond that of being and non-being?

Does not the teaching of "Not-self" imply that there is in fact no action; that, for instance, there are no living beings to kill?

The answer is certainly, "No." The reasons would be too lengthy to go into here in detail. But it is said by the Buddha:

The Buddhas in the past, accomplished and fully awakened, those the Blessed Ones maintained the efficacy of action and of certain action to be done, and so will those do in the future, and so do I now.

— AN 3.136

Anicca (Impermanence) According to Theravada

by Bhikkhu Ñanamoli

According to the Theravada, anicca is the first of what are often called in Buddhist literature the "Three Characteristics" (ti-lakkha.na) or the "General Characteristics" (saama~n~na-lakkha.na). Anicca is usually treated as the basis for the other two, though anattaa, the third, is sometimes founded on dukkha alone.

The normal English equivalent for anicca is "impermanent."

Derivations

The adjective anicca (impermanent) is derived in modern etymology from the negative prefix a- plus nicca (permanent: cf. Vedic Sanskrit nitya from prefix ni- meaning "onward, downward"). The Paramatthama~njuusaa (commentary to the Visuddhimagga) and also the Poraana-Tiikaa (one of the three commentaries to the Abhidhammatthasa"ngaha) agree that "Because it denies everlastingness, it is not permanent, thus it is impermanent" (na niccan ti anicca.m: VisA. 125). The Vibhaavinii-Tikaa and Sankhepava.n.nanaa (the other two commentaries to the Abhs.) prefer a derivation from the negative prefix an- plus root i to go: "Cannot be gone to, is un-approachable, as a permanent, everlasting state, thus it is impermanent" (... na iccam, anupagantabban ti aniccam).

Definitions

Principal definitions given in the Sutta Pi.taka are as follows. "'Impermanent, impermanent' it is said, Lord. What is impermanent?" — "Materiality [ruupa] is impermanent, Raadha, and so are feeling [vedanaa] and perception [sa~n~naa] and formations [sankhaara] and consciousness [vi~n~naa.na]" (SN 23.1). This statement is summarized by a Canonical commentary thus: "What is impermanent? The five categories [khandha] are impermanent. In what sense impermanent? Impermanent in the sense of rise and fall [udaya-vaya]" (Ps. Aanaapaanakathaa/vol. i, 230). Again, "All is impermanent. And what is the all that is impermanent? The eye is impermanent, visual objects [ruupaa]... eye-consciousness... eye contact [cakku-samphassa]... whatever is felt [vedayita] as pleasant or unpleasant or neither-unpleasant-nor-pleasant, born of eye-contact is impermanent. [Likewise with the ear, nose, tongue,

body, and mind]" (SN 35.43/vol. iv, 28) or, quite succinctly, "All formations are impermanent" (MN 35/vol. i, 230) and "Whatever is subject to origination [samudaya] is subject to cessation [nirodha]" (MN 56/vol. i, 380). The Canonical commentary adds "Materiality [etc.] is impermanent in the sense of exhaustion [khaya]" (Ps. ~Naa.nakathaa/vol. i, 37).

For reasons given below, impermanence in strict Abhidhamma treatment appears, along with continuity (santati), etc., only as one of the secondary (derivative) constituents of the materiality category (see e.g., Dhs. & 645), of which the commentary says "Impermanence of materiality has the characteristic of complete break-up. Its nature is to make instances of materiality subside. It is manifested as their exhaustion and fall. Its footing is materiality that is completely breaking up" (Vis. Ch. XIV/p.450). A section of the Vibha"nga, however, which does not follow the strict Abhidhamma method, extends impermanence to the highest kinds of heavenly existence, beyond those with fine-materiality (ruupa) to the immaterial (aruupa) where there is perception only of infinity of space, infinity of consciousness, nothingness, or reduced perception of nothingness (Dhammahadaya-Vibha"nga).

The commentaries of Acariya Buddhaghosa elaborate the Sutta definitions further, distinguishing between "the impermanent and the characteristic of impermanence. The five categories are the impermanent. Why? Because their essence is to rise and fall and change, and because, after having been, they are not. But the characteristic of impermanence is their state of rise and fall and alternation, or it is their mode-transformation [aakaara-vikaara] called non-being after having been" (Vis. Ch. XXI/p. 640); again "The eye [etc.,] can be known as impermanent in the sense of its non-being after having been; and it is impermanent for four reasons as well; because it has rise and fall, because it changes, because it is temporary, and because it denies permanence" (VbhA. 41; cf. MA. ad, MN 22/vol. ii, 113), and "Since its destiny is non-being and since it abandons its natural essence because of the transmission [of personal continuity] to a new state of being [on rebirth], it is 'subject to change,' which is simply synonymous with its impermanence" (VbhA. 49).

Treatment in the Suttas and Commentaries

Having dealt with derivations and definitions, we can now turn to the Suttas and commentaries again in order to see how this subject is handled there; for in this article we shall be mainly concerned with quotations, leaving discussion to other articles.

But at this point, it is convenient to approach the doctrine of impermanence first from the point of view of it as a description of what actually is (yathaa-bhuuta), leaving till later the point of view of it as a basis for evaluation and judgment, which is the reason and justification for the description.

Impermanence is observable empirically and is objectively and publicly evident, always if looked for, and from time to time forcing itself upon our notice. Externally it is found in the inconstancy of "things," which extends even to the periodical description of world-systems (see e.g., MN 28; SN 15.20; AN 7.62); and in one self it can be observed, for instance, in the body's inadequacy (aadiinava) because it ages, is prone to sickness, dies, and gradually decays after death (see MN 13); life is short (AN 7.70). But "it would be better for an untaught ordinary man to treat as self [attaa] this body, which is constructed upon the four great entities [mahaa-bhuuta], then cognizance [citta]. Why? Because this body can last one year, two years,... even a hundred years; but what is called 'cognizance' and 'mind' [mano] and 'consciousness' [vi~n~naa.na] rises and ceases differently through night and day, just as a monkey ranging through a forest seizes a branch, and, letting that go, seizes another" (SN 12.61/vol. ii, 94.5).

Nevertheless observance of empirical impermanence might not alone suffice for the radical position accorded by the Buddha to this characteristic. This is established, however, by discovery, through reasoned attention, of a regular structure in the subjective-objective process of its occurrence: "This body [for example] is impermanent, it is formed [sa.nkhata], and it is dependently-arisen [pa.ticca-samuppanna]" (SN 36.7/vol. iv, 211; cf. SN 22.21/vol. iii, 24). Here, in fact, three aspects are distinguished, three necessary and interlocking constituents of impermanence, namely (1) change, (2) formation (as "this, not that," without which no change could be perceived), and (3) a recognizable pattern in a changing process (also called "specific conditionality" (idapaccayataa), which pattern is set out in the formula of dependent origination (pa.ticca-samuppaada). We shall take these three aspects in order.

(1)

There is no single treatise on the characteristic of impermanence either in the Tipi.taka or its commentaries, and so we shall have to bring together passages from a number of sources. We may also bear in mind that the Buddha does not confine descriptions of a general nature such as this to the observed alone, but extends them to include the observer, regarded as actively committed in the world he observes and acting on it as it acts on him, so long as craving and ignorance remain unabolished. "That in the world by which one perceives the world [loka-sa~n~nii] and conceives concepts about the world [loka-maanii] is called 'the world' in the Ariyas's Discipline. And what is it in the world with which one does that? It is with the eye, ear, nose, tongue, body, and mind" (SN 35.116/vol. iv, 95). That same world "is being worn away [lujjhati], that is why it is called 'world' [loka]" (SN 35.82/vol. iv, 52). That impermanence is not only appropriate to all of any arisen situation but also to the totality of all arisen situations:

"Bhikkhu, there is no materiality whatever... feeling... perception... formations... consciousness whatever that is permanent, everlasting, eternal, not subject to change, that will last as long as eternity."

Then the Blessed One took a small piece of cowdung in his hand he told the bhikkhu: "Bhikkhu, if even that much of permanent, everlasting, eternal individual selfhood [attabhaava], not subject to change could be found, then this living of a life of purity [brahmacariya] could not be described as for the complete exhaustion of suffering [dukkhakkhaya]."

— SN 22.96/vol. iii, 144

And again:

"Bhikkhus, I do not dispute with the world [the 'world' in the sense of other people], the world disputes with me: no one who proclaims the True Idea [dhamma] disputes with anyone in the world. What wise men in the world say there is not [natthi], that I too say there is not; and what wise men in the world say there is [atthi], that I too say there is...

Wise men in the world say there is no permanent, everlasting, eternal materiality not subject to change, and I too say there is none. [And likewise with the other four categories.] Wise men in the world say that there is impermanent materiality that is unpleasant and the subject to change, and I too say there is that."

— SN 22.94/vol. iii, 138-9

Impermanence, it is pointed out in the commentaries, is not always evident unless looked for.

The characteristic of impermanence does not become apparent because, when rise and fall are not given attention, it is concealed by continuity... However, when continuity is disrupted by discerning rise and fall, the characteristic of impermanence becomes apparent in its true nature."

— Vis. Ch. xxi/p. 640

"When continuity is disrupted" means when continuity is exposed by observation of the perpetual alteration of dhammas as they go on occurring in succession. For it is not through dhammas' connectedness that the characteristic of impermanence becomes apparent to one who rightly observes rise and fall, but rather the characteristic becomes properly evident through their disconnectedness, [regarded] as if they were iron darts."

— VisA. 824

(2)

This leads us to the second of the three aspects, that of the formation mentioned above; for to be impermanent is to have a beginning and an end, to have rise and fall. "Bhikkhus, there are three formed characteristics of the formed: arising is evident and

fall is evident and the alteration of what is present [.thitassa a~n~nathattam] is evident" (AN 3.47/vol. i, 152). And one who possesses the Five Factors of Endeavor [padhaaniya"nga] "has understanding, possesses understanding [pa~n~naa] extending to rise and disappearance" (DN 33/ vol. iii, 237).

Acariya Buddhaghosa makes use of the empirically observable in order to arrive at the radical concept of rise and fall. A cup gets broken (VbhA. 49); the asoka tree's shoot can be seen to change in the course of a few days from pale to dark red and then through brown to green leaves, which eventually turn yellow, wither, and fall to the ground (Vis. Ch. xx/p. 625). The illustration of a lighted lamp is also used; where it goes to when its oil and wick are used up no one knows... But that is crudely put; for the flame in each third portion of the wick as it gradually burns away ceases there without reaching the other parts... That is crudely put too; for the flame in each inch, in each half-inch, in each thread, in each strand, will cease without reaching the other strands; but no flame can appear without a strand (Vis. Ch. xx/p. 622). By regarding seeming stability in ever shorter periods and minuter detail, a momentary view is arrived at. Anything whatever, first analyzed into a five-category situation, is then regarded as arising anew in each moment (kha.na) and immediately dissolving, "like sesamum seeds crackling when put into a hot pan" (Vis. Ch. xx/pp. 622, 626). This is further developed in the commentary to the Visuddhimagga:

Formed [sa"nkhata] dhammas' arising by means of cause and condition, their coming to be after not being, their acquisition of individuality [attabhaava], is their rise. Their instantaneous cessation and exhaustion when arisen is their fall. Their other state through aging is their alteration. For just as when the occasion [avatthaa] of arising dissolves and the occasion of dissolution [bha"nga] succeeds it, there is no break in the basis [vatthu] on the occasion facing dissolution, in other words, presence [.thiti], which is what the term of common usage 'aging' refers to, so too it is necessary that the aging of a single dhamma is meant, which is what is called 'momentary [instantaneous] aging.' And there must, without reservation, be no break in the basis between the occasions of arising and dissolution, otherwise it follows that one [thing] arises and another dissolves.

— VisA. 280

Acariya Buddhaghosa, though not identifying being with being-perceived rejects the notion of any underlying substance — any hypostasis, personal or impersonal — thus:

[One contemplating rise and fall] understands that there is no heap or store of unarisen mentality-materiality [naama-ruupa] [existing] prior to its arising. When it arises, it does not come from any heap or store; and when it ceases, it does not go in any direction. There is nowhere any depository in the way of a heap or store, prior to its arising, of the sound that arises when a lute is played, nor does it come from any store when it arises, nor does it go in any direction when it has ceased [cf. SN 35.205/vol. iv, 197], but on the contrary, not having been, it is brought into being by depending on the lute, the lute's soundboard, and a man's appropriate effort, and immaterial [aruupa] dhammas come to be [with the aid of specific conditions], and having been, they vanish.

— Vis. Ch. xx/p. 630

The transience and perpetual renewal of dhammas is compared in the same work (Ch. xx/p. 633) to dewdrops at sunrise, a bubble on water, a line drawn on water (AN 4.37), a mustard seed on an awl's point, and a lightning flash (Mahaa Niddesa p. 42), and they are as coreless (nissaara) as a conjuring trick (SN 22.95/vol. iii, 142), a mirage (Dhp 46), a dream (Sn 4.6/v. 807), a whirling firebrand's circle (alaata cakka), a goblin city (gandhabba-nagara), froth (Dhp 46), a plantain trunk (SN 22.95/vol. iii, 141), and so on.

Before leaving the aspect of rise and fall, the question of the extent (addhaana) of the moment (kha.na), as conceived in the commentaries, must be examined (The Abhidhamma mentions the kha.na without specifying any duration). A Sutta cited above gave "arising, fall, and alteration of what is present" as three characteristics of anything formed. In the commentaries this is restated as "rise, presence, and dissolution" (uppaada-.thiti-bha"nga; see e.g., Vis. Ch. xx/p. 615), which are each also called "[sub-] moments" (kha.na). These sub-moments are discussed in the Vibha"nga commentary:

To what extent does materiality last? And to what extent the [mental] immaterial? Materiality is heavy to change and slow to cease; the immaterial is light to change and quick to cease. Sixteen cognizances arise and cease while [one instance of] materiality lasts; but that ceases with the seventeenth cognizance. It is like when a man wanting to knock down some fruit hits a branch with a mallet, and when fruits and leaves are loosed from their stems simultaneously; and of those the fruits fall first to the ground because they are heavier, the leaves later because they are lighter. So too, just as the leaves and fruits are loosed simultaneously from their stems with the blow of the mallet, there is simultaneous manifestation of materiality and immaterial dhammas at the moment of relinking [pa.tisandhi] at rebirth... And although there is this difference between them, materiality cannot occur without the immaterial nor can the immaterial without materiality: they are commensurate. Here is a simile: there is a man with short legs and a man with long legs; as they journey along together, while long-legs takes one step short-legs takes sixteen steps; when short-legs is making his sixteenth step, long-legs lifts his foot, draws it forward and makes a single step; so neither out-distances the other, and they are commensurate.

— Khandha-Vibha"nga A/Vbh. 25-6

Elsewhere it is stated that the sub-moments of arising and dissolution are equal for both materiality and cognizance, only the presence sub-moment of materiality being longer. The Muula-Tiikaa, however, puts the mental presence sub-moment in question, commenting as follows on the passage just quoted: "Now it needs investigating whether there is what is here called 'presence sub-moment' of a cognizance or not." It cites the Citta Yamaka as follows "Is it, when arisen, arising? At the dissolution sub-moment it is arisen but it is not not arising" and "Is it, when not arising, not arisen? At the dissolution sub-moment it is not arising, but it is not unarisen" (Y. ii, 13) and two similar passages from the same source (Y. ii, 14), pointing out that only the dissolution sub-moment is mentioned instead of both, that and the presence sub-moment, as might be expected, had the Yamaka regarded the presence sub-moment as having valid application to cognizance. For that reason, the Muula-Tiikaa concludes:

[The] non-existence of a presence sub-moment of cognizance is indicated. For although it is said in the Suttas "The alteration of what is present is evident" [AN 3.47/vol. i, 152], that does not mean either that a continuity alteration which is evident

cannot be called "presence" [.thiti] because of absence of any alteration of what is one only, or that what is existent [vijjamaana] by possessing the pair of sub-moments [of arising and dissolution] cannot be called "present" [.thita].

— VbhA. 21-2

(3)

The third aspect of impermanence, that of the pattern or structure of specific conditionality, still remains. It is briefly stated thus "That comes to be when there is this; that arises with the arising of this, That does not come to be when this is not; that ceases with the cessation of this" (MN 38/vol. i, 262-4), or in the words that first awakened the two Chief Disciples: "A Tathaagata has told the cause of dhammas that have come into being due to a cause, and that which brings their cessation too: such is the doctrine preached by the Great Sama.na" (Mv. Kh. 1). In more detail we find: "Consciousness acquires being [sambhoti] by dependence on a duality. What is that duality? It is eye, which is impermanent, changing, becoming-other, and visible objects, which are impermanent, changing, and becoming-other: such is the transient, fugitive duality [of eye-cum-visible objects], which is impermanent, changing, and becoming-other. Eye-consciousness is impermanent, changing, and becoming-other; for this cause and condition [namely, eye-cum-visible objects] for the arising of eye-consciousness being impermanent, changing, and becoming-other, how could eye-consciousness, arisen by depending on an impermanent condition be permanent? Then the coincidence, concurrence and confluence of these three impermanent dhammas is called contact [phassa]; but eye-contact too is impermanent, changing, and becoming-other; for how could eye-contact, arisen by depending on an impermanent condition, be permanent? It is one touched by contact who feels [vedeti], likewise who chooses [ceteti], likewise who perceives [sa~njaanaati]; so these transient, fugitive dhammas too [namely, feeling, choice, and perception] are impermanent, changing, and becoming-other." (The same treatment is accorded to ear-cum-sounds, nose-cum-odors, tongue-cum-flavors, body-cum-tangibles, and mind-cum-ideas: SN 35.93/vol. iv, 67-8). By further development we come to the formula of dependent origination (pa.ticca-samuppaada); but that is beyond the scope of this article.

Impermanence as a subject for Contemplation and basis for Judgment

The Buddha's last words were:

Handa daani bhikkhave aamantayaami vo: vayadhammaa sa"nkhaaraa, appamaadena sampaadetha — Indeed, bhikkhus, I declare to you: All formations are subject to dissolution; attain perfection through diligence.

— DN 16/vol. ii, 156

A little earlier he had said:

Has it not already been repeatedly said by me that there is separation, division, and parting from all that is dear and beloved? How could it be that what is born, come to being, formed and is liable to fall, should not fall? That is not possible.

— DN 16/vol. ii, 144

There are, besides these, countless passages where this exhortation is variously developed, from which only a few can be chosen.

Bhikkhus, when a man sees as impermanent the eye [and the rest], which is impermanent, then he has right view.

— SN 35.155/vol. iv, 142

Bhikkhus, formations are impermanent, they are not lasting, they provide no real comfort; so much so that that is enough for a man to become dispassionate, for his lust to fade out, and for him to be liberated.

— AN 7.62/vol. iv, 100

What is perception of impermanence? Here, Aananda, a bhikkhu, gone to the forest or to the root of a tree or to a room that is void, considers thus: "Materiality is impermanent, feeling... perception... formations... consciousness is impermanent." He abides contemplating in this way impermanence in the five "categories affected by clinging."

AN 10.60/vol. v, 109

What is perception of impermanence in the world of all [all the world]? Here, Aananda, a bhikkhu is humiliated, ashamed, and disgusted with respect to all formations.

— AN 10.60/vol v, 111

Perception of impermanence should be maintained in being for the elimination of the conceit "I am," since perception of not-self becomes established in one who perceives impermanence, and it is perception of not-self that arrives at the elimination of the conceit "I am," which is extinction [nibbaana] here and now.

— Ud. Iv, 1/p.37

And how is perception of impermanence maintained in being and developed so that all lust for sensual desires [kaama], for materiality [ruupa], and for being [bhava], and also all ignorance are ended and so that all kinds of the conceit "I am" are abolished? "Such is materiality, such its origin, such its disappearance; such is feeling,..., perception,... formations,... consciousness, such its origin, such its disappearance."

— SN 22.102/vol. iii, 156-7

Here, bhikkhus, feelings... perceptions... thoughts [vitakka] are known to him as they arise, known as they appear present, known as they disappear. Maintenance of this kind of concentration in being conduces to mindfulness and full awareness... Here a bhikkhu abides contemplating rise and fall in the five categories affected by clinging thus: "Such is materiality, such its origin, such its disappearance, [and so with the other four]." Maintenance of this kind of concentration conduces to the exhaustion of taints [aasava].

— DN 33/vol. iii, 223

When a man abides thus mindful and fully aware, diligent, ardent, and self-controlled, then if a pleasant feeling arises in him, he understands "This pleasant feeling has arisen in me; but that is dependent not independent. Dependent on what? Dependent on this body. But this body is impermanent, formed, and dependently originated. Now how could pleasant feeling, arisen dependent on an impermanent, formed, dependently arisen body, be permanent? In the body and in feeling he abides contemplating impermanence and fall and fading and cessation and relinquishment. As he does so, his underlying tendency to lust for the body and for pleasant feeling is abandoned." Similarly, when he contemplates unpleasant feeling, his underlying tendency to resistance [pa.tigha] to the body and unpleasant feeling is abandoned; and when he contemplates neither-unpleasant-nor-pleasant feeling his underlying tendency to ignorance of the body and of that feeling is abandoned.

— SN 36.7/vol. iv, 211-2

When a bhikkhu abides much with his mind fortified by perception of impermanence, his mind retreats, retracts, and recoils from gain, honor, and renown, and does not reach out to it, just as a cock's feather or strip of sinew thrown on a fire retreats, retracts, and recoils and does not reach out to it.

— AN 7.46/vol. iv, 51

When a bhikkhu sees six rewards it should be enough for him to establish unlimitedly perception of impermanence in all formations. What six? "All formations will seem to me insubstantial; and my mind will find no relish in the world of all [all the world]; and my mind will emerge from the world of all [from all the world]; and my mind will incline towards extinction; and my fetters will come to be abandoned; and I shall be endowed with the supreme state of a recluse."

— AN 6.102/vol. iii, 443

When a man abides contemplating impermanence in the bases for contact [the eye and the rest], the outcome is that awareness of repulsiveness in contact is established in him; and when he abides contemplating rise and fall in the five categories affected by clinging, the outcome is that awareness of repulsiveness in clinging is established in him.

— AN 5.30/vol. iii, 32

Fruitful as the act of giving is... yet it is still more fruitful to go with confident heart for refuge to the Buddha, the Dhamma and of the Sa"ngha and undertake the five precepts of virtue... Fruitful as that is... yet it is still more fruitful to maintain loving-kindness in being for only as long as the milking of a cow... Fruitful as that is... yet it is still more fruitful to maintain perception of impermanence in being for only as long as the snapping of a finger.

— AN 9.20/vol. 392-6 abbr.

Better a single day of life perceiving how things rise and fall than to live out a century yet not perceive their rise and fall.

— Dhp 113

It is impossible that a person with right view should see any formation as permanent.

— MN 115/vol. iii, 64

The Visuddhimagga (Chs. xx and xxi) relies principally on the canonical commentary, the Pa.tisambhidaamagga, in its handling of the contemplation of impermanence. There that contemplation introduces the first of what are called the "Eight Knowledges" (a classification peculiar to the Visuddhimagga), namely, the knowledge of contemplation of rise and fall (udayabbayaanupassanaa-~naa.na). Also perception of impermanence heads the "18 Principal Insights" (mahaa-vipassanaa), which make their initial appearance is a group in the Pa.tisambhidaamagga (the first seven being also called the "seven perceptions" (satta-sa~n~naa: see Ps. ~Naa.nakathaa i, 20). In this connection it is stated as follows:

One who maintains in being the contemplation of impermanence abandons perception of permanence...

and

the contemplation of impermanence and contemplation of the signless [animittaanupassanaa] are one in meaning and different only in the letter.

since

one who maintains in being the contemplation of the signless abandons the sign [of permanence, etc.].

— Vis. Ch. xx p. 628

The contemplation of what is impermanent, or contemplation as "impermanent," is "contemplation of impermanence"; this is insight (vipassanaa) that occurs in apprehending impermanence in the three planes (bhuumi) (Vis. A. 67). The Visuddhimagga adds:

Having purified knowledge in this way by abandoning perception of permanence, etc., which oppose the contemplation of impermanence, etc., he passes on... and begins... contemplation of rise and fall.

— Vis. Ch. xx/pp. 629-30

The following passage is then quoted:

How is it that understanding of contemplating the change of presently-arisen dhammas is knowledge of rise and fall? Presently-arisen materiality is born; the characteristic of its generation is rise, the characteristic of its change is fall, the contemplation is knowledge. Presently-arisen feeling... etc.

— Ps. ~Naa.nakathaa/i, 54

and

He sees the rise of the materiality category in the sense of conditioned arising thus: (1) With the arising of ignorance… (2) with the arising of craving… (3)… action… (4) with the arising of nutriment [aahaara] there is the arising of materiality; (5) one who sees the characteristic of generation sees the rise of the materiality Category. One who sees the rise of the materiality category, sees these five characteristics.

— Ps. i, 55

Cessation and fall are treated in parallel manner, and this treatment is applied to the four remaining categories but substituting contact for nutriment in the cases of feeling, perception, and formations, and mentality-materiality (naama-ruupa) for nutriment in the case of consciousness.

Lastly, a Sutta passage emphasizes a special relation with faith (saddhaa).

Materiality [and the rest] is impermanent, changing, becoming other. Whoever decides about, places his faith in, these dhammas in this way is called mature in faith [saddhaanusaari]. He has alighted upon the certainty of rightness… Whoever has a liking to meditate by test of experiment with understanding upon these dhammas is called mature in the true idea [dhammaanusaari]. He has alighted upon the certainty of rightness… Whoever has a liking to meditate by test of experiment with understanding upon these dhammas is called mature in the true idea [dhammaanusaari]. He has alighted upon the certainty of rightness…

— SN 25.1-10/vol. iii, 225 f.

This connection between faith and impermanence is taken up by the Visuddhimagga, quoting the Pa.tisambhidaamagga:

"When one gives attention to impermanence, the faith faculty is outstanding" and in the cases of attention to the unpleasant and not-self the faculties of concentration and understanding are respectively outstanding. These three are called the "Three [alternative] gateways to liberation [vimokkha-mukha], which lead to the outlet from the world."

— Vis. Ch. xxi/pp. 657 ff., quoting Ps. Vimokkhakathaa/vol. ii, 58

THE
MINOR READINGS
(KHUDDAKATĀṬHA)

THE FIRST BOOK OF
THE MINOR COLLECTION
(KHUDDAKANIKĀYA)

TRANSLATED FROM THE PĀLI BY

BHIKKHU ÑĀṆAMOLI

THE MINOR READINGS
TRANSLATOR'S INTRODUCTION

This—the shortest of all the books in the Pali Tipiṭaka—might be regarded as a sort of handbook, a practical *vade mecum* whose contents represent the central doctrines of the Buddha's teaching. It comes first among the fourteen books that make up the Fifth *Nikāya*, or Collection of Minor Books, in the *Sutta Piṭaka* of the Pali *Tipiṭaka*. Its traditional history is given in the Commentary.

It has already been translated once into English as it stands, namely, in *Minor Anthologies*, Vol. I, by Mrs. C. A. F. Rhys Davids (*Sacred Books of the Buddhists*, London, 1931). But its contents almost all appear also in other canonical books, and so several other versions of them will be found in the respective translations. The following list shows in what books:

Minor Readings (*Khuddakapāṭha*)	*Other Books of the Tipiṭaka*
I. The 3 Refuges - - -	*Vin.* i. 22 (*cf. M.* i. 24)
II. The 10 Precepts - - -	*Cf. Vin.* i. 83-4; *Vbh.* 285 *ff.*
III. The Thirty-two-fold Aspect -	*Ps.* i. 6-7 (not translated); *cf. D.* ii, 293; *M.* i. 57; iii. 90, etc.
IV. The Boy's Questions - -	*cf. A.* v. 50 *ff.*; 55 *ff.*
V. The Good-Omen Sutta - -	=*Sn.*, vv. 258-69
VI. The Jewel Sutta - - -	=*Sn.*, vv. 222-38
VII. The Without-The-Walls Sutta	=*Pv.*, pp. 4-5.
VIII. The Treasure-Store Sutta	
IX. The Lovingkindness Sutta -	=*Sn.*, vv. 143-52.

In spite of this fact, a new translation was decided on. This was not undertaken either out of any expectation to outdo what others have already done or 'to carp at others and give blame' (*KhpA.* Ch. i, § 2)—great and never-ending fun as that is, of course—; it was simply dictated by the need for coherence in the renderings of technical terms, which became so desirable as to claim necessity when the Commentary was being translated and coordinated. One advantage of this was that it saved the translator the invidious task of picking and choosing between the existing excellent translations.

As to the alternatives of prose or verse, the latter was decided on in spite of the risks. Rhymes seemed out of place here, and the choice of metre has been arbitrary with no attempt to reflect Pali rhythms, which the supple analytical English idiom does not support. The foremost aim throughout has been accuracy with literalness (recalling, however, that the more literal the rendering of an *idiomatic phrase* is the less accurate it will be); other aims, such as style and language shades have been subordinated. Also a brevity has been sought that does not draw up into the rendering of the verses the Commentary's explanations of them. In fact, when verses are of such a nature as to allow of more than one interpretation in the Pali (for instance, such elliptic lines as those at No. VIII, v. 8 and No. IX, v. 1), the attempt has deliberately been made to reproduce that effect, and, so far as has been possible, to make the English as difficult as the original though not more so, and difficult in the same or a parallel way, leaving the Commentary to do its work of expansion and explanation (with the addition of some notes).

Other matters of a general nature affecting translation are dealt with in the Introduction to the Commentary.

The following acknowledgements are due. First to all those *Theras* of Ceylon and Burma with whom the translator has had the opportunity to discuss the *Dhamma* and the Pali language, without whose readily given help this translation of the Commentary would not have taken shape. Again, in general, to other translators from Pali, because their work is a standing help, stimulation and encouragement. And the translator gladly expresses his gratitude in particular to the Burmese authorities and to the Assistant Librarian at Ceylon University for the information about the lost *Ṭīkā* (see Introduction to Commentary, p. v); to the Pali Text Society for undertaking to publish this translation, and to Miss I. B. Horner for most kindly consenting to read through the MS and for many valuable suggestions and help with the proofs.

It was with deep grief that we heard of the sudden death of the Ven. Ñāṇamoli on March 8th, 1960. He had corrected the proofs but had not seen the revises of this book. I have therefore been responsible for them. He was a scholar of rare and valuable qualities and his death has dealt a severe blow to Pali studies.

I.B.H.

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Namo tassa bhagavato arahato sammāsambuddhassa

THE MINOR READINGS

I

THE THREE REFUGES

[1] I go for refuge to the Enlightened One.
I go for refuge to the True Idea.
I go for refuge to the Community.

For the second time I go for refuge to the Enlightened One.
For the second time I go for refuge to the True Idea.
For the second time I go for refuge to the Community.

For the third time I go for refuge to the Enlightened One.
For the third time I go for refuge to the True Idea.
For the third time I go for refuge to the Community.

II

THE TEN TRAINING PRECEPTS

1. I undertake the training precept of abstention from killing breathing things.
2. I undertake the training precept of abstention from taking what is not given.
3. I undertake the training precept of abstention from unchastity.
4. I undertake the training precept of abstention from speaking falsehood.
5. I undertake the training precept of abstention from any opportunity for negligence due to liquor, wine, and besotting drink.
6. I undertake the training precept of abstention from untimely eating.
7. I undertake the training precept of abstention from dancing, singing, music, and contortionist shows.
8. I undertake the training precept of abstention from any opportunity for wearing garlands, smartening with scents, and embellishment with unguents.
9. I undertake the training precept of abstention from [the use of] high couches and large couches.

10. [2] I undertake the training precept of abstention from accepting gold and silver.

III

THE THIRTY-TWO-FOLD ASPECT

There are in this body head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidney, heart, liver, midriff, spleen, lights, bowels, entrails, gorge, dung, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine, and brain in the head.

IV

THE BOY'S QUESTIONS

One is what?—All creatures subsist by nutriment.
Two is what?—Name and form.
Three is what?—Three kinds of feeling.
Four is what?—Four Noble Truths.
Five is what?—Five categories of what is affected by clinging.
Six is what?—Six bases in oneself.
Seven is what?—Seven enlightenment factors.
Eight is what?—The Noble Eightfold Path.
Nine is what?—Nine abodes of creatures.
Ten is what?—He that is endowed with ten factors is declared an Arahant.

V

THE GOOD OMEN DISCOURSE

Thus I heard.

On one occasion the Blessed One was living near Sāvatthi in Jeta's Wood, Anāthapiṇḍika's Park. A certain deity then in the night's last extreme, the extreme of whose brilliance set the whole of Jeta's Wood aglow, approached the Blessed One, and, after showing respect to him, stood at one side. And so standing, the deity addressed the Blessed One in verses thus:

1. —[3] Gods and men there are full many
That have tried to find good omens
Which, they hope, will bring them safety:
Tell, then, the supreme good omen.

*

2. —Not consorting with the foolish,
Rather with the wise consorting,
Honouring the honourable:
This is a supreme good omen.

3. Living in befitting places,
Having in the past made merit,
Right direction in self-guidance:
This is a supreme good omen,

4. Ample learning, and a craft, too,
With a well-trained disciplining,
Any speech that is well spoken:
This is a supreme good omen.

5. Aid for mother and for father,
And support for wife and children,
Spheres of work that bring no conflict:
This is a supreme good omen.

6. Giving, True-Ideal conduct,
With support for kin provided,
Unexceptionable actions:
This is a supreme good omen.

7. Shrinking, abstinence, from evil,
From besotting drink refraining,
Diligence in True Ideals:
This is a supreme good omen.

8. Then respect, and humble manner,
With content, and grateful bearing,
Hearing Truth when it is timely:
This is a supreme good omen.

9. Patience, meekness when corrected,
Seeing monks, and then discussion
Of the Truth when it is timely:
This is a supreme good omen.

10. Ardour, a Divine Life leading,
Seeing Truths that are called Noble,
Realization of Extinction:
This is a supreme good omen.

11. Though by worldly ideas tempted
Ne'er his cognizance shall waver,
Sorrowless, secure, stainless:
This is a supreme good omen.

12. Since by working suchlike [omens]
Men are everywhere unvanquished
And go everywhere in safety,
That is their supreme good omen.

VI

THE JEWEL DISCOURSE

1. —Whatever beings are assembled here
—So be they native to the earth or sky—
Let beings each and all have peace of mind
And also listen closely to these words.

2. Therefore, O beings, give attention all:
Work lovingkindness for the race of men;
By day, by night, their offerings they bring,
Wherefore protect them well with diligence.

3. Whatever to be prized, what rarest jewel,
Is found here or beyond [**4**] or in the heavens,
None is there equal to a Perfect One:
This jewel rare is in the Enlightened One;
So may there by this very truth be safety.

4. Such waning, fading, as is deathless, rarest,
The Sakyan Sage in concentration found;
That True Ideal no equal has at all:
This jewel rare is in the True Idea;
So may there by this very truth be safety.

5. The Enlightened One, most high, a Pureness praised,
Calling it ' Concentration straight-resulting ',
No equal is there to such concentration:
This jewel rare is in the True Idea;
So may there by this very truth be safety.

6. Whom those at Peace extol are the Eight Persons,
Which are Four Pairs, they merit offerings,
And they are the Sublime One's [true] disciples;
Gifts given them repay a rich reward:
This jewel rare is in the Community;
So may there by this very truth be safety.

7. Such as by strength of mind in true vocation
Desireless dwell in Gotama's Dispensation,
Their goal they reached encountering the Deathless;
They savour without loss the quenching gained:
This jewel rare is in the Community;
So by this very truth may there be safety.

8. As a locking-post deep-planted in the earth
Would stand unshaken by the four winds' blast,
So too, indeed, is the True Man, I say,
That sees the Noble Truths by undergoing:
This jewel rare is in the Community;
So by this very truth may there be safety.

9. Such as clearly evince the Noble Truths
Well taught by Him Profound in Understanding,
Although they may be mightily neglectful,
Still they can never take an eighth existence:
This jewel rare is in the Community;
So may there by this very truth be safety.

10. [**5**] Along, too, with his excellence in seeing
He comes to have abandoned three ideas:
View of embodiment, uncertainty,
[Misapprehending] virtue and duty, all;
Immune from the four states of deprivation,
He cannot do the major six wrongdoings:
This jewel rare is in the Community;
So may there by this very truth be safety.

11. Though he can still perform an evil action
By body even, or by speech or mind,
Yet he cannot conceal it, and this fact
Proclaims him that has seen the State [of Peace]:
This jewel rare is in the Community;
So may there by this very truth be safety.

12. As a tall forest tree with blossom crowned
In the warm summer month, the early heat,
Such the glorious Ideal he displayed,
Extinction-leading, for the weal supreme:
This jewel rare is in the Enlightened One;
So may there by this very truth be safety.

13. Glorious knower, giver, bringer of glory,
Peerless, he taught the glorious True Ideal:
This jewel rare is in the Enlightened One;
So may there by this very truth be safety.

14. Consumed the old, the new no more gives being,
From cognizance lust faded for new being,
The germ consumed, they have no more zeal for growth,
And steadfast, they go out, as did this lamp:
This jewel rare is in the Community;
So may there by this very truth be safety.

*

15. —Whatever beings are assembled here
—So be they native to the earth or sky—,
Come, let us laud the Enlightened One, thus-gone,
Honoured of gods and men: May there be safety.

16. Whatever beings are assembled here
—So be they native to the earth or sky—,
Come, let us laud the True Ideal, thus-gone,
[6] Honoured of gods and men: May there be safety.

17. Whatever beings are assembled here
—So be they native to the earth or sky—,
Come, let us laud the Community, thus-gone,
Honoured of gods and men: May there be safety.

VII

THE WITHOUT-THE-WALLS DISCOURSE

1. Without the walls they stand and wait,
And at the junctions and road-forks;
Returning to their erstwhile homes,
They wait beside the jambs of gates.
2. But when a rich feast is set out
With food and drink of every kind,
The fact that no man does recall
These creatures stems from their past acts.
3. So they who are compassionate
At heart do give for relatives
Such drink and food as may be pure
And good and fitting at these times:
4. 'Then let this be for relatives;
'May relatives have happiness.'
These ghosts of the departed kin
Foregathered and assembled there
5. Will eagerly their blessing give
For [plentiful] rich food and drink:
'So may our relatives live long,
'Owing to whom we have this gain;
6. 'For honour to us has been done,
'No giver ever lacked the fruit.'
Now there is never ploughing there,
Nor any cattle-herding found,
7. Nor merchandizing just the same,
Nor bartering for coin of gold:
The ghosts of the departed kin
Live there on giving given here;
8. As water showered on the hill
Flows down to reach the hollow vale,
So giving given here can serve
The ghosts of the departed kin.
9. As river-beds when full can bear
The water down to fill the sea,
So giving given here can serve
The ghosts of the departed kin.
10. 'He gave to me, he worked for me,
'He was my kin, friend, intimate'.

Give gifts, then, for departed ones,
Recalling what they used to do.

11. No weeping, nor yet sorrowing,
Nor any kind of mourning, aids
Departed Ones, whose kin remain
[Unhelpful to them acting] thus.

12. But when this offering is given
Well placed in the Community
For them, then it can serve them long
In future and at once as well.

13. The True Idea for relatives has thus been shown,
And how high honour to departed ones is done,
And how the bhikkhus can be given strength as well,
And how great merit can be stored away by you.

VIII

THE TREASURE-STORE DISCOURSE

1. [7] A man a treasure store lays by
Deep in a water-level pit;
He thinks ' If need arise for aid,
' It will be there to aid me then

2. ' For my discharge, from kings were I
' Denounced, or from a brigand else
' If held to ransom, or of debts,
' In famines, or in accidents':
With suchlike aims, what in the world
Is called a store will be laid by.

3. Though be it ne'er so well laid by
Deep in a water-level pit,
Not all of it will yet suffice
To serve him all the time; and then

4. The store gets shifted from its place,
Or he perhaps forgets the marks,
Or Nāga-Serpents hale it off,
Or spirits fritter it away,

5. Or else the heirs he cannot bear
Abstract it while he does not see;
And when his merit is consumed,
The whole will vanish utterly.

6. But when a woman or a man

Shall have with gifts or virtuousness
Or with refraining or constraint
A store of merit well laid by
7. In shrines or the Community,
Or in a person or in guests
Or in a mother or a father,
Even in an elder brother,
8. This treasure store is well laid by,
A follower unlosable:
Among what by abandoning
Have to be gone [to] he goes with this.
9. No others have a share in it,
And robbers cannot steal this store;
So let the steadfast merit make,
The store that is their follower.
10. This is a store can satisfy
Every desire of god or man;
No matter what they aspire to have:
All that is got by merit's grace.
11. Beauty of looks, beauty of voice,
Beauty of figure, beauty of form,
And lordliness and retinue:
All that is got by merit's grace.
12. A local kingship, empire, too,
Bliss of Wheel-turning Monarchy,
And godly rule in paradise:
All that is got by merit's grace.
13. And every human excellence,
Any delight in a godly world,
Even extinction's excellence:
All that is got by merit's grace.
14. A man has excellence in friends;
Devoting reason right, he wins
True knowledge and deliverance:
All that is got by merit's grace.
15. Discriminations, liberations,
Perfection of disciples, too,
And both kinds of enlightenment:
All that is got by merit's grace.
16. So great are the rewards it gives,
Simply, this merit's excellence:

For that the steadfast and the wise
Commend a store of merit made.

IX
THE LOVINGKINDNESS DISCOURSE

1. [8] What should be done by one with skill in good
The State of Peace to have attained is this.

He would be able, right, upright,
And meek and gentle and not proud,
2. Contented, easy to support,
Unbusy, frugal, and serene
In faculties, prudent, modest,
Not fawning upon families.
3. He would no slight thing do at all
That other wise men might deplore.

[Then he would think] ' Joyful and safe
' Let every creature's heart rejoice.
4. ' Whatever breathing beings there are,
' No matter whether frail or firm,
' With none excepted, long or big
' Or middle-sized or short or small
5. ' Or thick, or those seen or unseen,
' Or whether dwelling far or near,
' That are or that yet seek to be,
' Let every creature's heart rejoice.
6. ' Let none another one undo
' Or slight him at all anywhere;
' Let them not wish each other ill
' With provocation or resistive thought.'

7. Thus, as a mother with her life
Might guard her son, her only child,
Would he maintain unboundedly
His thought for every living being.
8. His thought of love for all the world
He would maintain unboundedly,
Above, below, and all around,
Unchecked, no malice with or foe.

9. Standing or walking, seated too,
Or lying down the while undrowsing,
He would pursue this mindfulness:
This is Divine Abiding here, they say.

10. [**9**] But he that traffics not with views
Is virtuous with perfected seeing
Till, purged of greed for sense-desires,
He will surely come no more to any womb.

End of the Minor Readings.

THE ILLUSTRATOR
OF
ULTIMATE MEANING

THE ILLUSTRATOR OF ULTIMATE MEANING

(PARAMATTHAJOTIKĀ, PART I)

COMMENTARY ON THE MINOR READINGS

BY

BHADANTĀCARIYA BUDDHAGHOSA

TRANSLATED FROM THE PĀLI BY

BHIKKHU ÑĀṆAMOLI

THE ILLUSTRATOR OF ULTIMATE MEANING
TRANSLATOR'S INTRODUCTION

The Work and its Scope

The 'Book of Minor Readings' is the smallest of the books in the *Tipiṭaka*, and so too its commentary is the shortest (if the *Kankhāvitaraṇī*, the *Pāṭimokkha* Commentary, is not still shorter) of all the works attributed to Bhadantācariya Buddhaghosa. Its name —*Paramatthajotikā* rendered 'Illustrator of Ultimate Meaning'— is shared with the *Suttanipāta* Commentary (often referred to as 'Pj. II'), which, however, is not in any sense a completion of it. In fact, it stands alone as an independent work, forming no subordinate part of a larger scheme as do, for instance, the commentaries on the 4 main *Nikāyas* of the *Sutta Piṭaka*.[1] No English translation has previously been published.

It contains no points of doctrine not already in the *Visuddhimagga* and main commentaries. Yet its authority was evidently held equal to that of the main commentaries since most of it is incorporated *verbatim* into the *Sāratthasamuccaya*.[2] We do not know if there was a separate ancient Sinhalese commentary on the 'Minor Readings' as such, on which this work might have been moulded (as was the case with the main commentaries), though the Suttas in the text which appear also in the *Suttanipāta* text must have had old Sinhalese commentaries dating from the earliest times. No sub-commentary exists now. But it is stated in the Burmese *Piṭaka-thamaing* (*Piṭaka-History*, p. 213) that a *Ṭīkā* (Sub-commentary) to this work (and the *Suttanipāta*), called *Paramatthasūdanī*, was composed by Ādiccavaṁsa Thera (Ceylon *c.* 14th century?) but was never imported into Burma. This book seems to have

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[1] The commentaries to the four *Nikāyas*, the *Sumangalavilāsinī*, *Papañcasūdanī*, *Sāratthappakāsinī*, and *Manorathapūraṇī*, all hinge upon the *Visuddhimagga*, to which their Prologue verses refer the reader for explanations of all the central doctrines.

[2] A 13th cent. (?) commentary composed in Ceylon on a collection of canonical Suttas (the collection itself apparently made in Ceylon for ceremonial recitations, etc.) called *Catubhāṇavāra*.

disappeared, and attempts to trace it in palm-leaf manuscript form in Ceylon have failed.

As to the work's scope, it may be said to present in a sort of simplified and summary version the practical (if that is the right word) parts of the main Commentarial System, which appear in full in the *Visuddhimagga* and the principal commentaries (those on the *Vinaya* and *Abhidhamma Piṭakas* and on the 4 main *Nikāyas* of the *Sutta Piṭaka*). While the whole structure seems superficially rather loose in its pattern, it is nevertheless made to fit the 'Seven Purifications' (see Ch. v, § 199–end) and the triple spheres of Virtue, Concentration, and Understanding (see Ch. iv, § 3), which together form the skeleton of the *Visuddhimagga*. Its details, too, show the formalism and intricacy of interlocking headings (notably in Ch. iii) that are characteristic of Ācariya Buddhaghosa's major works.

But the emphasis, to repeat, is laid on the practical: on the initial embracing of the Dhamma by means of the Refuges (Ch. i). the basic meritorious action of Giving (*dāna*—esp. Chs. vii and viii), and then the three spheres into which the higher practice is divided, that is to say, Virtue (*sīla*—Chs. ii and v), Concentration (*samādhi*—Chs. iii, v, and vi), and Understanding (*paññā*—Ch. iv, also Ch. ix). Abhidhamma virtually makes no appearance at all, and the space devoted to Understanding (or Insight (*vipassanā*)) is proportionately very brief, the subject being quite simply treated. The weight of final emphasis laid by the text on Lovingkindness as a basis for attaining the bliss of *nibbāna* is exploited in the Commentary.

The Exegetical Apparatus

The main Sutta Commentaries and this work employ, wherever applicable, the same exegetical machinery when explaining a Sutta. Here is a summary of the method used, which owes much to the *Nettipakaraṇa*.

First there is the matter of the Sutta's place in the serial order in which it is found in a canonical book. This order of compilation is called the *vācanāmagga* ('pathway of the serial order of the *Tipiṭaka*'), and it is explained as imposed by the Elders at the First Council held three months after the Buddha's *parinibbāna*. This is accounted for in the 'History of the First Council', which is given in Ch. v of this book, but in greater detail at the respective beginnings of the Commentaries on the *Vinaya Piṭaka* and on the *Dīgha Nikāya* of the *Sutta Pitaka*. The insertion of a Sutta in the

vācanāmagga is called in this book its *nikkhepa* (' placing '). Since this account applies to all Suttas ascribable to the First Council, then, once it has been disposed of in any one particular Commentary or set of Commentaries, it is taken for granted in the rest of that work or that set.

Next, in undertaking the explanation of an individual Sutta—this term comprises both discourse and setting—certain heads are considered wherever applicable or wherever not too self-evident. They are as follows (for details see below): The *samuṭṭhāna* (' origin ' or ' antecedent ')—also called the *nikkhepa* (' delivery ') at *MA.* i. 15—and the *nidāna* (' source ' or ' contemporaneous circumstances ') together cover the setting for the utterance of the discourse; but the actual discourse itself may be considered as to its *adhiṭṭhāna* (' terms in which established or set forth ') and as to *anusandhi* (' sequence of meaning '). The main body of the work consists in the *vaṇṇanā* (' commentary ') on the *byañjana* (phrasing) and *attha* (meaning), which may be split into *pada-vaṇṇanā* (' word-commentary ') and *atthavaṇṇanā* (' commentary on the meaning ') or these may be dealt with in combination. In each work each word or phrase is normally only explained once (normally, but not always, on its first appearance in the text commented on) unless the context of another discourse requires a different explanation. *Vinicchaya* (' definition ' of words), and *sādhana* (their ' establishment ' or ' derivation ') with supporting quotations when included, come under the *padavaṇṇanā*, while stories (*vatthu*), essays and discussions about appropriate construction (*yutti*) come under the *atthavaṇṇanā*, if these two are treated separately. These comprise the main elements of the apparatus, and a whole work so produced is called an *Aṭṭhakathā* (' explanation of meaning ' or ' commentary '). Compare *Netti* (pp. 3-4) for use of many of these terms. Now for a few details.

An example of a *samuṭṭhāna* (' origin ', ' antecedent ') given in detail is found in Ch. v, §§ 84-94. Four kinds of this *nikkhepa* (or *samuṭṭhāna* as it is called here) are given (*MA.* i. 15). They are *attajjhāsaya* (' to suit the speaker's own inclination '), *parajjhāsaya* (' to suit another's inclination '), *pucchāvasika* (' in reply to a question asked '), and *atthupattika* (' on account of a need arisen '). For an example of an *atthuppatti* see Ch. iv, § 2. In almost all cases the *samuṭṭhāna* is supplied only by the commentary. In Ch. v it is the antecedent ' tumult ' given by the commentary (§§ 84 *ff.*), while the *nidāna*, the actual circumstances in which the

discourse was spoken, is contained in the text itself and only expanded by the commentary.

The *nidāna* ('source') consists of a brief description of the contemporaneous circumstances in which the discourse was actually uttered by the Buddha or one of his Disciples. If it is lacking in the text, the commentary normally supplies the deficiency. The utterance of the words of the *nidāna*, which begin with *evam me sutaṁ* ('Thus I heard'), is ascribed to the Elder Ānanda at the First Council, and the account of that belongs under the *vācanāmagga* (see above).

The discourse, as uttered by the Buddha or a Disciple, may then be considered as to whether it is *dhammādhiṭṭhāna* ('stated in terms of ideas') or *puggalādhiṭṭhāna* ('stated in terms of persons'). For examples see Ch. iv, §§ 5, 11, etc. These two alternative presentations are explained at *MA.* i. 24.

The progress of the discourse may be examined for *anusandhi* ('sequence of meaning') where there is a change of subject-matter. Three kinds are given (*MA.* i. 175), namely, *pucchānusandhi* ('sequence of meaning based on a question'), when, for instance, a question is asked in the middle of a discourse; *ajjhāsayānusandhi* ('s.o.m. dictated by the speaker's or hearer's inclination'), and *yathānusandhi* ('s.o.m. dictated by the natural structure of the teaching').

Then questions (*pucchā*) asked are also given 5 classes (*MA.* ii. 334), namely, *adiṭṭhajotanapucchā* ('question asked in order to illuminate what has not yet been seen'), *diṭṭhasaṁsandanapucchā* ('q.a. in order to collate what has already been seen'), *vimaticchedanapucchā* ('q. a. in order to dispel dissent (or doubt)'), *anumatipucchā* ('q. a. in order to obtain consent (or confirmation)'), and *kathetukamyatāpucchā* ('q. a. out of desire to explain something').

These technicalities are not all found in this work but are included here since they form together the outline of the set method of explaining a discourse's cause, setting, and internal structure. Still others belong more to the different subject of actual exegesis of words and meanings. They are too numerous to be gone into here but are dealt with in the footnotes as and when they appear.

Authorities

There are a number of references to authorities in this work, though perhaps less than one might expect. They are as follows:

Pubbācariyā (Former Teachers) four times (Ch. i, §§ 2, 16; iii, §§ 39, 41),
Aṭṭhakathācariyā (Teachers of the Commentary) once (Ch. v, § 60),
Porāṇā ('the Ancients') four times (Ch. v, § 95; vi, §§ 3, 15; ix, § 54),
Theriyā (those of the Elders' Tradition) twice (Ch. iv, § 9; v, § 23),
Sīhalā (the Sinhalese) once (Ch. iv, § 9),
Visuddhimagga once (Ch. vi, § 79),
Keci and *apare* ('some', 'some others') twenty-five times (see Index of Words and Subjects for refs.).

There is no mention in the work of any (ancient Sinhalese) *Aṭṭhakathā*, of the Mahāvihāra (Great Monastery at Anurādhapura in Ceylon and centre of Theravāda orthodoxy), or of any of Ācariya Buddhaghosa's works other than the Visuddhimagga, although these are frequently reproduced and drawn upon.

Some oblique allusions to Sanskrit (grammatical) sources are listed in the Index to Proper Names (*q.v.*) under that title and also under 'Pāṇini'. The key word for such allusions (Pāṇini is never mentioned by name) is *loke* ('in the world outside the Dispensation').

Variations in Style

Ācariya Buddhaghosa varies his style widely according to his subject. Some typical examples may be noted, which might be named as follows. 'The Legalistic' (much of *VinA.* and *PaṭimA.*—some of *KhpA.* Chs. i and ii), 'the Exegetical' (*e.g. Vis.* Ch. viii, §§ 146 *ff.*/pp. 267 *f.*; word-commentaries in *DhA.* and *JāA.*—*KhpA.* Ch. v, § 95, etc.), 'the Cursive-Historical' (Introductions to *VinA.*, *DA.*, *DhsA.*—*KhpA.* Ch. v, §§ 5 *ff.*), 'the Explanatory' (*MA.* i. 45-52), 'the Popular-Narrative' (*e.g. Vis.* Ch. xii, §§ 106-16/pp. 398-401; *MA.* iii. 78-88=*JāA.* iv, 375-94; *MA.* ii. 19-21=*KhpA.* Ch. vi, § 4-9; *DhA. ad Dh.* 290=*KhpA.* Ch. vi, §§ 129-34, etc.), 'the Discussion in order to Convince' (*e.g. Vis.* Ch. xvi, §§ 67-74; *DhsA.* 39-40—*KhpA.* Ch. i, §§ 25-32), 'the Grand Rhetorical' (*e.g. MA.* 1. 15), 'the Sustained-Comparative' (*Vis.* Ch. xvii, § 303/pp. 582-3—*KhpA.* Ch. i, § 38), 'the Intricate-Formal-Introductory' (*Vis.* Ch. viii, § 42/p. 239 and § 145/p. 266—*KhpA.* Ch. iii, § 1, etc.), 'the Table-of-Contents-Stanza' (*e.g. Vis.* Ch. i, § 4/p. 2; Ch. v, § 27/p. 175, etc.—*KhpA.* Ch. ii, § 2; iii, 65), and so on.

The Authorship

A digression is necessary somewhere—so why not make it here?—in order to consider doubts voiced by some modern scholars about whether this work (and also the other three *Khuddaka-Nikāya* commentaries attributed to him—but they do not concern this introduction) is, in fact, by Ācariya Buddhaghosa. So here are some of the points raised, and some others as well.

(1) The popular-narrative style of the tales in the *Dhammapada* Commentary has been said[3] to differ too much from the main works to be by the same author. This would also apply to the present work because the Susīma story (Ch. vi, §§ 129 *ff.*), for instance, appears in the *DhA.* too. But since various other Jātaka-Commentary-style tales appear *verbatim* also in the main commentaries[4] the argument collapses. And besides Ācariya Buddhaghosa has many styles according to subject-matter even in a single book; and while his own style varies, the styles of Pali commentators differ very narrowly from each other and so are hard to distinguish.

(2) Then it has been argued[5] that the 'apologetic' sentiments expressed in the introductory verses to this work (Ch. i, § 2, lines 5-8) could never be those of the *Visuddhimagga*'s author. But unfortunately for this contention, on turning to that work (*Vis.* Ch. xvii, § 25/pp. 522-3) one finds verses with exactly parallel sentiments followed by the same reliance on the 'Former Teachers'. Indeed this actually seems a notable circumstantial point in favour of, rather than against, identical authorship.

(3) It is also queried whether Ācariya Buddhaghosa would ever have handled in the way in which it is done here (Ch. vi, § 17) the doubt about whom verses 6-14 of the Ratana Sutta were uttered by, leaving it undecided. But actually there are other instances where this commentator presents opposing explanations without deciding in favour of either side (*e.g.* the origin of the name 'Licchavi' at

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[3] Burlingame in Eng. trsln. of *DhA.*

[4] *E.g.* the Mandavya story at *MA.* iii. 78 *ff.*=*JāA.* iv. 375-89; also the Vesālī story at *MA.* ii. 19 *f.*=*DhA.* iii. 436-42=*KhpA.* pp. 158-60; also various stories common to *SA.* and *JāA.*, etc.

[5] E. W. Adikaram, *Early History of Buddhism in Ceylon*, Ceylon, 1946 (p. 7), where objections nos. 2-5 are raised. As to no. 3, the word *sabbattha* seems to have been misunderstood in the rendering given there; it does not mean 'on the whole of this Sutta' but 'in either case' (*i.e.* whether the verses in question were spoken by the Buddha or by the Elder Ānanda), and as such represents a fairly frequent commentarial idiom.

MA. ii. 20=*KhpA.* Ch. vi, § 5; or the two interpretations of *assāsa-passāsa* at *Vis.* Ch. viii, § 164/p. 271-2).

These three objections carry little if any weight. The following two are perhaps rather better founded.

(4) Unlike the main works, the *KhpA.* does not carry the name of any Elder inviting its composition as the Epilogues or Prologues of the main works do, and (5) the whole work contains no mention of the Mahāvihāra. The two points are possibly connected. The *KhpA., as a book,* may well have had no individual commentary of its own among the ancient Sinhalese material placed before the Pali Commentator for his editing and translation, the material for the work being taken from the main commentaries or from commentaries on the five Suttas (three of them in the *Suttanipāta*), and so since no new special doctrines are introduced, such an invitation might have been considered superfluous. But this explanation is entirely speculative. The work has no Prologue or Epilogue comparable to the main works. Again it might be argued that the mention of the 'Former Teachers' and other authorities (see above) rendered it unnecessary to drag in a mention of the Mahāvihāra if it was not already in the material before him. Both these points, however, remain inconclusive and not fully explained.

In addition to the queries already raised there are others too, some of little account but some rather unexpected. Here are several.

(6) In definitions of words there are differences between the main works and this. Compare the 'improved' definition of *mettā* here (Ch. ix, § 61) with that in the *Visuddhimagga* (Ch. ix, § 92/p. 317), or the addition here (Ch. v, § 72) of the word *pabbaniya* with a supporting quotation (not, however, traced in the quoted form) to the definition of *abhikkanta* elsewhere (*MA.* i. 129=*DA.*=*VinA.*), or the derivation of *vijjā* from *vijānāti* here (Ch. viii, § 48) with that from *vindati* (*MA.* i. 126 and of *avijjā* likewise at *Vis.* Ch. xvii, § 51/p. 528). To make any judgment on this, though, is a very tricky matter; for first one has to be sure which of the three Methods—the *Vinayanaya, Suttantanaya* or *Abhidhammanaya*—is being used (*cf. e.g.* defs. of *arañña* mentioned at *Vis.* Ch. viii, § 158/p. 270). And second, such differences really prove nothing if they are also found to exist either within the same book or same set of books. Compare for instance the two dissimilar definitions of *manussa* here (Chs. v, § 95 and viii, § 45), or compare the additions made by *MA.* to the comment given by *DA.* to the identical verse *viññāṇam*

anidassanam anantaṁ sabbatopabhaṁ (*D.* i. 223, *M.* i. 329), which differences are almost certainly those between the interpretations of the ancient *Dīghabhāṇakas* and *Majjhimabhāṇakas* which Ācariya Buddhaghosa could have simply edited and translated from Sinhalese material placed before him, without comment of his own (which he very rarely supplies). One translator-editor can handle material of many authors. In fact one can hardly step too warily on this ground, and no sure conclusion is deducible from the body of these works about Ācariya Buddhaghosa unless there is positive certainty that we are dealing with his own original composition (and where can that be said outside the Prologues and Epilogues?) and not simply old material edited and translated by him. This point badly needs stressing.[6]

The next three points are more striking.

(7) Though the book as a whole shows intimate connexion with the main works by constant indirect allusion and many long *verbatim* reproduced passages, yet there are many instances that must be called 're-writes' or 'improvements'. They are most noticeable in the descriptions of the '32 Parts' (Ch. iii), which are an amalgamation of those in the *Visuddhimagga* (Ch. viii and xi) and at the same time 'improved'. Others are such as the *-khyāta-rāgābhibhūta-* here (Ch. v, § 32) replacing *-vissuta-kilinna-* (*MA.* i. 4), and so on.[7]

(8) It seems odd that in the first two chapters the particle *tu* (hardly met with in the main works) almost ousts the more normal *pana*, but in the rest of the work *tu* drops out and *pana* returns. (We shall not try to argue from this, though, that the work has two authors.)

(9) There is only one open avowal of the author's own opinion (Ch. i, § 34), namely 'This is our preference'. A single similar statement occurs in the *Visuddhimagga* (Ch. xiii, § 123) and another in the *Papañcasūdanī* (*MA.* i. 28). Superficially this in itself would argue for identical authorship; but, what is rather unexpected, this 'preference', which is for an interpretation of the word

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[6] Reasons for this are given in *Ppn.* Intro., pp. xxii-xxiii.

[7] The mention of *mental* action alone in connexion with the acceptance of gold and silver (Chs. ii, § 55 and vi, § 100) is worth noting since a *Vinaya* rule is involved; for the *Vinaya* does not deal with mental action alone, but only in combination with bodily or verbal (*i.e.* in the '6 kinds of *samuṭṭhāna*'). Again, instead of the normal '*cittavīthi*', *viññāṇa-vīthi* is used in a single instance here (Ch. v, § 33). Is this form found anywhere else?

Dhamma in the Refuges restricted to the Path, attributes to *keci* ('some'; see below) the addition of Fruition and Extinction, put forward in the same context without comment in the *Papañcasūdanī* (*MA.* i. 131=*DA ad* D. Sutta 2).[8]

(10) There are many attributions of statements to *keci* ('some') and *apare* ('some others': see Index of Words and Subjects under 'some'). When these words appear in the main works, they are usually explained by the sub-commentaries to mean those whose opinions were not accepted by the *Mahāvihāra* as fully orthodox, though varying from personal opinions of individual Elders at discussions to statements by, say, the schismatic Abhayagiri Monastery at Anurādhapura. While the attribution of a statement to *keci* or *apare* (there seems no distinction) does not in itself at all condemn it, giving it merely an alternative but secondary status, it is nevertheless unexpected to find a statement put forward directly in the *Visuddhimagga* attributed here to *keci* (one such example was given above (9); others will be found in Ch. iii, § 22 in comparison of the ribs to a cock's wings, etc.).[9] Besides this, two statements made in the *Visuddhimagga* are attributed to the *pubbācariyā* here ('Former Teachers': Ch. iii, §§ 39, 41). Are these attributions made by the author of this book himself or by earlier authorities whom he was merely editing and translating?

These questions are likely to remain unanswered. These last three items are really quite ambivalent as they stand. On the one

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[8] There is another point worth mentioning about the treatment of the 3 Refuges in the commentaries. The *VinA.*, in its commentary on the 1st *Pārājika* (*VinA.*, Pt. I, p. 115 Sinh. Hewavitarne ed.), refers the reader to the *Papañcasūdanī* by name for the explanation of the word *upāsaka*. This is surprising for two reasons: (1) the name *Papañcasūdanī* is that of Ācariya Buddhaghosa's Pali commentary on the *Majjhima-Nikāya*, not the old Sinhalese Commentary, which is always called *Majjhima-Aṭṭhakathā*, and so this seems to indicate that the *VinA.* was not completed *before* the 4 *Nikāya* commentaries, but concurrently with them. (2) Why is the reference made to the *Papañcasūdanī* (*MA.* i. 135-6) and not to the *Sumangalavilāsinī*, which has the same explanation *verbatim* (*DA. ad D.* Sutta 2)?

[9] The trouble is that we do not always (especially when there is no *Ṭīkā* as in this case) know the range of meanings of these words *keci* and *apare*. Why are only the two statements (Ch. iii, §§ 39 and 41) singled out for attribution to the *pubbācariyā* instead of to *keci*? Are *keci* and *apare* to be equated in this work with *pubbācariyā* (as the authorities which the *Visuddhimagga*'s author drew upon)? No definite answer is forthcoming, and without it any argument that uses the *keci*- attributions here in favour of different authorship cannot stand.

hand they can be argued as circumstantial evidence against the view that this work was by the author of the *Visuddhimagga*; but on the other hand it can also be claimed that, given the high authoritativeness accorded to Ācariya Buddhaghosa's main works, no one else than he in the Theravāda Tradition would have altered them in this way. This last view seems to carry more weight than its opposite; but neither remains free from the uncertainty whether we are dealing with Ācariya Buddhaghosa's own opinions or his translations of those of the earlier Sinhalese authorities.

The foregoing points, and there are others too, all of them circumstantial, are mostly ambivalent. While much more could be said about them, what has already been said will be enough if it has established how difficult it is to handle this subject on account of the paucity of information available and lack of evidence, and how little they prove.

The '*Postscript*' is, in fact, the only *evidence* of the authorship—see the end of this work—, in which the book is attributed to the author by name. It is presumed (though there is nothing definite to support the presumption) that the postscript was appended by the authorities of the *Mahāvihāra* in Ceylon as their official seal of approval when the work was given out. While all the works attributed to Ācariya Buddhaghosa except apparently the *Jātaka* Commentary carry it,[10] no other Pali commentator's works have one. If there was any other, more or less contemporary, *author* of the same name,[11] it is odd that the Postscripts ignore that. These Postscripts, in fact, sorely need investigation; and in order

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[10] Identical in each case except that in the *Visuddhimagga* the phrase 'who should be called "of Moraṇḍacetaka"' are added to the author's name. P.T.S. ed. of *Kankhāvitaraṇī* omits the Postscript, though all other printed editions carry it. This 'Postscript' is the evidence, it must be presumed, for the statements of authorship in such lists of works and authors as the *Sāsanavaṁsa*, for instance, contains.

[11] We know from the Prologues and Epilogues of Ācariya Buddhaghosa's *Atthasālinī* and *Sammohavinodanī* that another Elder named Buddhaghosa invited their compilation; but there is no evidence whatever, and apparently not even any tradition, that he ever wrote anything himself. Also, if the Talaing records of Burma are correct, there may have been another more or less contemporary Elder of that name who came from Thaton in Lower Burma to Ceylon to translate works into Talaing and bring them back. Is there any evidence at all, or any tradition, of a 'Culla-Buddhaghosa' who was an author? If an Elder so named existed, and he was, let us suppose, the author of the *KhpA.*, then why does the Postscript not distinguish his personality?

to criticize them an examination is required of the oldest Sinhalese and Burmese MSS of authenticated date, to start with. Although this would be unlikely to take us much further back than half-way to the time of the author, nevertheless, if the postscripts were found to be always present and always the same, that would give strong support to their reliability. Failing such an inquiry, it would seem that they must be taken at their face-value, and no criticism of authorship of these works can weigh very heavily which does not take them into account.

To sum up, then, this long digression, a number of arguments against identical authorship, based on details of circumstantial indications contained in the body of the work, can be advanced, though all are inconclusive, and all remain subject to the uncertainty whether the material is the translator-editor's own original composition or whether it was already contained in what he was handling. However, the work seems as a whole (but this, it must be emphasized, is a personal opinion) nearer, if anything, to the pattern of styles and general atmosphere of Ācariya Buddhaghosa's undisputed main works than to that of other early authors like Ācariya Dhammapāla (in, say, the *Paramatthamañjūsā*), Ācariya Mahānāma (in the *Saddhammappakāsinī*) or Ācariya Ānanda (in the *Mūla-Ṭīkā*). If the Postscript is unauthentic, which there is no evidence to suppose, then the book is a clever pastiche of his general methods, style-variations, handling of logic, arguments, and way of allusion to Sanskrit grammarians, interspersion of popular stories, and so on: and this can still be said in spite of the narrowness, already mentioned, of purely stylistic differences between the various Pali commentators' works. On balance, then, the evidence being at present what it is and unless something more compelling comes to light, this book is taken here for what it purports to be, that is, by the same author as the *Visuddhimagga*.

The Translation

Pali texts used. The basic text used was that published by the Pali Text Society. But since that contains some un-cleared-up doubtful readings, and since, though it is very carefully edited and reliable, a few mistakes and omissions came to light, the Sinhalese-script and Burmese-script printed editions were used as well, and also the Sinhalese-script edition of the *Sāratthasamuccaya*, which reproduces the greater part of it *verbatim* (referred to respectively

in the notes as *C.*, *B.*, and *Ss.*). With the help of these nearly all the dubious passages can be said to have been cleared. No readings have been changed without the authority of another edition.

Variant readings. Only those that are doubtful and affect the sense have been given notes; but not others which leave the meaning unaffected, such as *C.*'s (correct) reading of *dajjā ti ñātī* where P.T.S. ed. has *dajjantī ti ñātī* (p. 208 with note '*(sic!)*').

Quotations number some 300 from the *Piṭakas*, besides many allusions, and there are also many *verbatim* quotations from the main commentaries and still more rewritten and abbreviated passages. Because of the need for coherence in the rendering of technical terms it was not possible to make use of already published translations of the *Tipiṭaka*.

Long and complicated sentences are common in commentarial Pali. These have been broken up in the version where no rhetorical effect depends upon the length (*e.g.* Ch. iii, § 1). But the structure has been as far as possible paralleled where it is made for effect (see *e.g.* Ch. v, § 194).

The Khuddakapāṭha text commented on is sometimes quoted in full in the Commentary, verse by verse, and sometimes not. For easy reference the Pali with its translation is included in each case, words not quoted in the Commentary being placed inside square brackets.

The order of the words commented on is that of the original Pali of the *Khuddakapāṭha*, which is not always that of the translation.

Brackets. Round brackets ( ) are used (1) for references given in the text, (2) for alternative renderings, and (3) for Pali words. Square brackets [ ] are reserved (1) for additions to the text introduced in order to clarify the meaning, and (2) for the page-numbers of the P.T.S. edition, which are placed where the pages of that edition begin.

Words and meanings not in the Pali Text Society's Dictionary number about 150. They will be found marked with an asterisk (*) in the Pali-English Glossary at the end of this volume. Some are not traced elsewhere yet.

Technical words abound, some appearing only once. Without reference to the main works where their use is made clear they would often be unintelligible in their bare contexts here. They raise their heads early (Ch. i, § 17) and fairly continually throughout the whole work except in the popular stories, it being apparently taken for granted that the reader already knows, or at least can

easily find out, the technical meanings of such words as *santati*, *cittavīthi*, *puggalādhiṭṭhāna*, *atthuppati*, *appanā*, *upanidhā-paññatti*, *pariggaṇhāti*, *sammasati*, *ojaṭṭhamaka*, *paṭisandhi*, *ahetuka*, *vikkhambhana*, etc., about which the dictionaries are often unhelpful if not actually misleading owing to lack of adequate exploration of this field when they were made. This has entailed rather a lot of footnotes. For discussion of some of the main terms (*Piṭaka* as well as Commentary) see Appendix I.

Some common commentarial idioms are worth noting. (1) The establishment (*sādhana*) of a word is usually set out with the word *iti* in the following form, for instance: '*mejjati tāyati cā ti mitto*' (Ch. ix, § 61), which is conveniently renderable by 'He fattens and tends, *thus* [he is] a friend'. (2) A common formula for stating the expanded meaning of a word or phrase commented on is '" . . . (expanded statement) . . . " *ti vuttaṁ hoti*', which should be rendered as follows '" . . . (expanded statement) . . . " is what is meant' or else 'What is actually expressed [by this phrase commented on] is " . . . "', see for a good example, Ch. ix, § 13. The literal rendering '" . . . " thus it is said' suggests some sort of a quotation from some other authority and raises the question, 'Said by whom?' which is not at all intended. (3) the enclitic-*sankhāta*, normally used very often as a device for substituting one synonym for another, is conveniently rendered by 'called'; but then the following rule must ordinarily be observed. 'A-*sankhāta* B=A called B' (*not*, as one would expect, '=B called A'). For instance, *arahattaphalasankhātaṁ nibbānaṁ* (p. 157: Ch. v, § 194)='the fruition of Arahantship called [in the verse commented on] "extinction"', not the other way round; and likewise *cittikatādiatthasankhātaṁ . . . ratanaṁ* (p. 179: Ch. vi, § 47). This frequently used idiom and its equivalent formations are a fertile source of confusion in translation, if this rule is forgotten.

Words left untranslated are Buddha (sometimes, but the word is already in the Concise Oxford Dictionary; otherwise rendered by 'Enlightened One'), jhāna ('meditation' might do), bhikkhu and bhikkhunī ('mendicant monk' and 'mendicant nun' are possibilities), Uposatha ('Observance Day', *i.e.* for laymen to observe the 5, 8, or 10 Precepts, and for bhikkhus to recite the Patimokkha), Patimokkha ('Rule', *i.e.* the set of rules of conduct for bhikkhus). Where the Pali word carries a diacritical mark this is dropped when it is used as an English word. Sanskrit forms, such as 'nirvana' (though this too is in the C.O.D., but

with a rather confused explanation) are purposely avoided (see below).

Pali words are given in italics, normally in their stem form without inflexions, but if quoted (as in the instance of words from the text of the *Khp.* commented on), they are given with their inflexions.

The covert allusions to Sanskrit grammatical sources are noted where they occur and indexed under 'Sanskrit Allusions' and 'Pāṇini' in the Index of Proper Names. This subject—both from the general aspect of the relation of Prakrits to Sanskrit and the particular one of this author's attitude to Sanskrit—is one that needs treating with the greatest caution and reserve. The general aspect cannot be discussed here; but the importance of Ācariya Buddhaghosa's 'terms of reference' indeed needs particular stressing.[12]

The technical vocabulary of renderings (see Glossary at the end of the book) has been somewhat altered from that used in the translator's version of the *Visuddhimagga*. No apology is made for this. It is not a departure from the consistence advocated there, which is in fact maintained both there and here. But the rule of consistent rendering of technical terms should in no sense (in our present state of knowledge of Pali translation) imply that a set of renderings once chosen cannot or ought not to be improved on. The set adopted here is an improvement, having regard to the general pattern, and though not an improvement of first importance yet still one worth making: much, however, can still be said in favour of retaining the old rendering. Though it is very important not to get the changes mixed up, the number is not large. Reasons are advanced in Appendix I for most of the changes, where it is shown how to convert without difficulty or need for confusion the two alternative vocabularies. Two things need to be clearly distinguished: (1) the study of Pali (especially the commentarial form) is still much too undeveloped for there to be any hope of avoiding changes in technical renderings; but at the same time (2) there is urgent need for coherence, consistency and control in the rendering of each term within the rendering of one work, whatever

[12] See Ch. ix, note 40. For some of the background of this subject and for why the author of the *Visuddhimagga* and *Sammohavinodanī* calls Pali the *mūla-bhāsā* ('the root-language'), thus dethroning Sanskrit, see *Ppn.* Intro. pp. xii-xiv. For general observations on translation of technical Pali works see ditto, pp. xxxiii *ff.*

the vocabulary there adopted. To take a very simple instance: the word *dassana* has a loose usage in the sense of ' seeing ' and ' vision ', and it has also a technical one, meaning the *first* of the four Paths (as the seeing of *nibbāna* for the first time); but there is another word *vipassanā* (literally ' seeing ' or ' clear-seeing '), whose technical meaning is ' insight ' into the three characteristics of impermanence, suffering and not-self, which leads up to the realization of the Path. Its final stages are called in the commentaries *vuṭṭhānagāminī vipassanā* (' insight leading to emergence [of the path] '). It is not hard to see the confusion that must arise if the same rendering is used in the same work for these two Pali terms, or if they are mixed up. However, there is room for plenty of experimenting and development here.

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(*PARAMATTHAJOTIKĀ*)

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Namo tassa bhagavato arahato sammāsambuddhassa

CHAPTER I

SECTION I—INTRODUCTORY

1. [**11**] *I go for refuge to the Enlightened One, I go for refuge to the True Idea, I go for refuge to the Community*: this statement of the Going-for-refuge is the beginning of the Minor [Books]. Now with the aim of revealing, expounding and exhibiting the meaning thereof by way of a commentary on the Minor [Books] that is illustrative of the ultimate meaning (*paramattha-jotikā*) this is said:

2. I honour the Jewel Threeness first
That should be honoured most of all.
Then I shall make a comment versed
In certain Minor Books withal.[1]
Though their profundity would make
Such work too hard an occupation
For one who like myself is not
A giver of the Dispensation,[2]
Yet still today we find no break
In the former Teachers' Explanation,[3]
And we likewise have not forgot
The Master's ninefold Dispensation.
So I this work will undertake
Because the Ancients' explanation

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[1] 'On certain of the Minor Books' refers, we may take it, to the Khuddakapāṭha, Suttanipāta, Dhammapada, and Jātaka commentaries, which are each ascribed to Ācariya Buddhaghosa by a 'Postscript' except the last.

[2] The phrase *abodhentena sāsanaṁ* is freely rendered 'For one who is not . . . a giver of the Dispensation' but literally 'by one who . . . is not causing to discover the Dispensation'. *Bodhento* is a ppr. of the causative verb *bodheti* 'to produce enlightenment in [others]' (see § 18 where the Buddha is called *bodhetā*), and that is a function of 'Buddhas and Anubuddhas' (see Ch. vi, n. 31). The phrase should thus be taken as a disclaimer of having reached any Path (see aspiration verses at the end of *Vis.*), and not a confession of incompetence in erudition (*cf.* similar sentiment at *Vis.* Ch. xvii § 25/pp. 522-3).

[3] *Cf. Vis.* Ch. xvii, §§ 25-6/pp. 522-3.

Will be my standby, too, I wot,
Beside the [Master's] Dispensation.
Let love of Truth the motive be,
Not liking for self-praise, nor aim
To carp at others and give blame:
So listen, then, attentively.

3. Herein, since it was said [above] ' Then I shall make a comment versed In certain Minor Books withal ' I shall accordingly make the commentary after first defining what the Minor [Books] are.
4. The ' Minor [Books] ' (*Khuddakāni*) are one part of the Minor Collection (*Khuddaka-Nikāya*). The ' Five Collections ' are:

The *Dīgha*, *Majjhima*, *Saṁyutta*,
Anguttara and *Khuddaka*;
These five Collections are profound
In idea and in meaning too.

5. [12] Herein, the 34 Threads-of-Argument (*Sutta*) beginning with the Brahmajāla Sutta are the Long Collection (*Dīgha-Nikāya*), the 152 Threads-of-Argument beginning with the Mūlapariyāya Sutta are the Middle Collection (*Majjhima-Nikāya*), the 7762 Threads-of-Argument beginning with the Oghataraṇa Sutta are the Associated Collection (*Saṁyutta-Nikāya*), the 9557 Threads-of-Argument beginning with the Cittapariyādāna Sutta are the Numerical Collection (*Anguttara-Nikāya*), and the Minor Collection (*Khuddaka-Nikāya*), consists of the rest of the Enlightened One's (the Buddha's) utterance not included in the four Collections, that is to say: the Minor Readings (*Khuddakapāṭha*), Lines on the True Idea (*Dhammapada*), Exclamations (*Udāna*), Sayings (*Itivuttaka*), the Chapter of Threads-of-Argument (*Suttanipāta*), Stories of Heavenly Mansions (*Vimānavatthu*), Stories of Ghosts of the Departed (*Petavatthu*), Psalms of the Brethren (*Theragāthā*), Psalms of the Sisters (*Therigāthā*), Birth Stories (*Jātaka*), the Book of Demonstration (*Niddesa*), the Path of Discrimination (*Paṭisambhidāmagga*), Legends (*Apadāna*), the Buddha-Heritage (*Buddhavaṁsa*), and the Volume of Good Conduct (*Cariyāpiṭaka*), as well as the Volume of Discipline (*Vinaya-Piṭaka*) and Volume of Basic Ideation (*Abhidhamma-Piṭaka*).[4]

[4] For the division of the Scriptures into five Collections instead of three Piṭakas (Volumes) by placing the Vinaya and Abhidhamma Piṭakas in the Khuddaka-Nikāya see *e.g. DhsA.* 26 and *DA.* i. 15, 23.

6. Why is this called the Minor Collection? Because it is the mass and the home of many minor branches of the True Idea (*Dhamma*), since what is a mass and a home is called a ' collection ' (*nikāya*), grammatically establishing this both according to what is said in the Dispensation, namely, ' Bhikkhus, I see no single collection (*nikāya*) so varied as the breathing things that are animals ' (*S.*iii. 152), and according to what is said in the [non-Buddhist] world, namely, ' *Poṇikinikāyo Cikkhallikanikāyo* '.[5]

7. One part of this Minor Collection (*Khuddaka-Nikāya*) is these Minor [Books] (*Khuddakāni*), which are included in the Volume of Threads-of-Argument (*Suttanta-Piṭaka*), and the meaning of which it is here intended to reveal, expound and exhibit. Of these Minor [Books] the book of Minor Readings (*Khuddakapāṭha*) is the beginning, and it has nine component parts, namely: the Refuges, the Training Precepts, the Thirty-two-fold Aspect, the Boy's Questions, the Good-Omen, the Jewel, Without-the-Walls, the Treasure-Store, and Lovingkindness. But it is the beginning according to the ' pathway ' for the [serial order of] recitation [of the *Tipiṭaka*] composed by the line of [former] teachers, not according to what was spoken first by the Blessed One.

8. [What was actually first said] was this:

' Seeking but not finding the House-Builder
' I travelled through the round of countless births:
' How painful is birth ever and again!
' [13] House-Builder, you have now been seen;
' You shall not build the house again.
' Your rafters have been broken down;
' Your ridge-pole is demolished, too.
' My mind has now attained the Undetermined
' And reached the end of every kind of craving ' (Dh. 153-4).

And this pair of stanzas was the very beginning of the whole of the Enlightened One's Utterance; but it was said only with the mind without speech utterance.[6] However, the following stanza was the beginning of what was said by him as uttered speech:

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[5] *Cf. Pāṇini, Kāśikā* iii. 3, 41. *Sāratthadīpani* comments ' The Poṇikas and the Cikkhallikas are Warrior-Nobles (*khattiya*) and their groups (*nikāya*) are called the Poṇika Group and the Cikkhallika Group '. The ' world ' in such contexts as this normally means the non-Buddhist grammarians (*e.g.* Pāṇini) and logicians.

[6] ' *Vacī-bheda*—speech utterance ': not in *P.E.D.*; see Glossary.

' When ideas are full manifest
' To the ardent and absorbed divine,[7]
' His doubts all vanish; for he knows
' That each idea must have its cause ' (Vin. 1, 2; Ud. 1).

* * * * *

SECTION II—THE THREE REFUGES
(Saraṇattayaṁ)

9. So I shall begin the commentary on the meaning, starting from the beginning of this book of Minor Readings with its nine component parts, itself the beginning of the Minor [Books]. And its beginning is this:

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi. [*Dutiyam pi . . . Tatiyam pi . . . gacchāmi.*] ' I go for refuge to the Enlightened One. I go for refuge to the True Idea. I go for refuge to the Community. [For the second time . . . For the third time . . .]

10. Here is a schedule of the method of commenting on it:

By whom pronounced, where, when, and why,
Were these three Refuges? Wherefore
Here stated thus initially
Though other words were said before?
Now, having in this way made good
Their Source herein, then next there should
Be told the proper way of knowing
' Buddha ', ' Goer ', and ' Refuge-going '.
The breach or none, the fruit they spell,
' What must be gone ' besides we tell.
And for the other two as well
The way prescribed is parallel.
The reason must be shown why these
Display the order that they do.
Lastly the Triple Refuge too
Must be explained by similes.

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[7] ' *Brāhmaṇa*—divine ': for this rendering see discussion of words in Appx. I.

11. Herein, as to the first stanza to begin with: there are these five questions, namely, (1) By whom were these three Refuges pronounced? (2) Where were they pronounced? (3) When were they pronounced? (4) Why [**14**] were they pronounced? And (5) why, although they were not [the words] pronounced by the Blessed One in the beginning (see § 8), are they stated at the beginning here? The answers are as follows.

12. (1) *By whom pronounced?* They were pronounced by the Blessed One, not by disciples, nor by the Seers, nor by deities.

13. (2) *Where?* At Benares in the Deer Park at Isipatana.

14. (3) *When?* When the sixty-one Arahants were engaged in teaching the True Idea in the world for the benefit of the many, after the venerable Yasa, together with his companions, had attained Arahantship (see *Vin.* i. 20).

15. (4) *Why?* For the purpose of giving the Going Forth into Homelessness and for the purpose of giving the Full Admission, according as it is said: ' And, bhikkhus, he is to be given the Going Forth and given the Full Admission thus: first, having had his hair and beard shaved off, he should be clothed in the yellow clothes, and then, after having him arrange his upper robe on one shoulder, he should be made to pay homage at the bhikkhus' feet, and then, after seating him on his heels with hands extended palms together, he should be told " Say thus: I go for refuge to the Enlightened One, I go for refuge to the True Idea, I go for refuge to the Community " ' (*Vin.* i. 22).

16. *Wherefore here stated thus initially?* It can be understood as follows: since this is the pathway by which gods and men enter the Dispensation, whether they become lay-followers or those gone forth, consequently, it being the pathway of entry into the Dispensation, it was stated here initially in the Minor Readings by the Former Teachers when, during their inclusion of the Master's nine-factored Dispensation[8] in three Pitakas, they were composing a pathway for the [serial order of the] recitation.

The source has [now] been ' made good '.

17. Now it was said: ' Then next there should Be told the proper way of knowing " Buddha ", " Goer ", and " Refuge-going ".

Herein, [the word] *Buddha* (*Enlightened One*) is a term for

[8] ' Nine-factored: *Sutta* (' Thread of Argument '), *Geyya* (' Song '), *Veyyākaraṇa* (' Exposition '), *Gāthā* (' Stanza '), *Udāna* (' Exclamation '), *Itivuttaka* (' Saying '), *Jātaka* (' Birth Story '), *Abbhutadhamma* (' Wonderful Idea '), and *Vedalla* (' Question and Answer ')—see *e.g. M.* i. 133.

distinguishing creatures either involving a description derived upon a [five-] category-continuity fortified by attainment of the supreme liberation that is the sign for unobstructed knowledge of all ideas, or else involving a description derived upon the attainment to the [four] Truths that is the footing for omniscient knowledge,[9] according as it is said: ' " Buddha ": he is that Blessed One who, self-become, without teacher in ideas not heard before, himself discovered the Truths and reached omniscience therein and mastery of the powers ' (*Nd.* i. 143; *Ps.* i. 174). This, firstly, is the explanation of [the word] ' Buddha ' as to meaning.

18. Now as to the phrasing, it should be understood in the way beginning ' He is the discoverer (*bujjhitā*), thus he is enlightened (*buddha*); he is the enlightener (*bodhetā*), thus he is enlightened ', and this is said ' Buddha: in what sense buddha? He is the discoverer (*bujjhitā*) of the Truths, thus he is enlightened (*buddha*). He is the enlightener (*bodhetā*) of the generation, thus he is enlightened. He is enlightened by omniscience, enlightened by seeing all, enlightened without being led by others, enlightened because of [15] burgeoning;[10] having exhausted the taints, he is termed enlightened; having immunity from defilement,[11] he is termed enlightened; he is quite without lust, thus he is enlightened; he is quite without hate, thus he is enlightened; he is quite without delusion, thus he is enlightened; he is quite without defilement, thus he is enlightened; he has travelled by the path that goes in only one way,[12] thus he is enlightened; he alone discovered the peerless complete enlightenment, thus he is enlightened; he is enlightened because he has abolished non-discovery (*abuddhi*) and obtained discovery (*buddhi*). Buddha: this is not a name made by a mother, made by a father, [made by a brother, made by a sister, made by friends and companions, made by relatives and

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[9] The reader is here plunged into technical ' Abhidhammika ' terminology. For ' description derived upon ' see Ch. iv, *n.* 12.

[10] ' *Visavitā*—burgeoning ': not in *P.E.D.*; see explanation in § 20 and *n.* 16 below, also Glossary. B. reads *vikasitā* (as does *PsA. Sinh.* ed.). Amend, *Ppn.* accordingly.

[11] *Ps.* text (P.T.S. ed.) has *nirupadhi-* (' freed from the essentials of existence '), while *PsA.* has *nirupalepa-* (' free from besmirching ') and comments accordingly.

[12] ' *Ekāyana*—goes in only one way ': *cf.* use of the compound at *M. i.* 55 (=*D.* ii. 190) but more particularly at *M.* i. 74; an alternative rendering mostly used for the *M.* i. 55 ref. is ' which is the only way ', but is this justifiable? For other possibilities, see *MA.* i. 229 and *PsA.* 333.

kin, made by monks and divines,[13] made by deities]; this [name] "Buddha", which signifies final liberation, is a realistic[14] description of enlightened Ones, Blessed Ones, together with their obtainment of omniscient knowledge at the root of an enlightenment [tree]' (*Ps.* i. 174; *Nd.* i. 457f.).

19. And as to this quotation, [the active and middle-voice usage] 'he is the discoverer of the Truths, thus he is enlightened (*bujjhitā saccanī ti buddho*)' is stated in the same way as in the world [outside the Dispensation] a 'descender into (understander)' (*avagantā*) is called a 'descended one (understood)' (*avagato*), and in [the causative-voice usage] 'he is the enlightener of the generation, thus he is enlightened' (*bodhetā pajāyā ti buddho*) is stated in the same way as [in the world outside the Dispensation] a 'leaf-drying wind' (*paṇṇasosā vātā*) is called 'leaf-dried' (*paṇṇasusā*).[15]

20. 'He is enlightened by omniscience': what is meant is that he is enlightened by discovery (*buddhi*) capable of discovering (*bujjhana*) all ideas. 'Enlightened by seeing all': what is meant is that he is enlightened by discovery capable of causing discovery (*bodhana*) of all ideas. 'Enlightened without being led by others': what is meant is that he is enlightened because of his being enlightened by himself alone without having been caused to be enlightened by another. 'Enlightened because of burgeoning' (*visavitā*) : what is meant is that he is enlightened because of displaying (*visavana*)[16] diverse special qualities in the sense of opening like a lotus flower. 'Enlightened since he is reckoned to have exhausted the taints', etc.: what is meant is that he is enlightened owing to his being awakened (*vibuddha*) by the exhaustion of all the sleep consisting in defilements like a man awakened by the exhaustion of sleep because of his abandoning the reasons for the cramping of cognizance.[17]

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[13] See Appx. I., end.

[14] '*Sacchika*—realistic': not in *P.E.D.*; see Glossary.

[15] Roughly the root *budh* means primarily 'to awake' or 'to discover' and secondarily 'to get to know by experience' (a road travelled is a road discovered). The middle-voice and passive-voice (vb. *bujjhati*, n. *buddhi*, adj. *buddha*) are used here for intransitive or simple-transitive meanings of 'discovering' (hence 'to be enlightened'), while the causative-voice (vb. *bodheti*, n. *bodhi*, adj. *bodha*) are used in the transitive-causative meanings of getting others to discover (hence 'to enlighten' them). The grammatical examples cited illustrate this; they are reproduced at *PsA.* 333.

[16] '*Visavana*—displaying': not in *P.E.D.*; see Glossary. *C.* confirms, but *B.* has *vikasana*.

[17] If the P.T.S. reading *niddukkhayavibuddho* is right, the compound would

'He has travelled by the path that goes in only one way': this is said in order to show that he is called 'enlightened' (*buddha*) because he has travelled (*gata*) by the path that goes in only one way [that is, to the goal], since [verbal roots with] meanings of 'travelling' (*gamana*) have by metaphorical use also meanings of 'discovering' (*bujjhana*), just as a man is called 'travelled' (*gata*) when he has travelled (*gata*) a path. 'He alone discovered the peerless complete enlightenment': what is meant is that he is enlightened not because of his being enlightened by others but is on the contrary enlightened because he himself alone discovered the peerless complete enlightenment. [16] 'He is enlightened because he has abolished non-discovery and obtained discovery': the [middle-voice] term 'discovery' (*buddhi*) and the [causative-voice] term 'causing-discovery' (*buddhim bodho*) are metaphorical expressions; for this is said in order to have it known that 'enlightened' (*buddha*) is said of him because of his association with the quality of discovery (*buddhi*), just as 'blue cloth' or 'red cloth' is said because of [the cloth's] association with the respective quality of blue or red. After that, the passage beginning 'Buddha: this is not a name . . .' is stated in order to cause discovery of the fact that this [foregoing] description conforms with the meaning; and it can be understood that the meaning of the word 'Buddha' (enlightened) is capable of being established in this manner in all the [remaining] clauses.

This is the explanation of [the word] 'Buddha' as to the phrasing. 21. Now as to the 'going', etc.: it combats, thus it is a *refuge*; the meaning is that when people have gone for refuge, then by that very going for refuge it combats, dispels, carries off, and stops, their fear, anguish, suffering, [risk of] unhappy destination [on rebirth], and defilement. Or alternatively: he combats creatures' fear by promoting their good and preventing their harm, thus he is the Enlightened One (Buddha); the True Idea (Dhamma) does so by providing the crossing of the Desert of Being (Existence) and by giving consolation; the Community (Sangha) does so by causing the obtainment of great fruitfulness from small actions; so in this way the *refuge* is also that threefold Jewel. The *going for refuge* is the arising of cognizance with confidence therein and giving preponderance thereto,[18] from which defilement is eliminated and

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resolve into *niddā+ukkhaya+vibuddha*; and neither *ukkhaya* nor *vibuddha* is in *P.E.D.*; but *C.*, and *Ss.* read *niddākkhaya*—while *B.* has *niddakkhaya-*.

[18] Reading with *C.* and *Ss. tappasāda-taggaruko hi*. *B.* supports P.T.S. below, *Ss.* only reads 2 lines below: *aparappaccayā vā parappaccayā*.

eradicated, and which occurs in the mode of taking that as the highest value, whether or not someone else is a condition for so doing. A creature possessing that [kind of cognizance] goes for refuge to that [object]; the meaning is that by means of the kind of cognizance-arising just mentioned he approaches that thus: 'This is my refuge, this is my highest value'. And when approaching it, he does so either by an undertaking, as in the case of Tapassu and Bhallukā, etc., thus 'Venerable sir, we go for refuge to the Blessed One and to the True Idea; let the Blessed One remember us as followers' (*Vin.* i. 4), or by assuming the status of a pupil, as in the case of Mahā Kassapa, etc., thus 'Venerable sir, the Blessed One is my teacher, I am his disciple' (*S.* ii. 220), or by inclination thereto, as in the case of Brahmāyu, etc., thus 'When this was said, Brahmāyu the divine rose from his seat, and arranging his upper robe on one shoulder, he raised his hands palms together towards where the Blessed One was, and he uttered this exclamation three times: "Honour to that Blessed One, accomplished and fully enlightened! Honour to that Blessed One, accomplished and fully enlightened! Honour to that Blessed One, accomplished and fully enlightened!"' (*M.* ii. 140), [17] or by self-dedication [to the teacher] like a meditator devoting himself to a meditation subject (see *Vis.* Ch. iii, §§ 123 *ff.*/p. 115), or by severing his imperfections by going as a Noble Person for refuge (see *Vin.* i. 15). Thus he approaches variously both as to objective field and as to function.

This is the explanation of the 'Refuge-going' and of the 'Goer'.

22. Now there is the explanation of the *breach*, etc., stated thus: 'The breach or none, the fruit they spell, "What must be gone" besides we tell'.

23. When a person has gone for refuge thus, his breach of the refuge-going is of two kinds: reprehensible and blameless. The blameless kind [of breach] consists in dying; the reprehensible kind [of breach] consists in adopting procedure of the kind just described with respect to another teacher and in adopting the opposite kind of procedure with respect to that [refuge]. Both kinds occur only in ordinary men. In them the refuge is defiled both by the occurrence of unknowing, doubt, and wrong knowledge about the Buddha's special qualities and by occurrence of irreverence, etc.; but in Noble Persons the refuge always remains unbroken and undefiled, according as it is said 'Bhikkhus, it is impossible, it cannot happen, that a person perfected in his view should seek another teacher' (*M.* iii. 65; *A.* i. 27). Ordinary men remain with their refuge unbroken as

long as they do not arrive at a breach of the refuges. When the breach of their refuge is reprehensible and defiled it gives unwanted fruit; when it is blameless it gives no fruit because it then has no ripening.

24. Non-breach, however, as to fruit, always gives wanted fruit, according as it is said:

> ' Those who take refuge in the Buddha
> ' Go to no state of deprivation,
> ' And when they leave the human frame
> ' A godly body they fulfil ' (*D.* ii. 255).

Herein, those who [by becoming Noble Persons] have gone for refuge by severing imperfections in their refuge-going will nevermore go to any state of deprivation; but the others [who are still ordinary men] may still go there [in spite of their having gone to them]; this is how the purport of the stanza should be understood.

This, firstly, is the explanation of the breach, non-breach and fruit.

25. As regards the explanation of ' what must be gone [to] ', an objector said: Now, as to [the phrase] *Buddhaṁ* (acc.) *saraṇaṁ* (acc.) *gacchāmi* (' I go (to) the Buddha (for) refuge '), should one who goes to the Buddha (for) refuge go to the Buddha (*buddhaṁ*) or to the refuge (*saraṇaṁ*)? And in either case the mention of one of the two is meaningless.—Why so?—Because the verb ' to go ' does not have two objects (take a double accusative); for the grammarians do not require two passive objects (double accusative) here as they do in such phrases as *ajaṁ* (acc.) *gāmaṁ* (acc.) *neti* (' he leads the goat (to) the village '),[19] and it has meaning only in such phrases as [**18**] *gacchat'eva pubbaṁ disaṁ gacchati pacchimaṁ disaṁ* (' he goes (to) the east direction, he goes (to) the west direction ': *S.* i. 122).

26. —That is not so, because identical causativity is not intended of the words ' *Buddha* ' and ' *saraṇa* '. For if identical causativity were intended of them, then even one who had lost his wits would, on approaching the Buddha, be gone to the Buddha (for) refuge (*Buddhaṁ saraṇaṁ gato*) since he would have [literally] gone to the refuge, itself [merely nominally] distinguished as ' the Buddha '.

27. —But is there [not] identical causativity nevertheless, because of the words ' This is the refuge that is safe, This is the ultimate refuge '

[19] *Cf.* Patañjali *ad* Pāṇini I. 4, 51. In Pali, verbs of motion towards take the accusative; the double acc., *buddhaṁ* and *saraṇaṁ*, governed by the verb *gacchati* makes the objection far less far-fetched in the Pali.

(*Dh.* 192)?—No. That state [of identical causativity applies] only in that instance. That state of identical causativity is intended only there in those lines [and is intended there] in this way: ' The refuge is safe and ultimate because of absence of any exception[20] in the refuge-state, in other words, in the abolition of fear in those who have gone for refuge to the three Jewels beginning with the Buddha '; but it is not intended anywhere else, because even when there is connexion with something gone to,[21] that is inadequate to establish[22] that the going was *for refuge.*

So [that argument] is unestablished.

28. —But is there [not] identical causativity nevertheless since there is establishment that the going is for refuge when there is its connexion with something gone to in the passage ' On coming to this refuge, he from every suffering is freed ' (*Dh.* 192)?—No, because of [that argument's falling still within] the scope of the flaw mentioned earlier. For there [it was shown that] if there were identical causativity, then even one who had lost his wits would, on coming to this refuge consisting of the Buddha, the Dhamma, and the Sangha, be [automatically] freed from all suffering; thus there would be here too the flaw already mentioned; and owing to the flaw, that does not help us. So that [argument too remains] unestablished. Just as, in the passage ' On coming to me as the good friend, Ānanda, creatures [normally] inseparable from the idea of birth are freed from birth ' (*S.* i. 88) [it is of] creatures being freed by the might of the Blessed One as the Good Friend that it is said that ' On coming to . . . the good friend ' they ' are freed ', so too there [in the passage ' on coming to this refuge . . . ' it is of] one being freed by the might of the refuge consisting of the Buddha, the Dhamma, and the Sangha, that it is said ' On coming to this refuge, he from every suffering is freed '. That is how the intention should be understood there.

29. —So then in any case it is illogical to predicate either of the Buddha that he ' must be gone (to) ' or of the refuge or of both together; and accordingly [the sense of] the [phrase] ' must be

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[20] ' *Abyabhicaraṇa*—absence of exception ': gram. term not in *P.E.D.*; see Glossary.

[21] ' *Gami-sambandha*—connexion with what is gone-to ': *gami* is a gram. term not in *P.E.D.*; the argument is that the mere physical going-to a refuge is not enough, but the refuge (the Buddha in this case) must have special qualities.

[22] ' *Appasiddhi*—inadequate establishment ': gram. term not in *P.E.D.*

gone (to)' requires [on the contrary that it is predicated] of the goer demonstrated by the word *gacchāmi* ('I go'), the logic of which still remains to be stated.—[As to that] it may be stated as follows: What 'must be gone (to)' here is always the Buddha. But the mention of him as the refuge is for the purpose of showing the mode of going: 'I go (to) the Buddha *as* refuge (*Buddhaṁ saraṇan ti gacchāmi*), for me he is the highest value, the eliminator of the abyss, the provider of welfare, [19] and it is with this intention that I go to him, frequent, wait upon and reverence him', or 'that is how I know, how I have discovered (*bujjhāmi*)'; for these linguistic roots[23] which have the meaning of 'travelling' (*gati*, i.e. 'going') have also the meaning of 'discovering' (*buddhi*).

30. —[In that case] is not the non-addition[24] of the word 'as' (*iti*) contrary to the requirements of logic (see § 29)? That is not so.

31. Now at this point it may be [objected]: If the meaning there were thus, then the word *iti* ('as') ought to be added as is done in such passages as 'He understands impermanent form, in accordance with how it actually is, as "impermanent form"' (*aniccaṁ rūpaṁ aniccaṁ rūpan ti yathābhūtaṁ pajānāti*: *S.* iii. 57); but it is not added, therefore that [argument] is stated illogically.—That is not so.[25]—Why not?—Because that meaning [of the word 'as' (*iti*)] is implied there. Just as in such passages as *ye ca buddhañ ca dhammañ ca sanghañ ca saraṇaṁ gato* ('whoever shall have gone (as) refuge to the Buddha and the Dhamma and the Sangha': *Dh.* 190) so here too the meaning of the word *iti* ('as') is implied. And the word *iti* is not always added when its meaning is already actually implicit. And here, as in other similar passages, the meaning of the word *iti* should be understood as if it were added although it is not.

32. —Since in such passages as *Anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjaṁ* ('Bhikkhus, I allow the Going Forth with these three refuges': *Vin.* i. 22), it is only the refuge that 'must be gone (to)', then what was said above, namely, that 'the mention of him as the refuge is for the purpose of showing the mode of going' (§ 29) is illogical.—No. It is logical.—Why so?—Because the meaning of that too is essentially implied; for the meaning of that is actually implied there also, on which account it has to be understood, in the same way as it was earlier, as if it were added

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[23] '*Dhātu*—linguistic root': gram. term not in *P.E.D.* *cf.* *MA.* i, 131.

[24] '*Payoga*—addition': this meaning not in *P.E.D.*

[25] *C.* supports P.T.S.; *B.* reads *tasmā ayuttaṁ etañ ti. Taṁ ca na. Kasmā?*, which *Ss.* supports though adding *vuttan* after *etaṁ*.

although it is not. Otherwise[26] [the argument] would fall under the scope of the flaw already mentioned.

This is the explanation of what ' must be gone [to] '.

33. Now as to the [lines in the Schedule] ' And for the other two as well The way prescribed is parallel ' (§ 10), it may be said as follows: The way of commenting on the clause ' I go for refuge to the Enlightened One ' should be understood to be the same as in the case of the two clauses ' I go for refuge to the True Idea ' and ' I go for refuge to the Community '. For here it is only the explanations of [the words] ' True Idea ' and ' Community ' that are dissimilar in the meaning and the phrasing. Consequently there is only need to mention what is dissimilar here.

34. Some [say that] ' " Dhamma " (the True Idea) is the Path, its Fruit, and Extinction '. Our preference is that only the fading of lust, which is the Path, is the ' True Idea ' (*dhamma*) in this sense, since it causes the upholding (*dhāraṇa*) of those who have maintained the Path in being and have realized extinction by its not allowing their falling into states of deprivation, and since it makes provision (*vidhāna*) for their supreme consolation. And this is established by the Aggapasāda Sutta; for this is said: ' Bhikkhus, in so far as there are ideas (*dhamma*) that are determined, the Noble Eightfold Path is accounted the foremost of them ' (*A.* ii. 34), [**20**] and so on.

35. The mass (*samūha*) composed of the persons that possess the fourfold Noble Path and consist of category-continuities fully imbued with[27] the fruit of the monks' life is the Community (*sangha*) because of its combining (*saṅghaṭattā*) the concurrence (*saṅghāta*) of [right] view and virtue. And this is said by the Blessed One ' How do you conceive this, Ānanda? Those ideas that have been taught by me after directly knowing them, that is to say, the four foundations of mindfulness, the four right endeavours, the four bases for success (roads to power), the five faculties, the five powers, the seven enlightenment factors, and the Noble Eightfold Path: do you see, Ānanda, even two bhikkhus who have differing theories about these ideas? ' (*M.* ii. 245). For it is this Community [taken thus] in the ultimate sense that ' must be gone [to] ' as refuge, and which in the Suttas is called ' fit for gifts, fit for hospitality, fit for offerings, and fit for reverential salutation, as the incomparable field of merit for

[26] ' *Itarathā*—otherwise ': not in *P.E.D.*; see Glossary.

[27] Reading with *C. catusāmaññaphalasamadhivāsitakkhandhasantānānaṁ* instead of *-samādhivāsita-*.

the world ' (*M*. i. 37; *A*. i. 208). Now when someone has gone for refuge to this [Community regarded thus in the ultimate sense], his refuge-going is neither broken nor defiled by the act of paying homage to some other [subordinate] kind, for instance to a community of bhikkhus or to a community of bhikkhunis or to a community headed by the Enlightened One or to the conventional community classed as consisting of a chapter of four, etc., or even when consisting of a single person gone forth under the Blessed One.
36. This is what is different here. What remains to be said about this and about the second refuge-going should be understood in the way already stated under directions for the breach and non-breach, and the rest.

This, then, is the commentary on [the lines] ' And for the other two as well The way prescribed is parallel'.
37. Now as to [the lines] ' The reason must be shown why these Display the order that they do ' (§ 10): The term ' Enlightened One ' is defined and explained first among these three refuge terms by taking [the Enlightened One as] ' the foremost of all creatures ' (see *A*. ii. 34); ' The True Idea ' next because [that] was given its being by him and taught by him; and ' The Community ' last because [that] is the bearer and the server of the True Idea. Or alternatively, ' Enlightened One ' is defined and explained first by taking [him as] ' The promoter of all creatures' welfare '; ' The True Idea ' next because [that was] given its being by him for the sake of all creatures' welfare; and ' The Community ' last by taking [that as] ' practising for the attainment of welfare, [by reaching the Path] and attained to welfare [by reaching its Fruit] '. That is how ' The reason must be shown why these Display the order that they do '.
38. Now it was said ' Lastly the Triple Refuge too Must be explained by similes ' (§ 10), [21] of which it may be said as follows. The Enlightened One is like the full moon; the True Idea taught by him is like the shedding of the moon's effulgence; and the Community is like the world inspired with happiness by the effulgence of the full moon. The Enlightened One is like the rising sun; the True Idea as already stated is like the web of his rays; and the Community is like the world rid by him of darkness. The Enlightened One is like a man who burns a jungle; the True Idea, which burns up the jungle of defilements, is like the fire which burns the jungle; and the Community, which has become a field for merit since its defilements have been burnt up, is like the piece of ground

which has become a field [for sowing] since its jungle has been burnt up. The Enlightened One is like a great rain-cloud; the True Idea is like a downpour of rain; and the Community, in which the dust of defilement has been laid, is like the countryside in which the dust has been laid by the fall of rain. The Enlightened One is like a good trainer [of thoroughbreds]; the True Object for faith (*saddhamma*) is like the means for the disciplining of thoroughbred horses; and the Community is like a mass of well-disciplined thoroughbreds. The Enlightened One is like a dart-extractor because he removes all darts of [wrong] views; the True Idea is like the means for removing the darts; and the Community, from whom the darts of [wrong] views have been removed, is like people from whom darts have been removed. Or else the Enlightened One is like a lancet-user because he dissects away[28] the cataract of delusion; the True Idea is like the means for dissecting cataract away; and the Community, whose eye of knowledge[29] is cleared by the dissecting away of the cataract of delusion, is like people whose eyes are cleared with the dissecting away of cataract. Or else the Enlightened One is like a clever physician because he is able to cure the sickness consisting in defilement by underlying tendencies; the True Idea is like a rightly applied medicine; and the Community, whose underlying tendencies to the sickness of defilement are quite cured, is like people whose sickness is quite cured by the application of the medicine. Or else the Enlightened One is like a good guide; the True Idea is like a good path to a land of safety; and the Community is like [people] who enter upon the path and reach the land of safety. The Enlightened One is like a good pilot; the True Idea is like a ship; and the Community is like people who have succeeded in reaching the further shore. The Enlightened One is like the Himalaya Mountain; the True Idea is like the healing herbs that are given their being by that mountain; and the Community is like people free from ailment owing to the use of the healing herbs. The Enlightened One is like a bestower of riches; the True Idea is like the riches and the Community, which has rightly obtained the Noble One's riches (see *D.* iii. 163), is like people who have obtained riches in the way hoped for. [22] The Enlightened One is like one who shows a hidden treasure-store; the True Idea is like the hidden treasure-

[28] '*Samuppātana*—dissecting away' and '*salākiya*—lancet-user' are not in *P.E.D.*

[29] *Ñāṇa-locana* instead of *ñāṇa-cakkhu* is 'popular-narrative' (Jātaka-Commentary) style. The word *locana* (eye) is rare in the main commentaries.

store; and the Community is like people who have found the hidden treasure-store. Furthermore, the Enlightened One is like a steadfast man who gives protection from fear; the True Idea is the protection from fear; and the Community, which has found complete protection from fear, is like people who have found protection from fear. The Enlightened One is like a consoler; the True Idea is like a consolation; and the Community is like people consoled. The Enlightened One is like a good friend; the True Idea is like helpful advice; the Community is like people who have reached all their aims through following the helpful advice. The Enlightened One is like a mine of riches; the True Idea is like the vein of riches; and the Community is like people who exploit the vein of riches. The Enlightened One is like one who bathes a prince; the True Idea is like the water for washing the head; and the Community, which has been well bathed in the water of the True Object for faith, is like a company of well-bathed princes. The Enlightened One is like the maker of an ornament; the True Idea is like the ornament; and the Community, which is adorned with the True Object for faith, is like a party of kings' sons wearing ornaments. The Enlightened One is like a sandalwood tree; the True Idea is like the scent given its being by that [tree]; and the Community, whose fever has been quelled by the use of the True Object for faith, is like people whose fever has been quelled by the use of sandalwood. The Enlightened One is like the bestower of an inheritance; the True Object of Faith is like the inheritance; and the Community, which is heir to the heritage consisting of the True Object for faith, is like a company of children who are heirs to the inheritance. The Enlightened One is like an opened lotus flower; the True Idea is like the honey given its being by that [flower]; and the Community is like a swarm of bees making use of that [honey]. That is how ' Lastly the Triple Refuge too Must be explained by similes '.

39. And at this point the Schedule of the method of commenting, which was set out in the four stages beginning thus ' By whom pronounced, where, when, and why, Were these three Refuges? ' (§ 10), has been explained as to its meaning.

The explanation of the Refuges in the Illustrator of Ultimate Meaning, the Commentary on the Minor Books, is ended.

CHAPTER II

THE TEN TRAINING PRECEPTS

(*Dasasikkhāpadaṁ*)

1. The entry into the Dispensation having been shown by means of the refuge-going, there [follows here] the Reading consisting of the Training Precepts, which was placed here in order to show what training precepts should first be trained in by someone who has already entered the Dispensation thus. Now here is a Schedule for the commentary thereto:

2. [**23**] Of these it should be known by whom
They were pronounced, where, when, and why;
Defining those shared equally
Next, and then that reserved to some,
Stating what is looked on askance
By nature, what by ordinance.
For phrasing and for meaning too
We make one common treatment do
For terms that all the precepts share.
Next, in the first five precepts there
We must duly become aware
Of diverse meanings that they bear.
Then to explain we must be willing
By singleness and so on, taking
Only the five that start[1] with killing,
By object, and by undertaking,
By breach, by blamability,
By means, factor, origination,
By feeling, root, and action, too,
By abstinence, and by the fruit.
What thence in the last five must be
Construed, and special application,
Then why inferior we review,
And why superior to boot.

[1] '*-ppabhuti*—that start with' (or 'etc.'=*-ādi*): not in *P.E.D.* in this sense; see Glossary.

3. Herein, these ten training precepts were pronounced by the Blessed One himself, not by disciples, and so on. And they were pronounced by him at Sāvatthi in Jeta's Wood, Anāthapiṇḍika's Park, when he arrived at Sāvatthi from Kapilavatthu after giving the venerable Rāhula the Going Forth, the purpose being to give novices a definition of the training precepts. For this is said: ' Then when the Blessed One had stayed at Kapilavatthu as long as he chose, he set out to wander by stages to Sāvatthi, and so doing, he eventually arrived at Sāvatthi. There he lived in Jeta's Wood, Anāthapiṇḍika's Park. Now on that occasion . . . [it occurred] to the novices " How many training precepts have we? ", and they told this matter to the Blessed One, [who said] " Bhikkhus, I allow ten novices' training precepts, and training in them by novices. [**24**] They are: abstinence from killing breathing things, . . . Abstinence from accepting gold and silver " ' (*Vin.* i. 83-4).

4. These [as stated thus, firstly, in the Vinaya] should be understood to have been [again a second time] incorporated in the ' pathway ' for the [serial order of the *Tipiṭaka*'s] recitation according to the manner of the Suttas as follows: ' He undertakes the training precepts and trains in them ' (*D.* i. 63), and [again a third time], according to the manner of the Readings in the way shown under the Going-for-Refuge (Ch. i, §§ 7 and 16), thus: ' *I undertake the training precept of abstinence from killing breathing things . . .* '

So much for the lines ' Of these it should be known by whom They were pronounced, where, when, and why '.

5. Now the first two and the fourth and fifth are shared equally between lay followers and novices as invariable virtuous practices. But by combining the seventh and eighth into one and omitting the last one of all, all [save the last] are only for lay followers as the virtuous practice on the occasion of the Uposatha observance, and so all these are shared with novices. That is ' Defining those shared equally Next, and then that reserved to some ' should be done.

6. Then the first five are abstentions ' from what is looked on askance (blamable) by nature ' since killing breathing things, etc., are always originated by unprofitable cognizance,[2] but the rest are [abstentions] ' from what is looked on askance (blamable) by ordinance '. That is how it should be stated ' What is looked on askance By nature, what by ordinance '.

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[2] *C.* supports P.T.S., but *B.* and *Ss.* have *pakativajjato veramaṇiyo.*

[1. *Pāṇātipātā veramaṇī-sikkhāpadaṁ samādiyāmi.*
2. *Adinnādānā veramaṇī-sikkhāpadaṁ samādiyāmi.*
3. *Abrahmacariyā veramaṇī-sikkhāpadaṁ samādiyāmi.*
4. *Musāvādā veramaṇī-sikkhāpadaṁ samādiyāmi,*
5. *Surāmerayamajjappamādaṭṭhānā veramaṇī-sikkhāpadaṁ samādiyāmi.*]

7. The words *I undertake the training precept of abstinence* (*Veramaṇī-sikkhāpadaṁ samādiyāmi*) are shared by all [ten], and so the following explanation of these words as to the phrasing and the meaning can be understood to be common to all.

8. Firstly, as to the phrasing. It crushes risk (*veraṁ maṇāti*),[3] thus it is abstention (*veramaṇī*); the meaning is that it abandons risk, eliminates it, does away with it, annihilates it. Or alternatively, a person, with that as instrument, abstains (*viramati*) from risk (*verā*), thus, substituting the syllable *ve* for the syllable *vi*, it is abstention (*veramaṇī*); and hence they pronounce it in two ways here [in this context], namely, *veramaṇī-sikkhāpadaṁ* and *viramaṇī-sikkhāpadaṁ*. It ought to be trained in (*sikkhitabba*), thus it is a training (*sikkhā*); one proceeds (*pajjate*)[4] by that, thus it is a state (*pada*); and *sikkhāya padaṁ*=*sikkhāpadaṁ* (resolution of compound); the meaning is that it is the means by which to arrive at training; or else what is meant is that it [that is, the *pada*] is the root, the support, the foundation [for the *sikkhā*]. The abstention itself is the training-precept (training-foundation), thus it is a training-precept [in the first form] as *veramaṇīsikkhāpadaṁ*, or, according to the second method, as *viramaṇīsikkhāpadaṁ*. I completely (*sammā*) take (*ādiyāmi*), thus *I undertake*; what is meant is that I take [it] with the intention of non-transgression by keeping [it] 'untorn' and keeping [it] 'unmottled' (see *A.* iv. 56, quoted at *Vis.* Ch. i, §§ 144-50/pp. 51-3).

9. Now as to the meaning: *abstention* (*veramaṇī*) is abstinence (*virati*) associated with sensual-desire-sphere profitable cognizance (see *Vis.* Ch. xiv, § 83/p. 452). [**25**] Of course, there is also such supramundane abstention as that stated in the Vibhanga in the way beginning 'When someone is abstaining from killing breathing things, on that occasion any abstaining (shrinking), abstinence, reabstinence, abstention, from killing breathing things, non-doing, non-making, non-offending, non-transgressing-of-limit, demolition-

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[3] '*Maṇāti*—to crush': not in *P.E.D.*; see Glossary. For *vera* as 'risk' (*cf. P.E.D.*'s 'sin') see *e.g.* Ch. vi, § 96; also *S.* ii. 68 *f.*

[4] '*Pajjate*—to proceed': only one doubtful ref. in *P.E.D.*

of-bridges [to evil], . . . ' (*Vbh.* 285). But since the words ' I undertake ' are spoken here, it is appropriate to treat it here as an act of undertaking, which is why it was said above that ' abstinence is that associated with sensual-desire-sphere profitable cognizance '. *Training*: there are three kinds of training: training in the Higher Virtue, training in the Higher Cognizance, and training in the Higher Understanding (see Ch. ix, n. 8 and *Ps.* i. 46). But in this context what is intended by ' training ' is virtue consisting in abstinence as custom (see Ch. v. § 152 below), mundane insight, form and formless jhana, and the Noble Path, according as it is said ' What ideas are trainings? On an occasion on which a sensual-desire-sphere profitable cognizance has arisen accompanied by joy and associated with knowledge, . . . on that occasion there is contact, . . . [for elision see *Dhs.* 1] . . . there is non-distraction: these ideas are trainings . . . What ideas are trainings? On an occasion on which in a formed rebirth one maintains in being the Path, [and] quite secluded from sensual desires, secluded from unprofitable ideas, one enters upon and abides in the first jhana, . . . the fifth jhana, . . . there is non-distraction: these ideas are trainings. What ideas are trainings? On an occasion on which in a formless rebirth . . . accompanied by the base consisting of neither perception nor non-perception . . . there is non-distraction: these ideas are trainings. What ideas are trainings? On an occasion on which one maintains in being a supramundane jhana that leads out [from the round] . . . there is non-distraction: these ideas are trainings ' (*Vbh.* 290-1). The state (precept) as the way to arrive at any one training among these trainings, or alternatively as the root, support, foundation, for it, is a *training precept* (state); for this is said ' One maintaining in being and developing the seven factors of enlightenment supported by virtue, founded on virtue ' (*S.* v. 63), and so on. That is how

' For phrasing and for meaning too We make one common treatment
do For terms that all the precepts share '.

10. Now it was said

' Next in the first five precepts there We duly must become aware Of diverse meanings that they bear. Then to explain we must be willing By singleness and so on, taking Only the five that start with killing, By object and by undertaking, By breach, by blamability, By means, factor, origination, By feeling, root, and action too, By abstinence, and by the fruit '. [26] And herein, it can be stated as follows.

11. As to *killing breathing things*, firstly: a ' breathing thing ' is a category-continuity involving the life faculty, or it is a creature

described derivatively upon that. When in the case of such a breathing thing someone perceives it as a breathing thing, then 'killing breathing things' is his choice to kill occurring in either the body door or the speech door, and originating the active process of severing the life faculty.

12. *Taking what is not given*: 'what is not given' is what has been taken possession of [as a chattel] by another, when that other incurs no punishment by proceeding to do as he likes with it and remains blameless. Now when someone, in the case of some such thing already taken possession of by another, perceives it as something already taken possession of by another, then 'taking what is not given' is his choice to steal, occurring in either the body door or the speech door, and originating the active process of taking that.

13. *Unchastity* (what is not the Divine Life; *abrahmacariya*) is what is not the highest kind of conduct; it is the choice to transgress when there is opportunity for practice not in accordance with the True Ideal, [the choice] occurring in the body door as the practice of sexual intercourse consisting in copulation.

14. *Speaking falsehood*: the 'falsehood' is the verbal means or bodily means employed in concealing a meaning [on the part] of one who gives precedence to deception; but the speaking of the falsehood is the wrong choice as intention to deceive, occurring in either the body door or the speech door, which originates the [form of the] body or speech that is the means to the deceiving of another.

15. *Any opportunity for negligence due to liquor, wine and besotting drink*: here as to 'liquor', there are five kinds of liquor: flour liquor, cake liquor, rice liquor, that containing yeast, and that mixed with condiments. Also 'wine' is of five kinds: flower wine, fruit wine, sugar wine, honey wine, and that mixed with condiments (*Vin.* iv. 110). Both these are 'besotting' (*majja*) in the sense of causing intoxication (*madanīya*); or alternatively, whatever else there is that causes intoxication, by drinking which one becomes mad (*matta*) and negligent (*pamatta*) is called 'besotting'. The 'opportunity for negligence' (*pamādaṭṭhāna*) is the choice by which one drinks, swallows. That is so called since it is the cause for the [subsequent] vanity (madness) and negligence (*mada-ppamāda*); consequently, what should be understood as the 'opportunity for negligence' is the choice in swallowing the liquor, wine or besotting drink, as intent to swallow, which occurs in the body door (see Ch. v, § 153 below).

[27] This firstly is the explanation of the five that start with killing.

16. 'By singleness, and so on': here it may be asked: But how then? Is singularity in the case of killing-breathing-things [decided] by the singleness of the victim or the killer or the means or the choice, etc.? And is its multiplicity [decided] by their multipleness, and [likewise in the cases] of any [of the rest] beginning with taking what is not given? Or is this not so? By which ought this to be decided? For firstly, if its singularity is [decided] by the singleness [of any one of them], then when many killers kill a single victim, or when a single killer kills many victims, or when many victims are killed by a single means among those beginning with one's own hand, or when a single choice originates the means that severs the life faculty of many victims, then there would have to be only a single killing-of-breathing-things. But if its multiplicity is [decided] by the multiplicity [of one of them], then when a single killer employs a single means for the purpose of [killing] a single [victim] and actually kills many victims, or when many killers employing many means for the purpose of [killing] many [victims called, say,] Devadatta, Yaññadatta, Somadatta, etc., actually kill only a single [victim, say,] Devadatta or Yaññadatta or Somadatta, or when a single victim is killed by many means beginning with one's own hand, or when many choices originate the means for severing the life faculty in only a single victim, then there would have to be many killings of breathing things.—Both [arguments] are inappropriate.—Then [if] neither the singularity nor the multiplicity of these [namely, killing and the rest] is decided by the singleness or multipleness of the victim, etc., but their singularity and multiplicity are decided otherwise[5] in fact, then it should be stated how that is, and as in the case of killing breathing things so also with the rest.[6]—It can be stated as follows. Herein, firstly in the case of killing breathing things, its singleness or multipleness is [decided] individually by the singleness or multipleness of the victim [on the one hand] and of the killer, etc., [on the other.] But [taking] the victim in conjunction with the killer, etc., while its singleness is [decided] by singleness [in both of these factors], its multipleness is [decided] by multipleness in both or either of these two [factors]; for accordingly, when there are many killers killing many victims by a single or by many means from among the arrow, knife, etc., or from among those beginning with digging a pitfall, then there are many

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[5] Reading with *C.*, *B.* and *Ss. aññath'eva tu.*

[6] *Ss.* only: *vattabbaṁ, yathā ca pāṇātipātassa.*

killings of breathing things; and when there is a single killer killing many victims either by a single means or by many means and by a single choice or by many choices originating the means to that, then there are also many killings of breathing things; and when there are many killers killing a single victim either by a single or by many means of the kind already stated, then there are also many killings of breathing things. This method applies also in the cases of taking what is not given and the rest. This is how the explanation should be understood here ' as to singleness, and so on '.

17. [**28**] ' By object ': among ideas of [material-] form, killing-breathing-things has for its object the life faculty, while taking-what-is-not-given, what-is-not-the-Divine-Life (unchastity), and opportunity-for-negligence-due-to-liquor-wine-and-besotting-drink, have for their objects [other] determinations that consist of one or other among the [six external bases for contact] beginning with the [visible] form base.[7] Speaking-falsehood has for its object a creature since it occurs contingent upon [the creature] to whom it is spoken. According to some, what-is-not-the-Divine-Life has creatures for its object, and also taking-what-is-not-given has creatures for its object when a creature is to be stolen; however, these [two latter] are here contingent upon creatures only in virtue of the determinations [upon which they are derivatively described], not in virtue of the [actual derivative] description [itself as is the case with speaking falsehood].[8] That is how the explanation should be known by object here.

18. ' By undertaking ': these training precepts of abstention from

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[7] *Rūpa*, as ' (material) form ', is the first of the five structurally related ' Categories '. It is describable in another way (in the commentarial system) in terms of the six ' external bases ' (objects of the eye, ear, nose, tongue, body, and mind), the first of which is the ' form-base ' (*rūpāyatana*), the eye's object. ' (Material) form ' then appears as a phenomenal ' objective ' complex, of which one component is the ' (visible) form ' that is the eye's object while another, the ' life-faculty ' (in the case of ' creatures ') belonging to the ' idea-base ' that is the mind's object (see *Vis.* Ch. xiv for details). It may be noted that any notion of ' matter ' as an autonomous objective substance (knowable or not) with manifest qualities is inadmissible in Buddhist doctrine as unjustified.

[8] This very shorthand clause must be taken as employing the word *paññatti* in its Abhidhamma sense (*i.e.* ' description ' see *PugA.*) rather than its Vinaya sense (*i.e.* ' announcement ', ' ordinance ' see *Kankhāvitaraṇī* 22). See *n.* 16 below for the opposition of the ' factual ' *determinations* and ' derivative, non-factual ' *creatures*. The ' derivative description ' is thus essential to the idea of lying, but only adventitious in the other cases.

killing breathing things, and the rest, are undertaken by a novice only when undertaken in the presence of a bhikkhu. But they are undertaken by a lay follower either when he undertakes them by himself or when he does so in another's presence; and they are undertaken by him when undertaken together or undertaken separately. Now when someone undertakes them together, his abstinence is single and his choice is single, though they are still described individually[9] according to their [several] functions. But when someone undertakes them singly, the abstinence is fivefold and so is the choice, it should be understood. That is how the explanation should be known by undertaking.

19. ' By breach ': in the case of novices, when one is broken, all are broken; for they are to novices as the Defeats (see *Vin.* iii. 1 *f.*) [are to bhikkhus]; but responsibility for action[10] resides only in the one actually transgressed. In the case of householders, when one is broken then only that one is broken, and consequently the fivefoldness of their virtue becomes effective again as soon as that one alone is reundertaken. Some others, however, have said that ' When they have been undertaken separately, then, on one being broken, only that one is broken. However, when they have been undertaken thus " I undertake the virtue possessed of the five factors ", then when one is broken the rest are all broken too—Why? Because of the unity of the undertaking—; but then responsibility for action[10] resides only in the one actually transgressed '. That is how the explanation should be known by breach.

20. ' By blamability ': in the case of breathing things beginning with animals that are devoid of special qualities, killing of breathing things is [relatively] less blamable in the case of a small one and more blamable in the case of one with a large physical frame. Why? Because of the greater magnitude of the means [needed]; and when the means are equal, [it depends] on the greater magnitude of the object, [namely, the breathing thing.] But in the case of human beings, etc., endowed with special qualities, killing-breathing-things is [relatively] less blamable in the case of one with small special qualities; [29] and when there is equality of special qualities and of the physical frame, then the lesser blamableness should be understood to reside in the [relative] mildness of the defilements and

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[9] Reading with *C.* and *Ss. etāsaṁ paccattaṁ paññapīyate*, but *B.* has *etāsaṁ pañcavidhattaṁ viññāyati.*

[10] ' *Kamma-bandha*—responsibility for action ' and ' *kammunā-bajjhati*—to be responsible for action ': idiom not in *P.E.D.*; see Glossary.

of the active process adopted, and the greater blamableness in their greater violence. So too with the rest. But unlike killing-breathing-things, etc., [whose blamability varies,] the opportunity-for-negligence-due-to-liquor-wine-and-besotting-drink is always greatly blamable. Why? Because it obstructs the Noble Ones' True Idea by inducing even madness in a human being. That is how the explanation should be known by blamability.

21. ' By means ': in the case of killing-breathing-things there are six kinds of means: with one's own hand, by command, by missile, by fixed contrivance, by [magical] science, and by supernormal power.

22. Herein, a blow given by the body or by what is connected to the body is ' with one's own hand ' as means. That is of two kinds as directed [to an individual] and not so directed. Herein, in the case of that directed [to an individual], one becomes responsible for the action of killing[10] only through the death of the one to whom the blow was directed. In the case of that not so directed [and given] thus ' Let anyone at all die ' [one becomes responsible] through anyone's death that is conditioned by that blow. And in both cases, whether [the breathing thing] dies with the very blow or afterwards of a sickness due to it, one becomes responsible for the action as from the moment of the blow, and when after giving the blow with the intention to kill, the breathing thing is not killed and then again a blow accompanied by another cognizance is given by him to that breathing thing not yet dead, and later on if it dies of the first blow, it is from then that he becomes responsible for the action, in which case there is no killing-of-breathing-things by the second blow; but if it dies through both, then he is responsible for the action as from the first blow. If it does not die through either, then there is no killing-of-breathing-things. This method applies also when a blow is given by many to one; for then the responsibility for the action lies with him by whose blow the breathing thing died.

23. A command [given] after making a decision is a ' command ' as means. Herein, too, responsibility for the action should be followed out by the same method as that stated under ' with one's own hand ' as means. And the definitive rule to be understood is sixfold as follows:

The object, time, locality,
The weapon, posture, and the kind

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[10] ' *Kamma-bandha*—responsibility for action ' and ' *kammunā-bajjhait*—to be responsible for action ': idiom not in *P.E.D.*; see Glossary.

Of act; these are the six that we
Shall need to make ' command ' defined.

[30] Herein, the ' object ' is the breathing thing to be killed. The ' time ' is the time consisting in morning, afternoon, etc., and the time consisting in youth, full strength, and so on.[11] The ' locality ' is the village or town or wood or forest or crossroads, and so on. The ' weapon ' is the sword, arrow or spear, and so on. The ' posture ' is the standing or sitting posture, etc., of the breathing thing to be killed and of the killer. The ' kind of act ' is the stabbing or the cutting or the breaking or the ' polished-shell shave ' (see *M.* i. 87), and so on. If the object is mistaken and someone is killed other than the one whom it was commanded to kill, then the giver of the command has no responsibility for the action. But if the object is not mistaken and death is caused, then responsibility for the action lies with both the one giving the command and the one commanded: with the former from the moment of his giving the command, and with the latter from the moment of the death. Likewise in the case of ' time ', and the rest.

24. ' A missile as means ' is when a blow is given for the purpose of killing by throwing something by the body or by what is connected to the body. That too is twofold, being classed as directed [to an individual] and not so directed. And responsibility for the action should be understood here in the way already stated.

25. ' A fixed contrivance as means ' is as follows: digging a pitfall, [fixing, say, a poisoned thorn on] what is leant on, putting [something lethal] in someone's vicinity, [administering unsuitable] medicine, poison, a mechanical device, etc., the purpose of which is to kill. That too is twofold, being classed as directed [to an individual] or not so directed. Consequently, responsibility for the action should be understood in the way already stated herein. But there is this difference. When the pitfall or whatever it may be is given out to others by a lessor[12] for money or gratis, then if [the breathing thing] dies with that as condition, the responsibility for the action lies only with the lessor. Also even if the pitfall is obliterated either by him or by another and the ground made level there, and then earth-washers[12] take away earth or root-diggers

[11] Reading *yobbanathāmaviriyādikālo*; *B.* supports P.T.S., but *C.* reads *yobbanatthaviriyādi-*.

[12] *P.E.D.* has ' instigator ' for *mūlaṭṭha* (lit. ' money-seeker '); but the context requires one who lets out or leases to another. *Paṁsudhovaka* (lit. ' earth-washer ') is not in *P.E.D.*; is this rendering right?

digging up roots make a pit or mud appears after a fall of rain, and anyone slipping in or getting bogged there dies, then the responsibility for the action lies only with the lessor. But if either he who has thus obtained it [from the lessor], or someone else, widens it and anyone dies with that as condition, the responsibility for the action lies with both. It is only according as roots interlock with roots in that place and it thus once more becomes firm ground that he is freed [from potential responsibility]. Similarly with [fixing, say, a poisoned thorn on] what is leant on, etc.: as long as they last, so long should the responsibility for the action be understood to last according as applicable.

26. '[Magical] science as means' is the pronouncement of the incantations of [magical] science for the purpose of causing death.

27. 'Supernormal power as means' is the causing of alterations by the supernormal power that is the ripening of action, such as the sharpening of the tusks, etc., of those that have tusks as weapons, and so on.[13]

28. In the case of taking what is not given, [**31**] the means are those beginning with 'one's own hand' and 'by command' occurring under the [five] heads of robbery by theft, force, hiding, stratagem, and *kusa*-grass (see *Vin.* v. 129); and the classification of these should also be understood in the way already stated.

29. In the case of those beginning with what-is-not-the-Divine-Life (unchastity), only 'one's own hand as means' is possible, [and not 'by command' and the rest.]

That is how the explanation should be known by means.

30. 'By factor': in the case of killing-breathing-things there are five factors, that is to say: there is a breathing thing, [the transgressor] is percipient of that as a breathing thing, the cognizance of killing is established, he makes an effort, [the breathing thing] dies by that [effort].

31. In the case of taking-what-is-not-given the factors are also five, that is to say: there is what has been taken possession of by another, [the transgressor] is percipient of that as having been taken possession of by another, the cognizance of stealing is established, he makes an effort, what is takable is taken by him.

32. In the case of what-is-not-the-Divine-Life (unchastity) the factors are four, that is to say: there is an object for the infringe-

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[13] *B.* and *Ss.* read *dāṭhayuddhādīnaṁ dāṭhakoṭanaṁ viya*; *C.* supports P.T.S.

ment, the cognizance of indulging is established, [the transgressor] has the physical means ready as condition for indulgence, and there is consent [to the act].

33. Similarly with the remaining two; for in the case of speaking falsehood, firstly, the factors are four, that is to say: there is a falsehood, there is established cognizance of deception regarding that object, the appropriate effort is made, the intimation occurs intimating what deceives another.

34. In the case of the opportunity-for-negligence-due-to-liquor-wine-and-besotting-drink the factors are these four: there is one or other of the things beginning with liquor, cognizance of desire to drink an intoxicant is established, one undertakes the appropriate effort, when (the intoxicant) has been drunk it is absorbed.

That is how the explanation should be known by factor.

35. 'By origination': killing-breathing-things, taking-what-is-not-given, and speaking-falsehood, have threefold origination, namely, by body-cum-cognizance, by speech-cum-cognizance, and by body-cum-speech-cum-cognizance. What-is-not-the-Divine-Life (unchastity) has only single origination, namely, by body-cum-cognizance. The opportunity-for-negligence-due-to-liquor-wine-and-besotting-drink has twofold origination, namely, by body and by body-cum-cognizance.[14] This is how the explanation should be known by origination.

36. 'By feeling': killing-breathing-things is associated with only painful feeling. Taking-what-is-not-given is associated with any one of the three kinds of feeling. Likewise speaking-falsehood. The other two are associated only with pleasant or with neither-painful-nor-pleasant feeling. This is how the explanation should be known by feeling.

37. 'By root': killing-breathing-things has delusion and hate for its roots. [**32**] Taking-what-is-not-given and speaking-falsehood have greed and delusion for their roots or they have hate and delusion for their roots. The other two have greed and delusion for their roots. This is how the explanation should be known by root.

38. 'By action': killing-breathing-things, taking-what-is-not-given, and what-is-not-the-Divine-Life (unchastity) are always bodily action and [to be such] have always reached a [completed] course of action. Speaking-falsehood is always verbal action; but

[14] Reading with *C.*, *B.* and *Ss. kāyato ca kāyacittato ca*, which agrees with § 52. N.B. the classification is a legal *Vinaya* one (see *Kankhāvitaraṇī* 22), *not* a philosophico-psychological Abhidhamma one (see *Vis.* Ch. xx, §§ 30 *ff.*).

that which actually conceals a meaning is a [completed] course of action,[15] while any other is only action. The opportunity-for-negligence-due-to-liquor-wine-and-besotting-drink is always bodily action. This is how the explanation should be known by action.

39. 'By abstinence' (*virama*): here it may be asked: When someone is abstaining from killing breathing things, what does he abstain from?—It may be stated as follows. Firstly when someone abstains by undertaking, he abstains either from his own or others' unprofitable [action consisting in] killing breathing things, and the rest.—Contingent upon what?—Upon only that from which he abstains. And [secondly] when someone abstains by custom, he abstains from unprofitable [action] of the kind just stated, too.—Contingent upon what?—Upon only the objects, as already stated (§ 17), of killing-breathing-things, and the rest (*cf.* § 17). Some say, however, that ' His abstaining from the opportunity-for-negligence-due-to-liquor-wine-and-besotting-drink is contingent upon [only] determinations consisting of liquor, wine and intoxicants; that [his abstaining] from taking-what-is-not-given and from speaking-falsehood are contingent upon [both] determinations and creatures respectively to be stolen and to be deceived; and that [his abstaining] from killing-breathing-things and from what-is-not-the-Divine-Life (unchastity) are contingent only upon creatures '.[16] But others, holding the view that ' If that is so, then while cognizing one thing he would be doing another, and so he would not know what it was

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[15] For the distinction made between ' action ' (*kamma*), ' door-of-action ' (*kamma-dvāra*), and ' course-of-action ' (*kamma-patha*), see *DhsA.* 81 *ff.* A brief (and over-simplified) summary is this: In the strict sense action = choice, and that occurs only at the moment of the act itself. Door-of-action = the bodily, verbal, or mental, field of (means for expression of) the action as choice. Course-of-action applies only to verbal and bodily actions that require a previous planning and an active process with chain of events to put the initial choice into effect and complete it, the whole course of this many-moment continuity being accompanied and directed by renewed choice where appropriate. Action's ripening (result) takes place at some subsequent moment. See *P.E.D.*

[16] The purpose of this double formation of (impersonal) *determinations* opposed to (personal) *creatures*—one constantly used in the commentaries—is to reduce the definition to terms of ' ultimate meaning ' (*paramattha*) and ' convention ' (*sammuti*), or ' actuality ' and ' assumption '. ' Determinations ' (a component of the five-category analysis) are regarded as directly apprehendable in their own right, while ' creatures ' are conceived as a ' convenient description ' derived upon the five categories though unapprehendable apart from them. See also Ch. iv, *n.* 12.

that he was abandoning', did not agree, and they said that 'He abstains contingent only upon his own unprofitable [action] consisting in killing-breathing-things, and the rest, which is what he abandons'. That is incorrect. Why? Because it takes no account either of presence or externality; for in the Vibhanga reading of the training precepts, after asking the question 'How many of the five training precepts are profitable? . . . How many are without conflict?', when the answer is given in the way beginning 'They are profitable only. They may be associated with pleasant feeling . . .' [they are then stated to] 'have a present object' [and to] 'have an external object' (*Vbh.* 291-2), thus their object is stated to be present and external (see Abhidhamma Mātikā Triads at *Dhs.* p. 2). Consequently that does not apply to one 'abstaining contingent upon his own unprofitable [action] consisting in killing-breathing-things, and so on'. Now as to the objection that 'Cognizing one thing he would be doing another, and so he would not know what it was he was abandoning' it may be stated as follows: when someone is causing an occurrence by accomplishing a function, it is not said [of him] that 'cognizing one thing [**33**] he would be doing another' or that 'he does not know what he is abandoning'; [on the contrary,]

> The Noble Person standing on the Path
> Is here the [best] example [for this thing]:
> Contingently upon the Deathless [State]
> He is all evil things abandoning.

This is how the explanation should be known by abstinence.

40. 'By the fruit': all these [actions] beginning with killing-breathing-things generate an unhappy destination as their fruit [in rebirth-linking], and [in the course of existence] in a happy destination they generate the un-wished-for, the undesired, and the disagreeable as their ripening: this is in future existence. In present existence they generate want of intrepidity, etc., as their fruit. Also [this may be understood] in the way beginning 'Of killing breathing things the lightest ripening of all leads to short life in a human being' (*A.* iv. 247-8). This is how the explanation should be known by the fruit.

41. In addition, the explanation of abstentions from killing-breathing-things, and the rest, can be known by origination, feeling, root, action, and fruit, also as follows. Here is the lay-out.

All these abstentions originate from four originations, namely,

from body, from body-cum-cognizance, from speech-cum-cognizance, and from body-cum-speech-cum-cognizance.

All [as to feeling] are either associated with pleasant feeling or associated with neither-painful-nor-pleasant feeling.

[All as to root] have non-greed and non-hate for their roots, or non-greed, non-hate, and non-delusion, for their roots.

[As to action] four are bodily action, while abstention from speaking falsehood is verbal action; and at the moment of the path, and when they are originated from cognizance, they are all mental action as well.

42. [As to fruit] the fruits of abstention from killing-breathing-things are such things as excellence of limbs, excellence of height and girth, excellence of speed, sure-footedness, elegance, malleability, pureness, courage, great strength, clarity of speech, popularity in the world, an assembly without schisms, untimorousness, unpersecutedness, immunity from death by others' violence, constant support, beauty of form, beauty of shape, unafflictedness, sorrowlessness, non-separation from those dear and beloved, longevity, and so on.

43. The fruits of abstention from taking-what-is-not-given are such things as great riches, abundance of riches and corn, limitless property, arising of unarisen property, consolidation of arisen property, rapid acquisition of wished-for property, invulnerability of property to the claims of kings, bandits, water, fire, and unwelcome heirs, [**34**] obtaining riches not shared by others (see Ch. viii), primacy in the world, unknowing of the non-existence [of giving, etc. (see *M.* iii, 71, 78)], and a pleasant abiding.

44. The fruits of abstention from what-is-not-the-Divine-Life (unchastity) are such things as freedom from enemies, dearness to all people, obtainment of food, drink, clothing, lodging, etc., pleasant sleeping, pleasant waking, freedom from fear of states of deprivation, non-liability to assume the female sex or the neuter sex, freedom from anger, frankness, non-dismay, non-discountenancedness, mutual dearness of women and men, completeness of faculties, completeness of characteristics, unanxiousness, freedom from over-activity, a state of pleasant abiding, fearlessness, non-separation from loved ones, and so on.

45. The fruits of abstention from speaking-falsehood are such things as clearness of the faculties, distinct and sweet speech, evenly placed and pure [white] teeth, no over-stoutness, no over-leanness, no over-shortness, no over-tallness, pleasantness to the touch, a lotus-scented mouth, desire of those in one's company to listen to

one, amiable speech, a slender red tongue like a red lotus petal, undistractedness (or non-pride), no personal vanity,[17] and so on.

46. The fruits of abstention from the opportunity-for-negligence-due-to-liquor-wine-and-besotting-drink are such things as swift recognition of past, future and present tasks to be done, constant establishment of mindfulness, freedom from madness, possession of knowledge, non-procrastination, non-stupidity, non-drivellingness, non-intoxication, non-negligence, non-confusion, non-timorousness, non-presumption, unenviousness, truthfulness, freedom from malicious and harsh speech and from gossip, freedom from dullness both night and day, gratitude, gratefulness, unavariciousness, liberality, virtuousness, rectitude, unangriness, possession of conscience, possession of shame, rectitude of view, great understanding, wisdom, learnedness, skill in [distinguishing] good from harm, and so on.

This is how the explanation of the abstentions from killing-breathing-things, etc., can also be known by origination, feeling, root, action, and fruit.

47. Now it was said 'What thence in the last five must be Construed, and special application, Then why inferior we review, And why superior to boot'. Here is a commentary on its meaning.

[6. *Vikālabhojanā veramaṇī-sikkhāpadaṁ samādiyāmi.*

7. *Naccagītavāditavisūkadassanā veramaṇī-sikkhāpadaṁ samādiyāmi.*

8. *Mālāgandhavilepana-dhāraṇamaṇḍanavibhūsanaṭṭhānā veramaṇī-sikkhāpadaṁ samādiyāmi.*

9. *Uccāsayanamahāsayanā veramaṇī-sikkhāpadaṁ samādiyāmi.*

10. *Jātarūparajatapaṭiggahanā veramaṇī-sikkhāpadaṁ samādiyāmi.*]

48. [Firstly] what was construed in the commentary on the first five training precepts [**35**] must be taken thence and construed in that on the last five training precepts too. Here is the construction.

49. ['By object':] just as in the first [five] training precepts, as to object, the opportunity-for-negligence-due-to-liquor-wine-and-besotting-drink had for its object determinations consisting of one or other among the bases beginning with the [visible-] form [base] (§ 17), so too untimely eating. And the classification by object should be understood in this way for all [the rest].

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[17] For meaning of *capala* as 'personally vain' and *cāpalya* (*cāpalla*) as 'personal vanity' see *Vbh.* 351, also *M.* ii. 167 and relevant commentary. *P.E.D.* gives only 'fickle', but is this right in any instance?

50. And 'by undertaking': these also are undertaken by whomsoever undertakes them, whether novice or lay follower, in the same way as the first [five] (§ 18).

51. Also 'by factor': again, just as it was stated there in the classification of killing-breathing-things and so on (§ 30-4), so here too there are four factors in the case of untimely-eating. They are: the untimeliness, the [permissibility] only till noon [of the particular object eaten], the swallowing, and the non-madness [of the eater] (see *Vin.* i. 251). The exposition of the factors should be understood in like manner for the rest.

52. ['By origination':] and just as there, by origination, the opportunity-for-negligence-due-to-liquor-wine-and-besotting-drink had twofold origination, namely, by body and by body-cum-cognizance (§ 35), so too has untimely-eating here. The origination of the rest can be understood in the same way.

53. ['By feeling':] and just as there, by feeling, taking-what-is-not-given was associated with any one of the three kinds of feeling (§ 36), so too is untimely-eating here. And association with feeling can be understood in same way for all the rest.

54. ['By root':] and just as there what-is-not-the-Divine-Life (unchastity) had greed and delusion for its roots (§ 37), so too here has untimely-eating, and it has also the alternative couple [of roots]. The classification by root can be understood in this way for all [the rest].

55. ['By action':] and just as there killing-breathing-things was bodily action (§ 38), so too here are untimely-eating and the rest, except that accepting-gold-and-silver may be bodily action or verbal action or mental action, but its occurrence in the body-door and [speech-door] is [simply] as the manner of its presence,[18] not as a [completed] course of action.

56. ['By abstinence':] and just as there someone abstains either from his own or others' unprofitable [action] consisting in killing-breathing-things, and the rest (§ 39), so too here [he abstains] from any unprofitable [action] consisting in eating after noon (untimely-eating) and also from any such that is profitable as well.

57. And just as the first five abstinences had fourfold origination, namely, by body, by body-cum-cognizance, by speech-cum-cogni-

[18] '*Sabbhāva*—presence' (*sant*+*bhāva*): a commentarial word not in *P.E.D.*; see Glossary. *B.* and *Ss.* read *vacīkammaṁ vā manokammaṁ vā, kāyadvārādīhi pavatti sabbhāvapariyāyena na kammapathavasena, B.* has *sambhāva* for *sabbhāva, C.* supports P.T.S.; for inclusion of *manokamma* see Ch. vi, § 100.

zance, and by body-cum-speech-cum-cognizance, and just as all were either associated with pleasant feeling or associated with neither-painful-nor-pleasant feeling, and had non-greed and non-hate for their roots or non-greed, non-hate and non-delusion for their roots (§ 41), and generated various kinds of wished-for fruit (§§ 42-6), so too this is ' What thence in the last five must be Construed ' here.

58. ' And special application, Then why inferior, we review, And why superior to boot ' (§ 2).

[**36**] *Untimely eating* (*vikālabhojana*) is eating when noon has gone by; for this eating (*BHOJANA*) [takes place] when the permitted time (*anuññāta-KĀLA*) has gone by (*VĪtikkanta*), that is why it is called ' untimely-eating ' (*vikālabhojana*). From that untimely eating.

59. *Dancing, singing, music, and contortionist show* (*naccagītavāditavisūkadassana*): here *dancing* is any kind of dancing; *singing* is any kind of singing; *music* is any kind of music; *contortionist show* (*visūka-dassana*) is a showing of contortions, or a showing that is a contortion, by its corrupting what partakes of the profitable because of its being a condition for the arising of defilement. The compound *naccagītavāditavisūkadassanā* resolves into *naccā ca gītā ca vāditā ca visūka-dassanā*. And here [in this interpretation] ' contortionist show ' must be taken in the way stated in the Brahmajāla Sutta; for it is said there ' And while some worthy monks and divines, after eating food given by the faithful, abide devoted to such contortionist shows—that is to say, dancing, singing, music, stage-shows,[19] ballad-reciting, manual playing, cymbal playing, drumming, miming, [the game of] outcastes, the [the game of] bamboos, [bone-]washing, elephant-fights, [horse-fights,] buffalo-fights, bull-fights, goat-fights, ram-fights, cock-fights, quail-fights, dog-fights, stick-fights, fist-fights, wrestling, military exercises, army parades, martial reviews, troop inspections, or anything of the kind, the monk Gotama abstains altogether from such contortionist show ' (*D.* i. 6). Or an alternative [interpretation]: dancing, singing, and music, in the sense already stated, are themselves contortions (*visūka*), thus it is ' contortions consisting in dancing, singing, and music ' (*naccagītavāditavisūkāni*), and the seeing (*dassana*) of them is ' seeing of contortions consisting in dancing, singing, and music ' (*nacca-*

[19] ' *Pekkha*—stage-show ': not in *P.E.D.*; see notes in *Dialogues of the Buddha*, i. 7-8. As to the words *caṇḍālaṁ, vaṁsaṁ, dhovanaṁ* (*dhopanaṁ*) *DA.* has been followed.

gītavāditavisūkadassana). Consequently [in this latter interpretation], while ' from seeing and from hearing ' should actually be said, nevertheless, just as in such passages as ' And he has wrong view and mistaken seeing ' (*A.* iv. 226) ' seeing ' is said including also an objective field that does not occur in the eye-door, so too, ' hearing ' is also [implicitly] stated here by the word ' seeing '.

60. Transgression takes place in one who sees after approaching out of desire to see. But if it comes to the place where he is standing or sitting or lying down, or comes within his horizon while walking, and he sees it, then, while there may be defilement, there is no transgression [of the precept]. And it should be understood that the adapting of the True Idea to song is not allowed, but the adapting of song to the True Idea is allowed.

61. [**37**] [In the case of *opportunity for wearing of garlands, smartening with scents, and embellishment with unguents* (*mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhāna*)] the [three words] beginning with ' garlands ' (*mālā*) should be construed appropriately with the three beginning with ' wearing ' (*dhāraṇa*). Herein, *garlands* (*mālā*) are any kind of flower. *Unguents* (*vilepana*) are any preparation made by pounding [materials] for the purpose of anointing; and all the remaining kinds of scents such as talcum powder, incense smoke, etc., are *scents* (*gandha*). None of these is allowed for the purpose of *smartening* (*maṇḍana*) or *embellishing* (*vibhūsana*), though they are allowed for medicinal purposes. And when brought for the purpose of an offering they are in no way allowed for gratification.[20]

62. *High couches* (*uccāsayana*): This is what all those that exceed the [permitted] height-measurements are called. *Large couches* (*mahāsayana*) are couches and spreads disallowed [in size]. Neither of these is allowed to be accepted[21] in any way.

63. *Gold* (*jātarūpa*) is the noble metal (*suvaṇṇa*). *Silver* (*rajata*) is a *kahāpaṇa* (ducat), or it can also be a metal *māsaka* (penny) or a wooden *māsaka* or a clay *māsaka*, and so on, of any kind as employed in commerce anywhere. Both together are *jātarūparajata* (showing how compound is made up). *Accepting* (*paṭiggahana*) is the acceptance of that in any manner; and that is not allowed in any sense.

This is how what is special [to the last five] should be stated.

64. Also these ten training precepts are *inferior* when undertaken

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[20] *Ss.* reads *assādayato*, which seems preferable; *C.* reads *asādiyituṁ*, *B. sādiyato*.

[21] *Ss.* reads *sādiyituṁ* with *C.*

with inferior zeal or with inferior energy, cognizance, or inquiry;[22] they are *medium* with medium [zeal, etc.]; and they are *superior* with superior [zeal and so on]. Or alternatively they are *inferior* when defiled by craving, wrong views, and conceit; they are *medium* when not so defiled; they are *superior* when aided by understanding in any instance. They are *inferior* when undertaken by profitable cognizance dissociated from knowledge; they are *medium* when undertaken by profitable cognizance associated with knowledge and prompted by determination; they are *superior* when undertaken by profitable cognizance associated with knowledge and unprompted by determination.[23] That is how 'the inferior we review, And why superior to boot'.

65. At this point the Schedule of the Commentary on the meaning, which was set out in the six stanzas beginning 'Of these it should be known by whom They were pronounced, where, when, and why' (§ 2) has been explained as to meaning.

The explanation of the Training Precepts in the Illustrator of Ultimate Meaning, the Commentary on the Minor Books, is ended.

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[22] An allusion to the four 'Bases for Success' (*iddhipāda* or 'Roads to Power').

[23] An allusion to *Dhs.* 147, 146, and 1, respectively.

CHAPTER III

THE THIRTY-TWO-FOLD ASPECT
(*Dvattiṁsākāraṁ*)

1. Now[1] begins the meditation-subject (working-site) consisting of the Thirty-two-fold Aspect [of the body], which is a treatise on maintaining [concentration] in being, etc., by means of the [bodily] parts under Mindfulness Occupied With The Body (*M.* Sutta 119; *Vis.* Ch. viii). [**38**] When a clansman is already established in virtue and has purified his means by the Training Precepts in the way stated, this [meditation subject] has for its purpose the purification of his ends and it has for its aim his maintaining profitable cognizance in being. It is never promulgated except after an Enlightened One's arising and is outside the province of any sectarians. It has been commended by the Blessed One in various ways in different Suttas thus ' Bhikkhus, when one idea is maintained in being and developed it leads to a great sense of urgency, to great benefit, to great safety from bondage, to great mindfulness and full awareness, to obtainment of knowledge and seeing, to a pleasant abiding here and now, to realization of the fruit of true-knowledge and deliverance. What is that one idea? It is mindfulness occupied with the body ' (*A.* i. 43). And thus ' Bhikkhus, they do not savour the deathless who do not savour mindfulness occupied with the body, they savour the deathless who savour mindfulness occupied with the body. They have not savoured the deathless [who have not savoured mindfulness occupied with the body], they have savoured . . . They have neglected . . . They have not neglected . . . They have missed . . . They have found the deathless who have found mindfulness occupied with the body ' (*A.* i. 45). And it has been taught thus ' And how, bhikkhus, does a bhikkhu maintain mindfulness occupied with the body in being? . . . Again, bhikkhus, a bhikkhu reviews this body up from the soles of the feet and down from the top of the hair and contained within the skin as full of many kinds of impurity thus: [*Atthi imasmiṁ kāye kesā lomā*

[1] In rendering the introductory sentence of 26 lines in the Pali one has to leap from the beginning to the end and back again. The sentence has been broken up in the version.

nakhā dantā taco maṁsaṁ nahāru aṭṭhi aṭṭhimiñjaṁ vakkaṁ hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ antaṁ antaguṇaṁ udariyaṁ karīsaṁ pittaṁ semhaṁ lohitaṁ sedo medo assu vasā khelo singhāṇikā lasikā muttaṁ] in this body there are head-hairs, body-hairs, nails, teeth, skin; flesh, sinews, bones, bone-marrow, kidney; heart, liver, midriff, spleen, lights; bowels, entrails, gorge, dung; bile, phlegm, pus, blood, sweat, fat; tears, grease, spittle, snot, oil-of-the-joints, urine' (*M.* iii. 90) and [*matthake matthalungaṁ*] 'brain in the head' (*cf. Ps.* i. 6-7), including 'brain' under bone-marrow in numerous contexts [in which this description appears]. So here is the commentary on the meaning of that [meditation subject].

2. Herein, *There are* [means that] they are factually known. *In this*: in this, which is expressed thus 'up from the soles of the feet and down from the top of the hair and contained within the skin as full of many kinds of impurity'. *Body*: the physical frame; for it is the physical frame that is called 'body' (*kāya*) because it is a conglomeration of impurity, since such vile (*Kucchita*) [things] as the head-hairs, etc., have it as their origin (*ĀYA*).

3. *Head-hairs, . . . brain*: these [things] beginning with head-hairs are thirty-two aspects (constituents) [of it]. The construction here should be understood in this way: In this body there are head-hairs, in this body there are body-hairs.

4. **[39]** What is expressed by that? It is that no one who searches earnestly throughout the whole of this fathom-long carcase, starting from the soles of the feet upwards, starting from the top of the hair downwards, and starting from the skin all round, ever sees even the minutest atom of pureness in it such as a pearl or a crystal or a beryl or aloes or sandalwood or saffron or camphor or talcum-powder, etc.; on the contrary, he sees nothing but various very malodorous offensive drab-looking sorts of impurity consisting of the head-hairs, body-hairs, and the rest.

This is the commentary on the word-construction here, in the first place.

5. Now this commentary should be understood as follows according to the maintenance in being of loathesomeness[2] [before dealing with that of colour or characteristic].

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[2] '*Asubha*—loathesomeness' (or 'foulness' or 'ugliness') is a term either for this meditation subject (*i.e.* the '32 Parts') or for the meditation on the ten stages of a corpse given at *Vis.* Ch. vi. This meditation subject, however, is given three alternative modes, namely, 'loathesomeness', 'colour', and 'characteristic' or 'voidness'. The first is treated in *Vis.* Ch. viii, the second

6. [When] a clansman, as a beginner who has already purified his means by his becoming thus established in this virtue divided into the Training-Precepts of abstinence from killing breathing things and the rest, wants to devote himself to the practice of maintaining in being the meditation subject consisting of the Thirty-two-fold Aspect in order to arrive at purity of ends, [then] firstly he [may find that he] has the impediment consisting of abode, clan, gain, class [of pupils], [supervision of building] work, [a prospective] journey, relatives, books, or sickness, which, together with either the impediment of supernormal power or the impediment of reputation, come to ten impediments (see *Vis.* Ch. iii, § 29/p. 89). Now these ten impediments should be severed by abandoning preoccupation with abodes, clan, gain, class [of pupils], relatives, and reputation, by uninterest in [building] work, journeys, and books, and by curing any sickness. Then when he has severed his impediments without severing his eagerness for renunciation, while never abandoning the behaviour [prescribed] by the Vinaya (Discipline) in respect of the lesser and minor [Rules][3] by his embracing a mode of life [governed] by effacement[4] brought to its acme, he should, in a manner that accords with the instructions in the Vinaya,[5] approach a teacher who will be the giver of his meditation subject and who possesses the [particular distinctions of] ' scripture ' and ' scribing '[6] or who possesses one or other of these two factors, and he should acquaint him of his own intention [to learn the meditation subject], after he has propitiated him by undertaking the [prescribed] duties.

7. The teacher will know by signs and by his inclinations, temperament and resoluteness if this meditation subject is suitable for him. [If it is, then the teacher] can give it to him in brief (piecemeal), if he is willing to live in the same monastery as himself; [**40**] or if he wants to live elsewhere, [the teacher] can expound it to him in detail [straight through, showing] by an exposition of what must be abandoned, discerned, etc., its objective and [showing] by an

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at *VbhA.* 251 (=colour-universal, see *Vis.* Ch. iv), and the third in Vis. Ch. xi. The first two are stated to be capable of producing absorption-concentration (*appanāsamādhi*), but the last only access-concentration (*upacāra-samādhi*). For the addition in [ ] see §§ 10 and 56 below (see also *VbhA.* 249-51).

[3] What is referred to is the rules of the Pāṭimokkha, excluding, however, the 4 ' Defeats ' (*pārājika*) and 13 rules ' Whose Contravention Entails Initial and Subsequent Meeting of the Community ' (*sanghādisesa*).

[4] For ' effacement ' (*sallekha*) see *M.* Sutta 8.

[5] See *Vin.* i, 61 and *Vis.* Ch. iii, §§ 61 *ff.*/pp. 98 *ff.*

[6] For this idiom and its rendering see Ch. v, § 37 and *n.* 23.

exposition of what suits one of lustful temperament, etc., its classification.

8. When he has learnt the [text of the] meditation subject with its objective and its classification, then, after asking [permission from] the teacher, he can [go to live elsewhere. When he does so, he should] avoid the eighteen kinds of resting-place called 'to be avoided' thus:

> 'A large abode, a new abode,
> One tumbling down, one near a road,
> One with a pond, or leaves, or flowers,
> Or fruits, or one that people seek;
> In cities, among timber, fields,
> Where people quarrel, in a port,
> In outlands, or on frontiers,
> Unsuitableness, and no Good Friend:
> These are the eighteen instances
> A wise man needs to recognize
> And give them full as wide a berth
> As any footpad-haunted road'
>
> (*Vis.* Ch. iv, § 18/pp. 122-3).

And he should approach such a resting-place as has the five factors described thus: 'And how has a resting-place five factors, bhikkhus? Here, bhikkhus, (1) a resting-place is not too far and not too near [in respect of the alms resort], and has a path for going and coming. (2) It is little frequented by day with little sound and few voices by night. (3) There is little contact with gadflies, flies, wind, burning [by the sun] and creeping things. (4) One who lives in that resting-place easily obtains robes, alms food, resting-place, and the requisite of medicine as cure for the sick. (5) In that resting-place there are older bhikkhus living who are learned, versed in the Scriptures, observers (bearers) of the True Idea, observers (bearers) of the Discipline, observers (bearers) of the Codes,[7] and when from time to time one asks them questions thus "How is this, venerable sirs? What is the meaning of this?", then those venerable ones reveal the unrevealed, explain the unexplained, and remove doubt about the many ideas that raise doubts. This, bhikkhus, is how a resting-place has five factors' (*A.* v. 15).

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[7] 'The Codes' (*mātikā*) in this context almost certainly refer to the *Bhikkhu Pāṭimokkha* and *Bhikkhunī Pāṭimokkha*.

9. When he has done all his tasks [connected with his meal, etc.] he should review the danger in sensual desires and the blessings in renunciation, and he should infuse his cognizance with confidence by recollecting how truly enlightened the Enlightened One is, how truly ideal the True Idea is, [**41**] and how truly entered upon the good way the Community is.

10. Then he can begin [work on] the maintenance of the Thirty-two-fold Aspect in being without diverging either from the Sevenfold Skill in Learning stated thus,

> Both verbally and mentally,
> By colour, shape, and by direction,
> Location, and delimitation:
> The wise man learns in seven ways,

or from the seven-fold[8] Skill in Attention stated thus: (1) by following the order, (2) not too quickly, (3) not too slowly, (4) by warding off distraction, (5) by surmounting the description, (6) by successive letting go, (7) by absorption [etc.], with the ' three Suttantas '.

It is in this and no other way that a beginner can maintain in being the Thirty-two-fold Aspect in all aspects.

11. Herein, at the outset the Skin Pentad should firstly be taken, even in the case of one who knows the [whole] Tipiṭaka, and [it should be recited] forward in the way beginning ' Head-hairs, body-hairs, . . . ' and when that is familiar, backwards in the way beginning ' Skin, teeth, . . . ', and when that too is familiar, then in both ways, forwards and backwards. [This recitation should be done] verbally for the purpose of cutting off outward-straying thoughts and [gaining] familiarity with the text, and it should be done mentally for the purpose of discerning the individual essences of the parts; and this should be kept up for the space of half a month; for the verbal maintenance of it in being, by its cutting off outward-straying thoughts, is a condition for the mental maintenance of it in being through familiarity with the text, while the mental maintenance of it in being is a condition for discerning the parts by way of either their loathesomeness or their colour or their characteristics.

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[8] All eds. read *sattavidhaṁ*. Although *dasavidhaṁ* appears in § 50, as in *Vis.* Ch. viii, § 60/p. 243, the compression from ten to seven would seem to be due to the treatment in § 63 (see also *n.* 2 above), where the ' 3 Suttantas ' are subordinated to the third treatment of no. (7). §§ 8-10 in the translation are in the Pali written as one single sentence.

12. Next the Kidney Pentad should be treated in the same way for half a month, after which both pentads for half a month. After that the Lights Pentad for half a month and then the three pentads for half a month. Next, after including ' brain ' [immediately after ' dung ']—since, although mentioned at the end [in the Paṭisambhidāmagga], it nevertheless belongs, for the purpose of maintaining [the meditation subject] in being, together with the [rest of the] aspects of the earth-element here (see *M.* i. 185)—the Brain Pentad [should be similarly treated] for half a month; after which the four pentads for half a month. Next the Fat Sestad for half a month, after which the five pentads together with the Fat Sestad for half a month. Next the Urine Sestad for half a month, after which the whole Thirty-two-fold Aspect for half a month.

13. The maintenance of the meditation subject in being for six months as stated in this way, along with definition by colour, shape, direction, location, and delimitation, is designed for a person of medium understanding. [**42**] It should be maintained in being by one of dull understanding for as long as life lasts. But the maintenance of it in being soon brings success in the case of one of keen understanding.

14. Here it will be asked: But how does he define this Thirty-two-fold Aspect by colour and so on?—When he is maintaining in being this [meditation subject consisting of the] Thirty-two-fold Aspect with its divisions beginning with the Skin Pentad in the way beginning ' There are in this body head-hairs, . . . ', [then he defines it as follows:]

15. (1) He defines *head-hairs*, firstly, *by colour* as ' black ' or coloured according as they are seen by him, and *by shape* as ' long and round like measuring rods '. He defines them *by direction* in this way: ' Since what is above the navel is called the upper direction in this body and what is below it is called the lower direction, consequently they are found in this body's upper direction '. He defines them *by location* in this way: ' They are found in the moist inner skin of the head delimited by the edge of the forehead, the roots of the ears, and the nape of the neck. And herein, just as *kunta*-grasses on the top of an ant-hill do not know " We are found on the top of an ant-hill " nor does the top of the ant-hill know " *kunta*-grasses are found on me ", so too the head-hairs do not know " We are found in the moist inner skin of a head " nor does the moist inner skin of the head know " Head-hairs are found in me "; for these are ideas destitute of mutual concern and reviewing, they are incognizant,

[actionally] undeclarable, void, disgusting and repulsive owing to their very malodorousness, not a living creature, not a person '. *By delimitation*: there is twofold delimitation, namely, by the similar and by the dissimilar. Herein, he defines them according to delimitation by the similar thus: ' Head-hairs are [each] delimited by the surface of the moist inner skin in which they are fixed and by their own roots fixed in that [moist inner skin] by entering to the extent of a rice grain; they are [each] delimited above by space, and all round by each other; this is the delimitation by the similar '. He defines them according to delimitation by the dissimilar thus: ' Head-hairs are not the remaining thirty-one aspects, the remaining thirty-one aspects are not head-hairs '. This, firstly, is how he defines head-hairs by colour and the rest.

16. (2) He defines *body-hairs*, among the remainder, *by colour* as ' mostly black ' or according as they are seen by him, *by shape* as ' the shape of downbent bows ' or as ' the shape of palm fibres crooked at the tops ',[9] *by direction* as ' found in the two directions ', and *by location* as ' except for the palms of the hands and the soles of the feet, they are found in most of the rest of [**43**] the moist inner skin of the physical frame. And herein, just as *dabba*-grasses found on the site of an old village do not know " We are found on the site of an old village ", nor does the site of the old village know " *Dabba*-grasses are found on me ", so too, the body-hairs do not know " We are found in the moist inner skin of a physical frame ", nor does the moist inner skin of the physical frame know " Body-hairs are found in me "; for these are ideas destitute of mutual concern and reviewing, they are incognizant, [actionally] indeterminate, void, disgusting and repulsive owing to their very malodorousness, not a living creature, not a person '. He defines them *by delimitation* thus ' They are [each] delimited below by the surface of the moist inner skin in which they are fixed and by their own roots fixed in that by their entering to the amount of a *likkhā*;[10] they are [each] delimited above by space, and all round by each other, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of head-hairs '. This is how he defines body-hairs by colour and the rest.

17. (3) Next he defines *nails*, which number twenty in one who has

[9] *Vis.* Ch. viii, §§ 90-138/pp. 249-65 is rather different in detail. In fact many of the comparisons here seem to be ' rewrites ' or ' improved revisions ', and the two treatments in *Vis.* Chs. viii and xi are here fused.

[10] A *likkhā* (measure of length) is one seventh of an *ūkā* (louse).

them complete, *by colour* as ' all white in the location where free from flesh and copper-coloured where attached to flesh.' He defines them *by shape* as ' each the shape of the location where it is fixed, or mostly the shape of *madhuka*-fruit kernels, or the shape of fish scales '. He defines them *by direction* as ' found in the two directions ', and *by location* as ' fixed on the tips of the fingers and toes. And herein, just as *madhuka*-fruit kernels fixed on the ends of sticks by village children do not know " We are fixed on sticks " nor do the sticks know " *Madhuka*-fruit kernels are fixed on us ", so too, the nails do not know " We are found on tips of fingers and toes " nor do the fingers and toes know " Nails are found on us "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines them *by delimitation* as ' delimited [each] below and at the root by the flesh of the fingers and toes, above and at the tip by space, on both sides by the skin of the fingers and toes on each side of them, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines nails by colour and the rest.

18. (4) Next to that he defines *teeth*, which number thirty-two in one who has them complete, *by colour* as ' all white in colour ', and *by shape* as ' seeming in one who has even-shaped ones like a shell-plate cut into a saw-blade [**44**] and like an evenly knotted garland of white flower buds, and seeming in one who has uneven-shaped ones of different shapes like a row of chairs in an old waiting-room. Taking them two by two below and above from the ends of both rows of teeth, there are eight teeth which are four-pointed, four-rooted, and bench-shaped; on the near side of these there are, set in the same order, eight teeth which are three-pointed, three-rooted and tripod-shaped.[11] Taking them now one by one below and above, on the near side of the latter, there are, set in the same order, four teeth which are two-pointed, two-rooted and shaped like the socket-post of a waggon; and on the near side of these there are, set in the same order, four tusk-teeth which are one-pointed, one-rooted and jasmine-bud-shaped. Next, taking the four below and the four above in the middle of both rows of teeth, there are eight teeth which are one-pointed, one-rooted and pumpkin-pip-shaped '. He defines them *by direction* as ' found in the upper direction ', and *by location* thus ' the upper ones are set in the upper jaw-bone points down-

[11] ' *Singhāṭaka*—tripod ': see def. at Ch. vii, § 15. *P.E.D.* does not give quite the meaning, though what it intends by ' perhaps an iron ring (in the shape of a square or triangle) ' might puzzle a geometrician. See Glossary.

wards while the lower ones are set in the lower jaw-bone points upwards. And herein, just as posts fixed by a builder in a lower layer of stones and inserted in an upper layer do not know " We are fixed in a lower layer of stones and inserted in an upper layer " nor does the lower layer of stones know " Posts are fixed in me " nor does the upper layer of stones know " Posts are inserted in me ", so too, the teeth do not know " We are fixed in a lower jaw-bone and inserted in an upper jaw-bone " nor does the lower jaw-bone know " Teeth are fixed in me " nor does the upper jaw-bone know " Teeth are inserted in me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines them *by delimitation* as ' delimited below by their sockets in the jaw-bones and by the surface of their own roots fixed into the jaw-bones, above by space, and all round by each other, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines teeth by colour and the rest.

19. (5) [**45**] Next to that he defines *skin*, which covers up the conglomeration of different kinds of ordure[12] inside the physical frame, *by colour* as ' white; for even if it is seen as though differing in colour, say, black or fair and so on, owing to its being dyed by the dye of the outer cuticle, still it is actually white in colour by its individual essence, which whiteness becomes evident when the outer cuticle is destroyed by burns or the impact of a blow and so on '. He defines it *by shape* briefly as ' the shape of a mail-coat '; but in detail as ' variously shaped; for the skin of the toes is the shape of silk-worms' cocoons; the skin of the back of the foot is the shape of shoes with uppers attached; the skin of the calf is the shape of a palm-leaf bag for cooked rice; the skin of the thighs is the shape of a long sack full of paddy; the skin of the buttock is the shape of a cloth strainer full of water; the skin of the back is the shape of hide stretched over a plank; the skin of the belly is the shape of hide stretched over the body of a lute; the skin of the chest is more or less square; the skin of both arms is the shape of hide stretched over a quiver; the skin of the backs of the hands is the shape of a razor-box or the shape of a comb-bag; the skin of the fingers is the shape of a key-box; the skin of the neck is the shape of a throat-collar; the skin of the face is the shape of a caterpillars' nest full of holes; the

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[12] ' *Kuṇapa*—ordure ': not in this sense in *P.E.D.*; ' corpse ' will not do here and below.

skin of the head is the shape of a bowl-bag '. The meditator who is discerning skin should work his cognizance between the flesh and the skin, and, beginning with the upper lip, should first define the inner skin of the face; next the skin of the head, then the skin of the back of the neck;[13] next the skin of the right arm forwards and backwards, then the skin of the left arm in the same way; next the skin of the back, then the skin of the buttocks; next the skin of the right leg forwards and backwards, [then the skin of the left leg in the same way;] next the skin of the private parts, the paunch, the bosom, and the front of the neck,[13] and then the skin of the lower jaw-bone, till he comes back again to the skin of the upper lip. [46] He defines it *by direction* as ' found in both directions ', and *by location* as ' enveloping the whole physical frame. And herein, just as when a box is covered with moist hide, the moist hide does not know " A box is covered by me " nor does the box know " I am covered by moist hide ", so too, the skin does not know " This physical frame consisting of the four great entities [of hardness, cohesion, temperature, and motion] is enveloped by me " nor does this physical frame consisting of the four great entities know " I am enveloped by skin "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person, but only

> " A tumour where nine holes abide
> " Wrapped in a coat of clammy hide
> " And trickling filth on every side,
> " Polluting the air with stenches far and wide " '
>
> (Miln. 74; *Vis.* Ch. vi, § 93/p. 196).

He defines it *by delimitation* as ' delimited below by the flesh or by its surface fixed thereto, and above by the cuticle, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines skin by colour and the rest.

20. (6) Next to that he defines *flesh*, which is classed as the nine hundred pieces of meat in the physical frame, *by colour* as ' red, with the hue of *pālibaddhaka* flowers '. He defines it *by shape* as ' variously shaped; for herein, the flesh of the calves is the shape of cooked rice in a palm-leaf bag—some say " the shape of an unopened *ketakī* bud "—; the flesh of the thighs is the shape of a rolling-pin

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[13] ' *Bahigīvā*—back of the neck ' and ' *abbhantaragīvā*—front of the neck ' (lit. ' outside-neck ' and ' inside-neck ') are not in *P.E.D.*

for crushing lime; the flesh of the buttocks is the shape of the end of an oven; the flesh of the back is the shape of slabs of palm sugar; the flesh between each two ribs is the shape of clay mortar squeezed thin and put in a place where there is a flattened[14] opening between bamboos. The flesh of the breast is the shape of a lump of wet clay rounded[15] and flung down. The flesh of the two upper-arms is the shape of a large rat after the tail, head and paws have been cut off and the skin removed—some say it is the shape of a meat-sausage[16]—; the flesh of the cheeks[17] is the shape of a *karañja* seed put in a part of the cheek[18]—some say it is the shape of a *nuhi*[19] leaf—; the flesh of the nose is the shape of a bag [made] of a [rolled] leaf and put upside-down; the flesh of the eye-socket is the shape of a half-fig; the flesh of the head is the shape of a thin smearing of oil on the vessel of the bowl when it is being baked '[20] [47] And when the meditator is discerning flesh, only these gross pieces of flesh need be defined by shape; for when he defines them thus, the subtle pieces of flesh come within the horizon of his knowledge too. He defines it *by direction* as ' found in the two directions ' and *by location* as ' plastered over the three hundred and odd bones. And herein, just as when a wall is plastered with thick clay the thick clay does not know " A wall is plastered with me " nor does the wall know " I am plastered with thick clay ", so too, the flesh consisting of the nine hundred pieces does not know " Three hundred bones are plastered over by me " nor do the three hundred bones know " We are plastered over with nine hundred pieces of flesh "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person, but only

> A carcase daubed with bits of meat
> Nine times a hundred [when complete],

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[14] ' *Koṭṭha*—flattened ' (pp. of *koṭṭeti*?): not in *P.E.D.*; the meaning of this compound is open to revision.

[15] Where *Vis.* has *vaṭṭetvā* (' rounded ') *C.* and *Ss.* have *ṭhatvā* (?), but *B.* has *uṭṭhahitvā*.

[16] ' *Maṅsasunaka*—meat-sausage (?) ' *C.* has *suṇaka*, *Ss.* has *sūṇakaṁ*; *B.* has *sūnaka*. Not in *P.E.D.*

[17] ' *Gaṇḍa*—cheek ': not in this sense in *P.E.D.*; see Glossary.

[18] *C.* and *Ss.* read *gaṇḍappadese*.

[19] *Nuhi* (*nuhī*), a kind of plant, is not in *P.E.D.*; see Glossary.

[20] *Pattapācana* probably refers to the process (practised in some Ceylon forest monasteries today) of smearing iron begging bowls with a coating, or ' skin ', of drying-oil and baking them inside a larger vessel over a fire; it keeps them from rusting.

Where swarming clans of worms compete
To share the rotting midden for their seat'.

He defines it *by delimitation* as ' [each piece] delimited below by the framework of bones or by the surface placed thereon, above by the skin, and all round by each other, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines flesh by colour and the rest.

21. (7) Next to that he defines *sinews*, which are those classed as the nine hundred in the physical frame, *by colour* as ' white '—some say ' honey-coloured '—and *by shape* as ' variously shaped; for herein, the biggest sinews are the shape of yam shoots, the next smaller are the shape of the ropes in nets for [catching] boars, those still smaller are the shape of a stinking-creeper. Those still smaller are the shape of the large strings in the kind of lute used by the Sinhalese. Those still smaller are the shape of coarse thread. The sinews on the backs of the hands and backs of the feet are the shape of birds' claws. The sinews in the head [**48**] are the shape of the open criss-cross net of *dukūla* fibres that village boys put on their heads. The sinews on the back are the shape of a wet fishing-net spread out in the sun. The rest of the sinews extending over the several limbs in this physical frame are the shape of a net of mail close-fitted to the physical frame '. He defines them *by direction* as ' found in the two directions ', and also as follows: ' Among these, there are five large sinews called " tendons " that start out from the base of the right ear and go in front and behind binding the left side, and there are five that start out from the base of the left ear and go in front and behind binding the right side; then there are five that start out from the right base of the neck and go in front and behind on the left side, and there are five that start out from the left base of the neck and go in front and behind binding the right side; then there are ten large sinews likewise called " tendons " that go down to bind the right hand, five in front and five behind, and similarly with the left hand, and with the right and left feet; so these sixty great sinews are the " physical-frame supporters " or " physical-frame guiders " '. He defines them *by location* as ' found in the whole physical frame in between the bones and the skin and in between the bones and the flesh, binding the bones. And herein, just as when wall-wattles are bound by creeper-thongs, the creeper-thongs do not know " Wall-wattles are bound together by us " nor

do the wall-wattles know " We are bound together by creeper-thongs ", so too, the sinews do not know " Three hundred bones are bound together by us " nor do the three hundred bones know " We are bound together by sinews "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person, but only

> Nine hundred sinews all around
> In this fathom-long carcase found
> Whereby its bony frame is bound,
> As creepers serve a building to compound '.

He defines them *by delimitation* as ' delimited below by the three hundred bones or by their surface fixed thereto, above by skin and flesh, and all round by each other, which is the delimitation by the similar, but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines sinews [**49**] by colour and the rest.

22. (8) Next to that he defines *bones*. Now leaving aside the 32 tooth-bones already dealt with separately (§ 18), there are in the physical frame 64 hand-bones, 64 foot-bones, 64 soft bones dependent on the flesh, and 2 heel-bones; then in each leg, 2 ankle-bones, 2 shin-bones, 1 knee-bone, 1 thigh-bone; then 2 hip-bones, 18 spine-bones, 24 rib-bones, 14 breast-bones, 1 heart-bone (sternum), 2 collar-bones, 2 shoulderblade bones, 2 upper-arm bones, 2 pairs of forearm-bones,[21] 7 neck-bones, 2 jaw-bones, 1 nose-bone, 1 forehead-bone, 9 skull-bones, and so on. He defines all these *by colour* as ' white '. He defines them *by shape* as ' variously shaped ; for herein the end-bones of the toes are the shape of *kataka* seeds; those next to them in the middle sections are the shape of incomplete jack-fruit seeds; the bones of the base sections are the shape of small drums—some say they are the shape of peacocks' crests—.[22] The bones of the back of the foot are the shape of a bunch of crushed yam tubers. The heel-bones are the shape of palmyra seeds in single-stoned fruits. The ankle-bones are the shape of [two] play-balls bound together. Of the shin-bones, the smaller is the shape of a

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[21] Reading with *B.*, *C.* and *Ss. dve piṭṭhibāhaṭṭhīni dve bāhaṭṭhīni dve dve aggabāhaṭṭhīni.*

[22] ' *Morasikali*—peacock's crest (?) ': see *P.E.D.* under *mora*, but this context will not admit of ' peacock's tail '. *B.* has *-sakali*. Oddly enough both *C.* and *Ss.* have (copying *Vis.*?) *mudingasaṇṭhānānī ti pi eke* (' some say they are the shape of tabors '), but the former gives the *vl.* ' *morasikali* '. There is a Sanskrit word *sikhaṇḍikā* which means ' crest '.

bow-stick, while the larger is the shape of the back of a rat-snake[23] shrunken by hunger and thirst. The place in the shin-bones where they rest on the ankle-bones is the shape of a *khajjūrika* shoot with the sheath removed.[24] The place in the shin-bones where they are fixed on the knee-bone is the shape of the top of a tabor. The knee-bone is the shape of a lump of froth pressed down on one side.[25] The thigh-bones are the shape of badly pared[26] handles for axes or hatchets. The place in the thigh-bone where it is fixed on the hip-bone is the shape of goldsmiths' [**50**] fire-kindling twig-faggot.[27] The location where it is fixed in that is the shape of a *punnāga* fruit with the top cut off. The two hip-bones, when fastened together, are the shape of a cradle[28] made by potters—some say they are the shape of an ascetic's bolster—. The buttock bones are the shape of an inverted snake's hood; they are perforated in seven places. The 18 spine-bones are internally the shape of lead-sheet rolls put one on top of the other; externally they are the shape of a string of beads, and they each have two or three projections that rest one on the other and resemble the teeth of a saw. Of the 24 rib-bones, the complete ones are the shape of complete Sinhalese sickles[29] while the incomplete ones are the shape of incomplete Sinhalese sickles[29]—some say that all together they are the shape of the outspread pair of wings of a white cock—. The 14 breast-bones are the shape of an old chariot's row of planks. The heart-bone[30] is the shape of the bowl of a wooden spoon. The collar-bone is the shape of a small

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[23] '*Dhammani*—rat-snake': not in *P.E.D.*; see Glossary; also § 30.

[24] In the compound *anacchādikatakhajjūrikakaḷīrasaṇṭhānaṁ* the components *acchādi* ('covering', 'sheath') and *khajjūrika* (kind of plant: the wild date-palm?) are not in *P.E.D.*; both *C.* and *Ss.* have *apanītatacakhajjūrikakaḷīra-* (*cf. Vis.*) with no *videlicet*. *B.* supports P.T.S.

[25] '*Ghaṭṭha*—pressed down' (pp. of *ghaṁsati*?): not in *P.E.D.*

[26] '*Duttacchita*—badly pared' (*du*+*tacchita*, pp. of *tacchati*): no forms in *P.E.D.*; see Glossary.

[27] '*Aggijālanasalākābundi*—fire-kindling twig-faggot' (?): *bundi* (*abundi*? *ābundi*, *pundi*?) not in *P.E.D.*, where see *bundika*. An alternative might be 'fire-fanning tube-device' (*i.e.* 'blowpipe'). *B.* has *-panti*.

[28] '*Kumbhakārakehi* (*kumbhakārehi*) *katacūlisaṇṭhānāni*—the shape of a cradle made by potters': *cūli* (*culli*) is not in *P.E.D.*; what is meant is probably a sort of circular stand or 'cradle' for resting wet-clay pots on (as resembling the 'pelvic-girdle'); the 'ascetic's bolster' would correspond if it is conceived as a ring (of twisted rag?) to rest the head on. *Cūli* may or may not be connected with *cūḷa*='topknot', *kaṇṇacūḷikā*='ear-lobe', and so on.

[29] '*Sīhaladdātta*—Sinhalese sickle': *dātta* not in *P.E.D.*; see Glossary.

[30] Reading with *C.*, *B.* and *Ss.* (as well as *Vis.*) *hadayaṭṭhi* instead of *pādaṭṭhi*.

metal hatchet handle. The bone below them is the shape of a half-moon. The rear-arm-bones (shoulder-blades) are the shape of axe blades—some say they are the shape of half-worn-away Sinhalese hoes—. The upper-arm bones are the shape of looking-glass handles—some say they are the shape of big hatchet handles—. The forearm-bones are the shape of a twin palm's trunks. The wrist-bones are the shape of lead-sheet rolls stuck together. The bones of the backs of the hands are the shape of a flattened bunch of yams. The bones of the fingers' base sections are the shape of small drums; those of the middle sections are the shape of incomplete jack-fruit seeds; and those of the end sections are the shape of *kataka* seeds. The seven neck-bones are the shape of slices[31] of bamboo stems threaded one after another on a stick. The lower jaw-bone is the shape of a smith's iron hammer fastening.[32] The upper jaw-bone is the shape of a scraping knife. The bones of the eye-sockets and nostril-sockets are the shape of young palmyra seeds with the kernels removed. [**51**] The frontal bone is the shape of an inverted broken oyster-shell dish.[33] The bones of the ear-bases (mastoids) are the shape of barbers' razor-boxes. The [sinciput] bones in the place where a cloth (turban) is tied above the frontal bone and the ear-bases are the shape of pieces of crust [on a pan] of thickening ghee.[34] The occiput-bone is the shape of a lop-sided coconut with a hole cut in the end. The head-bones [together] are the shape of a worn-out gourd-vessel held together with stitches'. He defines them *by direction* as 'found in both directions' and *by location* indiscriminately as 'lying throughout the whole physical frame', but in particular thus 'the head-bones rest on the neck-bones, the neck-bones on the spine-bones, the spine-bones on the hip-bones, the

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[31] Reading with *C.*, *B.* and *Ss. vaṁsakaḷīrakhaṇḍa.*

[32] '*Kammārānaṁ ayokūṭayottaka*—a smiths' iron hammer fastening': *P.E.D.* has for *yottaka* 'tie, band, halter, rope', which suggests this rendering (favoured by the Sinhalese translations of *Vis.*). *Vis.* uses this simile also for half the pelvis ('ileum'?). The 'scraping-knife' might be the scraper for scraping the insides out of coconuts, as now used in Ceylon, which looks vaguely like the palate-bone with the upper teeth.

[33] Reading with *C.*, *B.* and *Ss. sankha-kapāla.* Burm. ed. of *VbhA.* has *sankhathāla-kapāla.*

[34] The compound *bahalaghatapuṇṇapaṭapilotikakhaṇḍasaṇṭhānaṁ* is a 'rewrite' of the *Vis.* version (=*VbhA.*), not a variant reading. A literal rendering might be 'thick-ghee-filled-cloth-rag-piece-shaped'. What is referred to is perhaps the puffed-up cloth-like crust that forms on the top of a pot of cream being simmered down and thickened for clarifying ghee-oil.

hip-bones on the thigh-bones, the thigh-bones on the knee-bones, the knee-bones on the shin-bones, the shin-bones on the ankle-bones, the ankle-bones on the bones of the backs of the feet; and the bones of the backs of the feet hold up the ankle-bones, the ankle-bones . . . the neck-bones hold up the head-bones; and the remaining bones can be understood accordingly. And herein, just as in the case of a structure of bricks and rafters, etc., the bricks, etc., above do not know " We rest on those below us " nor do those below know " We stand holding up those above us ", so too, the head-bones do not know " We rest on neck-bones ", . . . nor do the ankle-bones know " We rest on the bones of the backs of feet " nor do the bones of the backs of the feet know " We stand holding up ankle-bones " . . .; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person. In fact this is only some three hundred and odd bones bound together by nine hundred sinews, plastered over with nine hundred pieces of flesh, wrapped in a single coat[35] of hide, moistened with the moisture that traverses the seven hundred stimulant-channels, [the whole] oozing sweat-drops that well from the 99,000 body-hair pores, and housing the eighty clans of worms; and these are reckoned as a " body ", wherein a meditator, seek as he will for an individual essence, finds nothing at all worth grasping, but only a bony skeleton bound together with sinews and mixed up with various kinds of ordure '. [**52**] Seeing this [as it actually is], he acquires the status of a son of Him with the Ten Powers, since it is told [as follows how this body is simply]

Bones in a pattern ordered
Standing end to end
With many joints, whose shaping
On no one does depend;
By sinews held together,
Menaced by ageing's threat,
Incognizant, resembling
A wooden marionette.
Ordure in ordure generated,
Stench in a stench, filth in pollution,
Something that to fall is fated
Born in what suffers dissolution;[36]

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[35] *C.* reads *ekaghana-* and *Ss. ekaghaṇa-* for *ekasata-*

[36] Reading with *C.* and *Ss.*: 2nd line of verse *anekasandhī, samito na kehici*; *B.* has *sandhiyo ṭhito* (*sic*); and *C.*, *B.* and *Ss.* have in 6th line *duggandhe cāpi duggandhaṁ, bhedanamhi vayadhammaṁ.*

Bone-bag in bone-bag conceived.
Turn from this filthy body, then;
And as a son be thou received
Of Him that Wields the Powers Ten.

He defines them *by delimitation* as '[each] delimited inside by the bone-marrow, above by the flesh, and at the ends and the roots by each other, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on'. This is how he defines bones by colour and the rest.

23. (9) Next to that he defines *bone-marrow*, which is in the physical frame inside the bones classed in the way already stated, *by colour* as 'white'. He defines it *by shape* as 'the shape of its own location, that is to say, that found inside the biggest bones is the shape of large cane-shoots boiled twisted together in bamboo-tube segments;[37] that found inside the lesser and minor bones is the shape of appropriate-sized cane-shoots boiled twisted together in lesser and minor bamboo-tube segments'. He defines it *by direction* as 'found in both directions' and *by location* as 'established inside the bones. And herein, just as curd and treacle inside bamboo tubes, etc., do not know "We are inside bamboo tubes, etc." and the bamboo tubes, etc., do not know "Curd and treacle are inside us", so too, the bone-marrow does not know "I am inside bones" nor do the bones know "Bone-marrow is inside us"; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person'. He defines them by delimitation as 'delimited by the insides of the bones [53] and by what is similar to bone-marrow, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on'. This is how he defines bone-marrow by colour and the rest.

24. (10) Next to that he defines *kidney*, which is classed as the two balls [of flesh] in the interior of the physical frame, *by colour* as 'dull red, the colour of *pālibhaddaka* seeds'. He defines it *by shape* as 'the shape of village boys' play-balls of wound thread—some say the shape of twin mango fruits with a single stalk—'. He defines it *by direction* as 'found in the upper direction' and *by location* as 'lying on either side of the heart-flesh, being fastened by a stout sinew that starts out with one root from the base of the neck and divides into two after going a short way. And herein, just as a pair of twin mango fruits fastened by a single stalk does not know "I

[37] '*Nalaka*—tube': not in *P.E.D.*, where see *nala*. See Glossary.

am fastened by a stalk " nor does the stalk know " A pair of twin mango fruits is fastened by me ", so too, the kidney does not know " I am fastened by a stout sinew " nor does the stout sinew know " Kidney is fastened by me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' kidney delimited by what is similar to kidney, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines kidney by colour and the rest.

25. (11) Next to that he defines *heart*, which is in the interior of the physical frame, *by colour* as ' red, the colour of the back of a red-lotus petal ', *by shape* as ' the shape of a lotus bud with the outer petals removed and turned upside-down. And it is open on one side[38] like a *punnāga* fruit with its end cut off; it is smooth outside, and inside it is like the inside of a *kosatakī* (loofah-gourd) fruit. In those who have much understanding it is a little expanded; in those with weak understanding it is still only a bud. Except for the [material] form [in it] dependent on which the mind-element and the mind-consciousness-element occur,[39] the rest of it consists of what is counted as the piece of flesh inside which [**54**] half a *pasata*-measure of blood is kept, which in one of lustful temperament is red, in one of hating temperament is black, in one of deluded temperament is like water that meat has been washed in, in one of speculative-thinking temperament is the colour of lentil soup, in one of faithful temperament is the colour of [yellow] *kaṇikāra* flowers, and in one of understanding temperament is limpid, clear, as unturbid as polished crystal, and seems to shine '. He defines it *by direction* as ' found in the upper direction ' and *by location* as ' lying in the middle between

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[38] Reading *vivatekapassaṁ* with *C.* and *Ss.*; *B.* has *vivaraṁ ekaṁ passaṁ*. The *punnāga* is identifiable with the Sinhalese *domba* tree, which has a globular nutshell about 1½ inches in diameter.

[39] See *Vis.*, Ch. xiv, Description of the Consciousness Category, for ' mind-element ' and ' mind-consciousness-element '. In the Abhidhamma Piṭaka these two and other aspects of ' mind ' are described as occurring ' dependent on form ' (*rūpaṁ nissāya*). The Commentarial system, seeking something more specific, identifies that ' form ' with the (material) form of the heart, called the ' heart-basis ' (*hadayavatthu:* see *Vis.* Ch. xiv, Description of Form). This was further connected to the colour of a part of the blood in the heart, which was believed to change with the mood. This superstructure finds no justification in the Tipiṭaka itself, and there too only the bare names of the parts of the body are mentioned, the descriptive elaborations being entirely commentarial.

the two breasts, inside the physical frame'. And herein, just as the mullion[40] between two window shutters does not know "I stand between two window shutters" nor do the window shutters know "A mullion is between us", so too, the heart does not know "I stand between two breasts" nor do the breasts know "A heart stands between us"; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person'. He defines it *by delimitation* as 'heart delimited by what is similar to heart, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on'. This is how he defines heart by colour and the rest.

26. (12) Next to that he defines the twin piece of flesh known as *liver*, which is in the interior of the physical frame, *by colour* as 'red, the colour of the red backs of the outer petals of a white lotus'. He defines it *by shape* as 'the shape of a *kovilāra* leaf, having a single root and twin ends. In sluggish people it is single and large, while in those with understanding there are two or three small ones'. He defines it *by direction* as 'found in the upper direction' and *by location* as 'lying near the right side, inside from the two breasts. And herein, just as a lump of meat stuck on the side of a saucepan does not know "I am stuck on the side of a saucepan" nor does the saucepan know "A lump of meat is stuck on me", so too, the liver does not know "I am near a right side, inside from two breasts" nor does the right side inside from the two breasts know "A liver is near me"; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person'. He defines it *by delimitation* as 'liver delimited by what is similar to liver, [**55**] which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on'. This is how he defines liver by colour and the rest.

27. (13) Next to that he defines *midriff*, which is twofold in the physical frame as concealed and unconcealed, *by colour* as 'white, the colour of *dukūla* (muslin) rags'. He defines it *by shape* as 'the shape of its location', *by direction* as 'found in both directions' and *by location* as 'concealed midriff lying surrounding the heart and kidney, and unconcealed midriff lying covering the flesh under the skin in the whole physical frame. And herein, just as a rag in which meat is wrapped does not know "Meat is wrapped in me"

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[40] The expression *aggaḷatthambhaka* is not in *P.E.D.*; the context suggests the rendering.

nor does the meat know " I am wrapped in a rag ", so too, the midriff does not know " Heart and kidney and flesh under the skin in a whole physical frame are wrapped in me " nor do the heart and kidney and the flesh under the skin in the whole physical frame know " We are wrapped in a midriff "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' delimited below by flesh, above by skin, and all round by what is similar to midriff, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines midriff by colour and the rest.

28. (14) Next to that he defines *spleen*, which is in the interior of the physical frame, by colour as ' bluish, the colour of withered *niggundi* flowers '. He defines it by shape as ' usually seven fingers in size, without attachments, and the shape of a black calf's tongue ', *by direction* as ' found in the upper direction ', and *by location* as lying near the upper side of the belly-lining on the left of the heart; and when it comes out through a wound, a creature's life is terminated. And herein, just as a lump of cow-dung near the upper side of a barn does not know " I am near the upper side of a barn " nor does the upper side of the barn know " A lump of cowdung is near me ", so too, the spleen does not know " I am near the upper side of a belly's lining " nor does the upper side of the belly's lining know " A spleen is near me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as [**56**] ' spleen delimited by what is similar to spleen, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines spleen by colour and the rest.

29. (15) Next to that he defines *lights*, which are in the interior of the physical frame and classed as two or three bits of flesh,[41] *by colour* as ' red, the colour of not very ripe *udumbara* figs '. He defines them *by shape* as ' the shape of an unevenly cut thick slice of cake—some say it is the shape of a heap of bits of roof-tiles—, and it is insipid inside and lacks nutritive-essence, like a lump of chewed straw, because it is affected by the heat of the fire [element] born of past action which springs up when there is nothing eaten

[41] *C.* supports P.T.S. reading of *dvattiṁsamaṁsakhaṇḍa-*, but *Ss.* reading *dvattimaṁsakhaṇḍa-* seems preferable. *Papphāsa* can, of course, be rendered by ' lungs ', but ' lights ' seems more in tone with the meat-shop atmosphere of these comparisons.

and drunk '. He defines them *by direction* as ' found in the upper direction ' and *by location* as ' lying inside the physical frame between the two breasts, overhanging and covering the heart and liver. And herein, just as a bird's nest hanging on the inside of an old barn does not know " I am hanging on the inside of an old barn " nor does the inside of the old barn know " A bird's nest is hanging on me ", so too, the lights do not know " I am hanging on the interior of a physical frame in a part inside from the two breasts " nor does the part inside from the two breasts in the interior of the physical frame know " Lights are hanging on me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines them *by delimitation* as ' delimited by what is similar to lights, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines lights by colour and the rest.

30. (16) Next to that he defines the *bowel*, which is inside the physical frame and is thirty-two hands long in a man and twenty-eight hands long in a woman and looped in twenty-one places, *by colour* as ' white, the colour of sand with lime '. He defines it *by shape* as ' the shape of a rat-snake[23] with its head cut off and put coiled up in a trough of blood ', *by direction* as ' found in the two directions ' and *by location* as ' fastened above to the gullet and below to the excrement passage (rectum), and so lying inside the physical frame between the limits of the gullet and the excrement passage. [57] And herein, just as the decapitated carcase of a rat-snake put into a trough of blood does not know " I am in a trough of blood " nor does the trough of blood know " A decapitated rat-snake's carcase is in me ", so too, the bowel does not know " I am inside a physical frame " nor does the inside of the physical frame know " A bowel is in me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' delimited by what is similar to bowel, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines bowel by colour and the rest.

31. (17) Next to that he defines *entrail*, which is inside the physical frame between the bowel [coils], *by colour* as ' the colour of white edible water-lily roots ',[42] *by shape* as ' the shape of those roots—

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[23] See page 50.

[42] ' *Dakasītalika*—edible white water-lily ': not in *P.E.D.*; see Glossary.

some say they are *gomutta*[43] shaped '—, *by direction* as ' found in the two directions ' and *by location* as ' lying inside the twenty-one loops of the bowel, like the strings that lie inside the rope-rings of a foot-wiper sewing them together, and fastening the bowel-loops together so that they do not slip down in those working with hoes, axes, etc., as the marionette-strings do the marionette's wooden [limbs] at the time of the marionette's being pulled along. And herein, just as the strings that sew together the rope-rings of a foot-wiper do not know " We sew together rope-rings of a foot-wiper " nor does the rope-ring of the foot-wiper know " strings sew me together ", so too, the entrail does not know " I fasten a bowel in twenty-one loops " nor does the bowel know " Entrail fastens me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' entrail delimited by what is similar to entrail, which is the delimitation by the similiar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines entrail by colour and the rest.

32. (18) Next to that he defines *gorge*, which is inside the physical frame, by colour as ' the colour of swallowed food ', *by shape* as ' the shape of rice loosely tied in a cloth strainer ' *by direction* as ' found in the upper direction ', and *by location* as [**58**] ' lying in the stomach. And what is called " stomach " is [one part of] the bowel membrane which resembles the swelling [of air] produced in the middle of a length of cloth when it is being [twisted and] wrung out from the two ends. It is smooth outside, while inside it is like a balloon of cloth[44] soiled by wrapping up meat refuse—some say it is like the inside of a rotten jack fruit—. It is this place where worms dwell seething in tangles: the thirty-two families of worms such as round worms, swelling-producing worms, " palm-fibre " worms, " needle-

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[43] The meaning of *gomutta(ka)* given in *P.E.D.* will not fit here. Perhaps what is meant is the shape of the splash on the ground where an ox has urinated (*go-mutta* means ' ox-urine '), or perhaps simply ' cowpat ', though more likely there is some more idiomatic meaning.

[44] Reading *maṁsakasambupaliveṭhanakiliṭṭhapāvārapuppha(ka)sadisaṁ*. A Sinhalese translation of the same term in *Vis.* has *kuṇu mas kasala veḷu porōnā kadek pup* (' rotten-meat-refuse-having-wrapped cloth-piece-balloon '). *P.E.D.* gives *pāvāra* as ' cloak, mantle ', but (the *Vis.* ref.) as ' the mango tree ', which latter meaning seems quite without foundation; it has nothing to do with this context. *Pupphaka* (rather than *puppha*=flower) as ' balloon ' is not in *P.E.D.*

mouth " worms, tape-worms, thread-worms, and the rest.[45] When there is no food and drink, etc., present, they leap up screeching and pounce upon the heart's flesh; and when food and drink, etc., are swallowed, they wait with mouths uplifted and scramble to snatch the first two or three mouthfuls swallowed. It is these worms' maternity-home, privy, hospital and charnel-ground. Just as when it has rained heavily in a time of drought and what has been carried by the water into the cesspit at the gate of an outcaste village—the various kinds of ordure such as urine, excrement, bits of hide and bones and sinews, as well as spittle, snot, blood, etc.,[46] gets mixed up with the mud and water already collected there; and after two or three days the families of worms appear, and it ferments, warmed by the energy of the sun's heat, frothing and bubbling on the top, quite black in colour, and so utterly stinking and loathesome that one can scarcely go near it or look at, much less smell it or taste it; so too, [the stomach is the place] where the assortment of food and drink, etc., falls after being pounded up by the pestle of the teeth and turned over by the hand of the tongue and stuck together with spittle, losing at that moment its special qualities of colour, smell, taste, etc., and taking on the appearance of *koleyya* paste[47] and dog's vomit, then to get soused in the bile and phlegm and wind that have collected there, where it ferments with the energy of the stomach-fire's heat, seethes with the families of worms, frothing and bubbling on the top, till it turns into utterly stinking nauseating muck, [**59**] even to hear about[48] which takes away any appetite for food, drink, etc., let alone to see it with the eye of understanding. And when the food and drink, etc., fall into it, they get divided into five parts: the worms devour one part, the stomach-fire burns up another part, another part becomes urine, another part becomes excrement, and one part is turned into nourishment and sustains the blood, flesh and so on. And herein, just as dog's vomit lying in an utterly disgusting dog's trough does not know " I am lying in a dog's trough " nor does the dog's trough know " Dog's

[45] The renderings of these worms' names is rather guesswork; *gaṇḍuppādaka* (' boil-producer ' or ' swelling-producer ') appears only as ' earthworm ' in *P.E.D.*, which will scarcely do here. *VisA.* suggests that *paṭatantuka* and *suttaka* are two kinds, not one, but neither is in *P.E.D.*

[46] ' *-ppabhuti*—etc. ': see Ch. ii, *n.* 1.

[47] *C.* and *Ss.* both read *koleyyakhalisupāṇavamathu-*. *Koleyya* is not in *P.E.D.* in any sense that will do here, nor the P.T.S. and *B.* reading of *koliyakule* instead of *koleyyakhali*. *Vis.* has *tantavāyakhali-* (' weavers' paste ').

[48] Reading *sutvā* instead of *bhutvā*.

vomit is lying in me ", so too, the gorge does not know " I am lying in this utterly stinking loathesome stomach " nor does the stomach know " Gorge lies in me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' gorge delimited by what is similar to gorge, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines gorge by colour and the rest.

33. (19) Next to that he defines *dung*, which is inside the physical frame, *by colour* as ' usually the colour of swallowed food ', *by shape* as ' the shape of its location ', *by direction* as ' found in the lower direction ', and *by location* as ' lying in the receptacle for digested food (rectum). Now the receptacle for digested food is the place in the lowest part at the end of the bowel, between the navel and the root of the spine, which measures eight finger-breadths in height and resembles the inside of a bamboo tube; and just as rain water that falls on a higher level runs down to fill a lower level and stays there, so too, any food, drink, etc., after falling into the receptacle for undigested food and being continuously cooked and simmered by the stomach-fire till they have got as soft as flour in a pulverizer, run on down through the cavity of the bowel, to be pressed down till they remain impacted there like brown clay crammed into a bamboo tube. And herein, just as brown clay crammed into a bamboo tube and pressed down does not know " I am in a bamboo tube " nor does the bamboo tube know " Brown clay is in me ", so too, the dung does not [**60**] know " I am in a receptacle for digested food " nor does the receptacle for digested food know " Dung is in me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' dung delimited by what is similar to dung, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines dung by colour and the rest.

34. (20) Next to that he defines *brain*, which is in the physical frame in the interior of the skull, *by colour* as ' white, the colour of a piece of toadstool—some say it is the colour of curdled milkings[49]—', *by shape* as ' the shape of its location ', *by direction* as ' lying in the upper direction ', and *by location* as ' what is classed as the four

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[49] *C.* and *Ss.* both read *vikuthitaduddhavaṇṇaṁ* and *duddha* throughout instead of *duṭṭha*.

pieces of brain lying inside the skull, like four lumps of dough, put together to correspond with the [skull's] four seams. And herein, just as a lump of dough—or curdled milkings[49]—put into an old gourd dish does not know " I am in an old gourd dish " nor does the old gourd dish know " A lump of dough—or curdled milkings—is in me ", so too, the brain does not know " I am inside a skull " nor does the skull know " A brain is inside me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' brain delimited by what is similar to brain, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines brain by colour and the rest.

35. (21) Next to that he defines *bile*, which is in the physical frame and twofold classed as local bile and free bile, *by colour* as ' the colour of thick *madhuka*-oil—some say the free bile is the colour of withered *ākulī*[50] flowers—' *by shape* as ' the shape of its location ', and *by direction* as ' found in both directions '. He defines *by location* the free bile as ' lying spread over the physical frame, like a drop of oil on water, except for the flesh-free parts of the head-hairs, body-hairs, teeth, nails, and the hard dry skin, which kind of bile, when upset, yellows the eyes and makes them roll and makes the limbs shiver and itch '; and he defines the local bile as [**61**] ' situated near the liver's flesh between the heart and lights and lying inside the bile-container (gall-bladder), which resembles a red *kosāṭakī* (loofah-gourd) pip, which kind of bile, when disturbed, maddens creatures and drives them crazy and makes them throw aside conscience and shame and do what ought not to be done, say what ought not to be said and think what ought not to be thought. And herein, just as oil extending over water does not know " I extend over water " nor does the water know " Oil extends over me ", so too, the free bile does not know " I extend over a physical frame " nor does the physical frame know " Free bile extends over me ", and just as rain-water in a loofah-gourd pip does not know " I am in a loofah-gourd pip " nor does the loofah-gourd pip know " Rain-water is in me ", so too, the local bile does not know " I am in a gall-bladder " nor does the gall-bladder know " Local bile is in me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' bile de-

[49] See Page 60.

[50] *Ākulī* is identifiable with a common leguminous plant with yellow flowers in Ceylon called *raṇavarā*.

limited by what is similar to bile, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines bile by colour and the rest.

36. (22) Next to that he defines *phlegm*, which is in the interior of the physical frame and measures a bowlful, *by colour* as ' white, the colour of a *kacchaka*-fig tree's leaf-juice ', *by shape* as ' the shape of its receptacle ', *by direction* as ' found in the upper direction ', and *by location* as ' lying on the stomach's surface. And just as duckweed and green scum on the surface of water divide when a stick or a potsherd is dropped into the water and then spread together again, so too, at the time of eating and drinking, etc., when the food and drink, etc., fall into the stomach the phlegm divides and then spreads together again; and if it gets weak, the stomach becomes utterly disgusting with a smell of ordure, like a ripe boil or a rotten hen's egg, and then the regurgitations and the mouth reek with such a rotting-ordure-like stench coming up from the stomach that the man has to be told " Go away, your breath stinks ". [**62**] But when it is abundant it holds down the reek of ordure beneath the stomach's surface, acting like the wooden lid of a privy. And herein, just as the surface of froth on a cesspit does not know " I am on a cesspit " nor does the cesspit know " A surface of froth is on me ", so too, the phlegm does not know " I am on a stomach's surface " nor does the stomach's surface know " Phlegm is in me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' phlegm delimited by what is similar to phlegm, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines phlegm by colour and the rest.

37. (23) Next to that he defines *pus*, which is in the physical frame, *by colour* as ' the colour of bleached foliage ', *by shape* as ' the shape of its location ', *by direction* as ' found in both directions ', and *by location* as ' pus without fixed location lying wherever it may gather; where blood stagnates and goes bad in some part of the physical frame damaged by wounds made by stumps, thorns, burns with fire, etc., or where boils, carbuncles, etc., appear, there it lies. And herein, just as the gum that collects in a place on a tree hit by, say, the blade of an axe does not know " I am in a place on a tree where it has been hit " nor does the hit place on the tree know " Gum is in me ", so too, pus does not know " I am in a place in a physical frame

wounded here and there by stumps, thorns, etc., or in a place where a boil or a carbuncle has arisen " nor does the place in the physical frame know " Pus is in me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' pus delimited by what is similar to pus, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines pus by colour and the rest.

38. (24) Next to that he defines *blood*, which is in the physical frame and has the twofold classification of stored blood and mobile blood, *by colour* thus ' stored blood is the colour of cooked and thickened lac solution, [**63**] while mobile blood is the colour of clear lac solution '. He defines it *by shape* as ' the shape of its own location ', *by direction* as ' stored blood found in the upper direction and mobile blood in both directions ', and *by location* as ' except for the flesh-free parts of the head-hairs, body-hairs, teeth, nails, and the hard dry skin, mobile blood extends over the whole clung-to (action-generated)[51] physical frame by following the network of veins, while the stored blood fills the lower part of the liver's site measuring a single bowlful, and by its splashing little by little over the heart, kidney and lights, it keeps the kidney, heart, liver and lights moist, since it is when it fails to moisten the kidney, heart, etc., that creatures become thirsty. And herein, just as the water in a worn-out (leaky) pot that wets clods of earth, etc., below it does not know " I am in a worn-out pot wetting clods of earth, etc. " nor does the worn-out pot know " Water is in me " nor do the clods of earth, etc., below know " It is wetting us ", so too, the blood does not know " I am in the lower part of a liver's site wetting a kidney, heart, etc." nor does the lower part of the liver's site know " Blood is in me " nor do the kidney, heart, etc., know " It is wetting us "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' blood delimited by what is similar to blood, which is the de-

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[51] ' *Upādiṇṇa(ka)*—clung-to (action-generated) ': a technical term much in use. See *e.g. M.* i. 185; def. at *Dhs.* 653, also *Vis.* Chs. xiv and xx, §§ 27 *ff.*/ pp. 614 *ff.* The idea to be conveyed is that of the material-form of the physical body, in other words ' organic matter ', which owes its peculiar mode to the effect or ripening of the past clinging (*upādāna*) that constituted action (*kamma*). In the Commentaries the body is also called ' action-born ' (*kammaja, karaja*). Stones, trees, etc., are called *anupādiṇṇa(ka)*=' un-clung-to ', ' not-action-generated '.

limitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on'. This is how he defines blood by colour and the rest.

39. (25) Next to that he defines *sweat*, which is in the physical frame, *by colour* as 'the colour of clear sesamum oil', *by shape* as 'the shape of its location', *by direction* as 'found in the two directions' and *by location* as 'sweat without fixed location where it could always lie like blood; but when the physical frame is heated by the heat of a fire, by the sun's heat, by a change of temperature, etc., then it trickles from all the pore-openings of the head-hairs and body-hairs as water does from a bunch of unevenly cut lily-bud stems and lotus stalks just pulled up from the water', and so he defines it as 'shaped in accordance with the pore-openings of the head-hairs and body-hairs: [**64**] and it is said by the Former Teachers that "The meditator who is discerning sweat should give attention to sweat only as present in virtue of its filling the pore-openings of the head-hairs and body-hairs". And herein, just as the water trickling from the openings in the bunch of lily-bud stems and lotus stalks does not know "I trickle from openings in a bunch of lily-bud stems and lotus stalks" nor do the openings in the bunch of lily-bud stems and lotus stalks know "Water trickles from us", so too, sweat does not know "I trickle from pore openings of head-hairs and body-hairs" nor do the pore-openings of the head-hairs and body-hairs know "Sweat trickles from us"; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person'. He defines it *by delimitation* as 'sweat delimited by what is similar to sweat, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on'. This is how he defines sweat by colour and the rest.

40. (26) Next to that he defines *fat*, which is in the physical frame between the skin and the flesh, *by colour* as 'the colour of sliced turmeric' and *by shape* as 'the shape of its location; for in the case of one who is happy and has a stout physical frame it extends over the interval between the skin and the flesh and is the shape of *dukūla* (muslin) rags dyed in turmeric, while in the case of one with a lean physical frame it is the shape of scraps of *dukūla* (muslin) rags dyed in turmeric placed as wrapping on the shank flesh, thigh flesh, back flesh, backbone, and belly-covering flesh'. He defines it *by direction* as 'found in the two directions', and *by location* as 'extending over the whole physical frame in one with a stout physical frame and found on the shank flesh, etc., in one with a lean physical

frame. And even though it is described as " unguent " still it is neither used as oil for the head nor as oil to be taken by mouth[52] nor as lamp fuel because of its utter disgustingness. And herein, just as a turmeric-dyed muslin rag next to a pile of flesh does not know " I am next to a pile of flesh " nor does the pile of flesh know " I am next to a turmeric-dyed rag ", so too, the fat does not know " I am next to flesh in a whole physical frame, or on the shanks, etc." nor does the flesh know " Fat is next to me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' delimited below by the flesh, above by the skin, and all round by what is similar to fat, which is the delimitation by the similar; [**65**] but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines fat by colour and the rest.

41. (27) Next to that he defines *tears*, which are in the physical frame, *by colour* as ' the colour of clear sesamum oil ', *by shape* as ' the shape of their location ', *by direction* as ' found in the upper direction ', and *by location* as ' lying in the eye-sockets. But they are not stored in the eye-sockets all the while as the bile is in the gall-bladder. However, when creatures feel joy and laugh uproariously or feel grief and weep and lament or eat particular kinds of abnormal food or when their eyes are affected by smoke, dust, dirt, etc., then, being originated by the joy, grief, abnormal food, etc., tears fill up the eye-sockets or overflow from them. And the Former Teachers comment that " a meditator who is discerning tears should give attention to tears only as present in virtue of their filling the eye-sockets ". And herein, just as water in the sockets of young palmyra nuts with the ends cut off does not know " I am in sockets of young palmyra nuts with the ends cut off " nor do the sockets of the young palmyra nuts with the ends cut off know " Water is in us ", so too, tears do not know " We are in eye-sockets " nor do the eye-sockets know " Tears are in us "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines them *by delimitation* as ' tears delimited by what is similar to tears, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines tears by colour and the rest.

42. (28) Next to that he defines the melted unguent in the physical

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[52] ' *Gaṇḍūsa*—to be taken by mouth ' or ' edible '; *P.E.D.* gives ' mouthful '.

frame called *grease by colour* as ' the colour of oil sprinkled on gruel ', *by shape* as ' the shape of its location ', *by direction* as ' found in the two directions ', and *by location* as ' lying on the palms of the hands, backs of the hands, soles of the feet, backs of the feet, tip of the nose, forehead, and points of the shoulders. And it is not always found in the melted state in these locations, but when these parts get hot with the heat of a fire, the sun's heat, upset of temperature, or upset of elements, then it melts and runs there like a film[53] on water-baths of clear water. And herein, just as a film that has spread over water-baths [**66**] does not know " I am spread over water-baths " nor do the water-baths know " A film has spread over us ", so too, the grease does not know " I am spread over the palms of the hands, etc." nor do the palms of the hands, etc., know " Grease is spread over us "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' grease delimited by what is similar to grease, which is the delimitation by the similar; but the delimitation by the dissimilar is like that of the head-hairs and so on '. This is how he defines grease by colour and the rest.

43. (29) Next to that he defines *spittle*, which is in the physical frame in the interior of the mouth, *by colour* as ' white, the colour of froth ', *by shape* as ' the shape of its location—some say it is the shape of sea froth—', *by direction* as ' found in the upper direction ', and *by location* as ' lying on the tongue after it has descended from the cheeks on both sides. And it is not always found stored there; but when creatures see particular kinds of food or remember it or put something hot or bitter or pungent or salt or sour into their mouths or when their hearts are faint or when nausea arises on some account, then spittle appears and runs down from the cheeks on both sides to settle on the tongue. It is thin at the tip of the tongue and thick at the root of the tongue. It is capable of wetting unhusked rice or husked rice or anything else chewable that is put into the mouth, like water in a pit scooped out in a river sand-bank. And herein, just as the water collected on the surface of a pit scooped out in a river sand-bank does not know " I am on the surface of a pit " nor does the surface of the pit know " Water is on me ", so too, spittle does not know " I am collected on the surface of a tongue after descending from cheeks on both sides " nor does the tongue's

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[53] ' *Nīhāra*—film ': *cf.* parallel version in *Vis.*; *P.E.D.* gives no sense for *nīhāra* that will fit here.

surface know " Spittle has collected on me after descending from cheeks on both sides "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' spittle delimited by what is similar to spittle, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines spittle by colour and the rest.

44. (30) [**67**] Next to that he defines *snot*, which is in the physical frame, *by colour* as ' white, the colour of a young palmyra kernel ', *by shape* as ' the shape of its location—some say it is the shape of a boiled cane-shoot inserted unbroken into the nostril cavity—', *by direction* as ' found in the upper direction ', and *by location* as ' lying filling the nostril cavities. And it is not always found stored there; but just as though a man tied up curd in a lotus leaf, which he then pricked underneath with a thorn, and bits of curd oozed out and dripped, so too, when creatures weep or suffer disturbance of elements produced by wrong food or temperature, then the brain inside the head turns into stale phlegm, and it oozes out and comes down by the opening in the palate and fills the nostril cavities and stays there. And herein, just as rotten curd put in a bag[54] does not know " I am in a bag " nor does the bag know " Rotten curd is in me ", so too, snot does not know " I am in nostril cavities " nor do the nostril cavities know " Snot is in us "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' snot delimited by what is similar to snot, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines snot by colour and the rest.

45. (31) Next to that he defines *oil-of-the-joints*, which is the slimy ordure in the interior of the joints inside the physical frame, *by colour* as ' the colour of *kaṇikāra* gum ', *by shape* as ' the shape of its location ', *by direction* as ' found in both directions ', and *by location* as ' lying inside the hundred and eighty joints, serving the function of lubricating the bones' joints. If it is weak, when a man gets up or sits down, moves forward or moves backward, bends or stretches, then his bones creak, and he goes about making a noise like the snapping of fingers, [**68**] and when he has walked only one or two leagues' distance his air-element (his mobility) gets upset and his

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[54] ' *Sippikā*—bag ': not in *P.E.D.*; see Glossary. *C.* and *B.* confirm, but *Ss.* has *suttikā* with *vl. sippikā*.

limbs pain him; but if a man has plenty of it, his bones do not creak when he gets up, sits down, etc., and even when he has walked a long distance his air-element does not get upset and his limbs do not pain him. And herein, just as lubricating oil does not know " I lubricate an axle " nor does the axle know " Oil lubricates me ", so too, the oil-of-the-joints does not know " I lubricate a hundred and eighty joints " nor do the hundred and eighty joints know " Oil-of-the-joints lubricates us "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' oil-of-the-joints delimited by what is similar to oil-of-the-joints, which is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on'. This is how he defines oil-of-the-joints by colour and the rest.

46. (32) Next to that he defines *urine*, which is inside the physical frame, *by colour* as ' the colour of bean-brine ', *by shape* as ' the shape of water inside a water-pot placed upside-down ', *by direction* as ' found in the lower direction ', and *by location* as ' lying inside the bladder; for the bladder-sack is what is called " bladder ". And just as when a porous pot[55] is put upside-down in a cesspool, and then the solution from the cesspool enters it though no way of entry is evident, so too the urine from the physical frame enters [the bladder] though no way of entry is evident. But the way of exit is evident, and when the bladder is full of urine, creatures set about making water. And herein, just as the solution from a cesspool in a porous pot placed upside-down in a cesspool does not know " I am in a porous pot which is upside-down " nor does the porous pot know " Solution from a cesspool is in me ", so too, the urine does not know " I am in a bladder " nor does the bladder know " Urine is in me "; for these are ideas destitute of mutual concern and reviewing, they are . . . not a person '. He defines it *by delimitation* as ' delimited by what is inside the bladder, and by what is similar to urine, which [69] is the delimitation by the similar; but the delimitation by the dissimilar is the same as that of the head-hairs and so on '. This is how he defines urine by colour and the rest.

That is how he defines this thirty-two-fold aspect by colour and the rest.

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[55] *Ss.* reads *yavanaghaṭaka* with *vl. peḷaghaṭaka*; *C.* reads *peḷaghaṭaka* with note that *Ss.* has *yavanaghaṭaka*. *Cf.* also readings in *Vis. B.* has *varaṇaghaṭa*.

47. As he does so, then, owing to his devotion to the maintenance [of this meditation subject] in being in the various instances, the head-hairs and the rest become familiar to him and establish their appearance[56] as parts. From then on, just as when a man with good sight is observing a garland of flowers of thirty-two colours knotted on a single thread and all the flowers become evident to him, as it were, simultaneously, so too, when the meditator observes this body thus 'There are in this body head-hairs', then all these ideas become evident to him simultaneously. When head-hairs are adverted to, mindfulness proceeds as far as urine, as if tying them together with string.[57]

48. From then on, human beings, animals, etc., as they go about, seem to him divested of their aspect of creatures and establish their appearance as just assemblages of parts. And when drink, food, etc., is being swallowed by them, this appears as though it were being put in among the assemblage of parts.

49. [Now it may be asked:] What more should be done by him?—It can be answered as follows: That same sign should be cultivated, maintained in being, developed and made thoroughly defined by him.—How does he do that?—He 'cultivates' that sign in the head-hairs, etc., of established appearance as parts, [which means that] with mindfulness he sticks to it, frequents it, approaches it, implants it in the womb of mindfulness; or else, by increasing the mindfulness obtained in that [sign] he is said to 'maintain it in being'. He 'develops' it, means that he has it struck at again and again by thought and exploration. He 'makes it thoroughly well defined', means that he defines it, upholds it, anchors it with mindfulness, so that once well defined it does not vanish any more.

50. Or else, [**70**] [following] the Tenfold Skill in Attention mentioned above (§ 10) as (1) by following the order, (2) not too quickly, (3) not too slowly, (4) by warding off distraction,[58] (5) by surmounting the description, (6) by successive letting go, (7) by

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[56] *Upaṭṭhāti* with its noun *upaṭṭhāna* here expresses the function of *sati* (mindfulness, see defs. at *Ps.* i. 177 and *MA.* i. 237-8), and it carries in these contexts the double meaning of 'appearing' and 'establishment'. The former meaning is not in *P.E.D.*; see Glossary.

[57] Reading with *C.* and *Ss. kesesu āvajjitesu tantu sannahamānā'va.* *B.* has *kesesu āvajjitesu asaṇṭhahamānā' va.*

[58] § 10 has *vikkhepapaṭibāhanato* (as at *Vis.* p. 211), which seems throughout preferable to the *vikkhepappahānato* ('abandoning distraction') which appears from here onwards. All eds. agree, though.

characteristic [etc.],[59] and (8-10) the three Suttantas. Herein, it can be understood that one who gives attention (1) by following the order 'cultivates' it, who does so (2) not too quickly or (3) not too slowly 'maintains it in being', who does so (4) by warding off distraction[58] 'develops' it, and who does so (5) by surmounting the description 'makes it thoroughly well defined'.

51. (1) Here [it may be] asked: But how does he give attention to these ideas by following the order and so on?—It may be replied: After giving attention to head-hairs, he next gives attention to body-hairs, not to nails; likewise after giving attention to body-hairs, he next gives attention to nails, not to teeth; and so in each instance. Why? Because, just as when a man with no skill climbs a thirty-two-rung ladder [using the rungs] out of their order,[60] he tires his body and falls from the ladder without completing the climb, so too, if he gives them attention out of their order, he tires his cognizance through failure to arrive at the gratification to be arrived at by completing the maintenance [of the meditation subject] in being, and so he falls from the maintenence of the thirty-two-fold aspect in being without completing it.

52. (2) Also when he gives attention following the order, he should give attention thus 'head-hairs, body-hairs' not too quickly; for just as when a man goes on a journey [and travels very quickly] he is unable to take note of such signs as even and uneven places, trees, hills, valleys, and road-forks, and thereby remains unskilled in the path when his journey is ended, so too, when [the meditator] gives attention too quickly, he is unable to take note of the signs of the meditation subject consisting in the colour, shape, etc., and thereby remains unskilled in the thirty-two-fold aspect when his meditation subject is ended.

53. (3) And just as he should give attention not too quickly, so also not too slowly; for just as while a man is travelling on a journey, if he loiters on the way among trees, rocks, pools, etc., then instead of reaching the place he wants to reach he reaches ruin and disaster through lions, tigers, etc., while still on the way, so too, when [the

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[59] *Appanāto* in § 10 (*C.* and *B.* confirm, but *Ss.* has *appanālakkhaṇato*), but here *lakkhaṇato* (*C.* and *B.* confirm). *Vis.*, since it is dealing only in that context with absorption (*appanā*), has *appanāto* (p. 243), but see *n.* 67 below. *Appanālakkhaṇato* would seem the best reading throughout here.

[58] See page 69.

[60] '*Uppaṭipāṭiyā*—out of regular order': *P.E.D.*'s 'out of reach' is quite wrong. See Glossary.

meditator] gives attention too slowly, then instead of reaching completion of the maintenance of the thirty-two-fold aspect in being [71] he reaches ruin and disaster through thoughts of sensual desires, etc., which interrupt the maintenance [of the meditation subject] in being.

54. (4) And one who gives attention not too slowly should also do so warding off[58] distraction. And as to warding off distraction, he gives attention in such a way that cognizance is not distracted among other things such as building-work, and so on; for one whose cognizance is distracted outwardly with his cognizance and thoughts not concentrated on head-hairs, etc., instead of bringing his maintenance [of the meditation subject] in being to completion comes to ruin and disaster like the Bodhisatta's companions in the journey to Taxila (see *Jā.* i. 393), but one whose cognizance is undistracted, with his cognizance and thoughts concentrated only on head-hairs, etc., brings the maintenance [of his meditation subject] in being to completion, like the Bodhisatta completing [his journey] to Taxila.

55. (5) When he gives attention in this way by warding off[58] distraction, then, according to his practice [done in previous lives], his temperament, and his resolve,[61] those ideas establish their appearance for him either as loathesome or as a colour or as void.[62] Then he should give attention by surmounting the description. This means that after surmounting, rejecting, such [verbal] usage as ' head-hairs ', ' body-hairs ' he gives attention only to the loathesomeness or [colour or voidness] according as the appearance is established. How? Just as when people go to live in a forest abode, then since they are unacquainted with the area they make a sign by breaking branches, etc., for the purpose of perceiving a place where there is water, and so they find water by following up that

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[58] See page 69.

[61] ' *Adhikāra*—practice ': see *Vis.* p. 170; for the six kinds of temperament (*carita*) see *Vis.*, p. 101 *ff.*; 2 kinds of resolve (*adhimutti*) are given at *VisA.* 198; namely, *hīnādhimutti* (resolve upon the inferior) and *paṇītādhimutti* (resolve upon the superior). See also *Netti.* 97.

[62] *Cf. VbhA.* 250. Two kinds of voidness (*suññatā*) are distinguished in the Suttas: (1) the ' general voidness ' that is anything's voidness of what it is not (which is dealt with in *M.* Sutta 121 and is sometimes called *sankhāra-suññatā* or the ' voidness in determinations '), and (2) the ' specific voidness ', namely voidness of permanence, of pleasure, and consequently of self, in all that is determined (dealt with in *M.* Sutta 122 and sometimes called *atta-suññatā* or ' voidness of self '). The subject is further elaborated in the *Paṭisambhidāmagga* (*Ps.* ii, 177 *ff.*).

[sign]; but once they are acquainted with the area, then they approach the water place and find the water without bothering about the sign and giving it no further attention; so too, when these ideas to which he first gave attention by way of the various [terms of verbal] usage beginning with 'head-hairs', 'body-hairs' have established their appearance in one [of the three ways] beginning with loathesomeness, then surmounting, ignoring, the [term of verbal] usage, he gives attention [to them] as loathesome or whichever of the other two it may be.

56. And here it may be asked: But how do these ideas establish their appearance for him as loathesome? How as a colour? How as void? And how does he give attention to them (i) as loathesome, (ii) as a colour, and (iii) as void?

(i) Head-hairs establish their appearance for him as loathesome in five ways: (*a*) as to colour, (*b*) shape, (*c*) odour, (*d*) habitat, and (*e*) location. He gives attention to them in these five ways as follows. (*a*) *Head-hairs* are so utterly repulsive and disgusting *as to colour* [72] that when people see by day a fibre or a thread the colour of a head-hair fallen into their drink or food, they throw away even appetising drink or food or are nauseated by them through perception of them as head-hairs. (*b*) They are so loathesome *as to shape* as well that when people by night touch a head-hair-shaped fibre or thread that has fallen into their drink or food, they throw away even appetising drink or food or are nauseated by them through perception of them as head-hairs. (*c*) They are so loathesome *as to odour* as well that the odour of head-hairs lacking anointing with oil and preparations of flowers, scents, and the like, is quite nauseating; and when creatures smell the odour of a head-hair put in a flame they stop their noses and make a wry face. (*d*) They are so loathesome *as to habitat* as well that, sprouting and coming to growth, increase and maturity as they do on the products of bile, phlegm, pus, and blood, they resemble herbs, etc., [growing] on the multifarious products of human impurities in a midden. (*e*) They are so loathesome *as to location* as well that, growing as they do on the utterly disgusting heap of the thirty-one remaining kinds of ordure beginning with the body-hairs and in the moist inner skin that envelops human beings' heads, they resemble herbs, etc., on a midden. So too with the body-hairs and the rest. That in the first place is how he gives attention to these ideas as loathesome when they have established their appearance as loathesome.

57. (ii) But if they establish their appearance for him as a colour

then head-hairs establish their appearance through the blue universal (*kasiṇa*),[63] and likewise body-hairs. Teeth do so through the white universal. So in each case he gives attention to them by way of the appropriate universal. That is how he gives attention to them as a colour when they have established their appearance as a colour.

58. (iii) But if they establish their appearance for him as void, then head-hairs establish their appearance through analysis (resolution) of the [apparently] compact[64] [into elements] or through [that of the apparent] mass into the octad with nutritive-essence as eighth.[65] Likewise body-hairs, and the rest.

He gives attention to each according as its appearance is established for him.

59. (6) And when he has given attention thus, he also gives attention to these ideas ' by successive letting go '. This means when he gives attention by letting go of head-hairs that have established their appearance in one of the three ways beginning with loathesomeness. Just as a leech[66] [standing] on the place grasped by its tail scans and then grasps another place with its mouth, and when it has grasped that, it lets go of the first place, so too, [standing] on the head-hairs and scanning, he gives attention to body-hairs, and when his attention is established on body-hairs [**73**] he lets go of the head-hairs. And so in each instance.

60. (7) Now when he has given attention with successive letting go in this way, those ideas which are establishing their appearance for him in one of the three ways beginning with loathesomeness do so unreservedly and become more evident in the appearance already established.

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[63] Reading with *C.*, *B.* and *Ss. yadi pan'assa vaṇṇato upaṭṭhahanti, atha kesā nīlakasiṇavasena upaṭṭhahanti, tathā lomā*:

[64] ' *Ghanavinibbhoga*—analysis of the compact ': a technical commentarial term for analysis (resolution) of ' things ' into elements; see *e.g. MA.* i. 242 and *Vis.* pp. 353, 364.

[65] ' *Ojaṭṭhamaka-samūha*—the mass consisting of the Octad with Nutritive-Essence as Eighth ': a commentarial technical term referring to the concept of the essential compositeness of (organic-material) form (*upādiṇṇaka-rūpa*) as ' basic patterns ' or ' phenomenon-groups ' (*kalāpa*) of inseparable phenomena, the simplest ' phenomenon-group ' consisting of eight phenomenal modes, namely, the four elements of hardness, cohesion, temperature, and distension, plus colour, odour, flavour, and nutritive-essence (see *Vis.* pp. 364, 588). They are taken as constituting the minimal manifestation of *upādiṇṇaka-rūpa*. They are not 'atoms', though.

[66] ' *Jalukā*—leech ': not in *P.E.D.*; see Glossary.

61. (i) In the case of one to whom these ideas appear as loathesome (see *VbhA.* 251), then just as a monkey being pursued by a huntsman in a palm-grove of thirty-two palms might run on without stopping in any one tree till, being [constantly] turned back, it became tired and then stopped beside a palm-spike surrounded by dense palm leaves, so too, the cognizance-monkey, being pursued by that same meditator thus in the thirty-two parts of this body, runs on without stopping in any one part till owing to lack of further inclination to run about among a variety of objects through its being [constantly] turned back, it becomes tired, and then it stands still in access [concentration] beside that idea among those beginning with head-hairs with which [the meditator] is most familiar or which best suit his temperament or on which he has had practice in previous [lives]; then by treating that sign again and again with thought of and about it he eventually comes to arouse th irst jhana (see *Vis.* Ch. iv, and *VbhA.* 249). Using that as the foundation [for analysis], he develops insight (*Vis.* Chs. xviii-xxii) till he reaches the plane of the Noble Ones (*Vis.* Ch. xxii).

62. (ii) In the case of one for whom these ideas establish their appearance as a colour (see *VbhA.* 251), then just as a monkey . . . (repeat as in § 61 up to) . . . and then it stands still in access [concentration] beside that idea among those beginning with head-hairs with which [the meditator] is most familiar or which best suit his temperament or on which he has had practice in previous [lives]. Then by treating that sign again and again with thought of and about it he eventually comes to the five form-sphere jhanas (*Vis.* 168-9) by way of the blue universal or yellow universal (see *MA.* iii. 255 *ff.*). Using any of these as the foundation [for analysis], he develops insight and reaches the plane of the Noble Ones.

63. (iii) In the case of one to whom these ideas appear as void (see *VbhA.* 252), he gives attention [to them] by [specific] characteristics (see *Vis.* Ch. xi, §§ 48 *ff.*), and by doing so he reaches access jhana by way of the Definition of the Four Elements (*Vis.* Ch. xi), and then[67]

[67] The P.T.S. ed. notes ' *sic!* ' against the word *atha* (' then '), but that seems simply owing to a misunderstanding of the rather complicated paragraphing and to consequent misplacement in the text of the letter ' (G) '—= our ' (7) '—, which belongs properly at p. 73 of the text, line 1 before the word *evaṁ*. The ' Three Suttantas ', which are nos. (8), (9), and (10) in *Vis.*, are here subordinated to the third mode of no. (7), so the whole thing here is ' sevenfold ' instead of ' tenfold '. The ' Tenfold Skill in Absorption ' (*appanākosalla*) of *Vis.* p. 243 has in fact here been altered by enlarging no. 7 from ' absorption ' to include ' characteristic ', in other words, the Definition of

he (8-10) gives attention by way of the Three Suttas on [the three general characteristics of] impermanence, suffering, and not-self, [74] which is the method of insight in his case. By developing this insight and practising it progressively he reaches the plane of the Noble Ones.

64. At this point the question asked above, namely, ' How does he give attention to these ideas by following the order?' (§ 51) has been answered. And the meaning of what was said as well, namely, ' This commentary should be understood as follows according to the maintenance in being ' (§ 5) has been explained.

[General Method]

65. Now for the sake of facility in acquaintanceship with the commentary on this same thirty-two-fold aspect the following general method should be understood.

> (1) By sign, (2) characteristic, (3) elements.
> (4) By voidness, (5) categories, and the rest:
> We put this Thirty-two-fold Aspect's
> Exposition to the test.

66. (1) Herein, ' by sign ': there are one hundred and sixty signs in this thirty-two-fold aspect, by means of which the meditator discerns the thirty-two-fold aspect by parts, that is to say: the head-hairs' colour-sign, shape-sign, direction-sign, location-sign, and delimitation-sign; so too in the case of body-hairs and the rest.

67. (2) ' By characteristic ': there are a hundred and twenty-eight [specific] characteristics in this thirty-two-fold aspect, by means of which the meditator gives attention to the thirty-two-fold aspect by [specific] characteristic, that is to say: the head-hairs' characteristic of stiffenedness, characteristic of cohesion, characteristic of heat, and characteristic of motion, make four [specific] characteristics; and so too with the body-hairs and the rest.

68. (3) 'By elements': with the elements mentioned in the passage ' Bhikkhu, this man consists of four elements ' (*M.* iii. 239) there are in the case of the thirty-two-fold aspect a hundred and twenty-eight [instances of the] elements, by means of which a meditator discerns the thirty-two-fold aspect by elements, that is to say: the stiffenedness in the head-hairs is the earth element, the cohesion in them is

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the Four Elements. This is treated separately in *Vis.* in Ch. xi, where it is stated to produce only access concentration, not absorption concentration.

the water element, the maturing (ripening) in them is the fire element, and the distension in them is the air element, which make four elements; and so too with body-hairs and the rest.

69. (4) 'By voidness': there are a hundred and twenty-eight kinds of voidness in the thirty-two-fold aspect, by means of which a meditator has insight by voidness into the thirty-two-fold aspect, that is to say: in the case of head-hairs, firstly, [**75**] the earth element is void of the water element and the rest; likewise the water element is void of the earth element and the rest; and in this way there are four kinds of voidness; and so too with body-hairs and the rest.

70. (5) 'By categories and the rest': in the thirty-two-fold aspect when head-hairs, etc., are included under categories, etc., the exposition should be known in the way beginning: How many [of the five] categories [of form, feeling, perception, determinations, and consciousness, are represented in] head-hairs? How many of the [twelve in-oneself/external] bases [beginning with the pair eye-cum-forms]? How many of the [eighteen] elements? How many of the [four] Truths? How many of the [four] Foundations of Mindfulness?

71. When he knows thus, the body seems to him comparable to a mass of grass and sticks, according as it is said:

'There is no creature, human, male;
'No person can be apprehended;
'This body, as it is, is void
'As any mass of grass and sticks' ( ).

Then he is not far from the 'superhuman delight' as it is called thus:

'One such as this[68] with quieted mind
'Retires to an empty place
'And his true insight in the Ideal
'Gives him superhuman delight' (*Dh.* 373).

And so soon thereafter as his existence becomes coessential with the happiness and gladness stated to pertain to insight thus

'He comprehends the categories'
'Rise and then their subsidence,
'There finding happiness and gladness
'Because he knows that to be deathless' (*Dh.* 374),

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[68] The *Dh.* text has *bhikkhuno* instead of *tādino*.

then it will not be long before he realizes the deathlessness that is extinction (*nibbāna*), which has no ageing or death and is frequented by Noble People.

The explanation of the Thirty-two-fold Aspect in the Illustrator of Ultimate Meaning, the Commentary on the Minor Books, is ended.

CHAPTER IV

THE BOY'S QUESTIONS

(*Kumārapañhaṁ*)

1. Now the turn has come for the commentary on the Boy's Questions that begin with [the words] *One is what?* We shall give a commentary after telling the Need Arisen[1] [for their utterance] and the purpose for which they were placed here [as the fourth item in the Minor Readings].

2. The Need Arisen was this. The Blessed One had a great disciple called Sopāka. That venerable one developed final knowledge[2] at the age of only seven years from his birth. The Blessed One wanted to allow his Full Admission [to the Community] by the method of getting him to answer questions, and, seeing[3] his ability to answer questions in the sense that he, the questioner himself, intended, [**76**] he put the questions beginning with 'One is what?' The Boy answered and satisfied the Blessed One with his answers. And that was the venerable one's Full Admission. This was the need arisen [for their utterance].

3. Now maintenance of [purified] cognizance [in other words, Concentration] in being by means of the Recollections of the Enlightened One, the True Idea, and the Community, has been explained under the Going for Refuge (Ch. I), and maintenance of Virtue in being has been explained under the Training Precepts (Ch. II), and maintenance of Mindfulness-of-the-Body in being has been explained under the Thirty-two-fold Aspect (Ch. III); and so now these answers to questions are placed here [in the position they occupy in the Minor Readings] in order to show the headings under which Understanding in its various aspects is maintained in being. Or alternatively, Concentration has Virtue for its footing and

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[1] '*Atthuppatti*—need arisen': technical commentarial term; one of the four reasons for the delivery of a discourse (*suttanikkhepa*) given *e.g.* at *MA.* i, 15, the other three being *attajjhāsaya* (by the speaker's own inclination), *parajjhāsaya* (by the hearers' inclination), and *pucchāvasika* (as result of a question asked). See Glossary.

[2] 'Final knowledge' (*aññā*) is a term for the Arahant's knowledge.

[3] Reading *passanto* with *C.*, *B.* and *Ss.*

Understanding has Concentration for its footing, according as it is said

> ' When a wise man, established well in Virtue,
> ' Develops Cognizance and Understanding '
> (*S.* i. 13; *Vis.* p. 1),

and so it can be understood that, after employing the Training Precepts to show Virtue, and the Thirty-two-fold Aspect to show the Concentration which has that as its resort, [these questions] are placed here in order to show the classes of that Understanding which belongs among the several ideas that constitute the equipment of concentrated cognizance.[4] This is the purpose for which they were placed here.

4. Now comes the commentary on them.

I

[*Eka nāma kiṁ? Sabbe sattā āhāraṭṭhitikā.*]

The Blessed One [asked] *One is what?* He asked the question with reference to that one idea, by becoming completely dispassionate towards which a bhikkhu might eventually make an end of suffering, or [that one idea], by becoming dispassionate towards which this venerable one[5] had eventually made an end of suffering.

5. The Elder replied: *All creatures subsist by nutriment.* He did so [employing] the mode of teaching in terms of a person.[6] And here, in working out the construing of the answer, it is such Suttas as 'And what is right mindfulness? Here, bhikkhus, a bhikkhu abides contemplating the body as a body ' (*D.* ii. 313) that establish it.[7]

6. [Hence] what should be here understood to be stated by the Elder when asked ' One is what? ' is either the nutriment in virtue

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[4] For *sammā-samādhiṁ . . . saparikkhāraṁ* (right concentration with its equipment) see *M.* iii. 71. The ' equipment ' consists of the other seven path factors (understanding=right view).

[5] Reading *yasmiṁ cāyam āyasmā* with *B.* and *Ss.*; *C.* has *yasmiṁ c'āyasmā.*

[6] ' *Puggalādhiṭṭhānāya desanāya*—of teaching in terms of a person ': a technical commentarial term, see *MA.* 1, 24, where it is opposed to *dhammādhiṭṭhānadesanā* (teaching in terms of impersonal ideas). *Adhiṭṭhāna* in this sense is not in *P.E.D.*; see Glossary.

[7] *Cf.* treatment at *MA.* i. 238, quoting ' With the arising of nutriment there is the arising of the body ' (*S.* v. 184). The principal commentarial exposition of nutriment (*āhāra*) appears at *e.g. MA.* i. 207 *ff.*

of which all creatures are said to ' subsist by nutriment ' or else it is their subsistence by the nutriment; for it is that which is intended here by the Blessed One with [the word] ' one ', though it is not intended to signify that ' neither in the Dispensation nor in the world [of secular and sectarian teaching outside it] does there exist any other *one* '; [77] for this is said by the Blessed One: ' Bhikkhus, when a bhikkhu becomes completely dispassionate towards one idea, when his lust for it completely fades away, when he is completely liberated from it, when he sees completely the ending of it, then he is one who, after attaining rightness,[8] makes an end of suffering here and now. What one idea? All creatures subsist by nutriment: When a bhikkhu becomes completely dispassionate towards this one idea, . . . he is one who . . . makes an end of suffering here and now. So it was with reference to this that it was said [earlier:] one question, one indication, one answer ' (*A.* v. 50-1). And here, [as regards the expression] ' subsist by nutriment ', since a condition is called a ' nutriment ' in such passages as ' Bhikkhus, there is the sign of beauty. The cultivation of unreasoned attention to that is the nutriment for the arising of unarisen zeal for sensual desires ' (*S.* v. 64), by taking the word ' nutriment ' accordingly to mean ' condition ' it is [creatures] maintained by conditions that are said to ' subsist by nutriment '.

7. However, if ' subsist by nutriment ' is [taken as] said with reference to the ' four nutriments ',[9] then the word ' all ' would be out of place because of the passage ' The gods that are non-percipient creatures are root-cause-less,[10] without nutriment, without contact, and without feeling ' (*Vbh.* 419). Here it might be [said]: Even if it is stated thus, nevertheless because of the passage ' What ideas are accompanied by conditions? The five categories, namely, the form category, the feeling category, the perception category, the determinations category, and the consciousness category ' (*Dhs.* 1083) subsistence by conditions is appropriate only to the categories, and this passage would be inappropriate to creatures.—It should not be regarded in that way. — Why not? — Because of the

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[8] *C.*, *B.* and *Ss.* confirm reading *sammattaṁ*. The allusion is certainly to stream-entry (termed ' rightness ', see *n.* 31 below), and Arahantship (termed ' ending of suffering ').

[9] The 4 nutriments are: physical nutriment, gross or subtle; contact; choice; and consciousness (*M.* i, 48 and 261).

[10] *I.e.* without any of the 6 moral root-causes: greed, hate, delusion, non-greed, non-hate, and non-delusion.

establishment, in the case of creatures, that they are [only] a metaphor[11] for the categories; for it is established in the case of creatures that this [term ' creatures '] is a metaphor for the categories.—Why?—Because they must be described derivatively upon the categories.[12]—How?—In the same way as ' village' is a metaphor for houses. Just as,[13] when one or two or three of a village's houses have been burnt, it is said that ' the village has been burnt ' because ' village ' is describable [as such] derivatively upon the houses, and thus the metaphor of ' village ' is established with respect to a house, so too, this metaphor, namely ' creatures subsist by nutriment ' is established with respect to the categories, which subsist by nutriment in the sense of the conditions [without which they cannot arise]. [**78**] And in the ultimate sense too it can be understood that the usage ' creatures ' is metaphorical with respect to categories, which is shown to be established by the Blessed One's saying ' While the categories are born and age from moment to moment, you, bhikkhu, are being born and ageing and dying ' ( ). Consequently it can be understood that ' one ' (*ekaṁ*) [means] the condition, styled ' nutriment ', by means of which all creatures subsist, or that [it means] their subsistence by nutriment.

8. Now whether it is nutriment or subsistence by nutriment, it is a reason for dispassion because of the aspect of its impermanence. And then one who comes to dispassion by seeing impermanence in these determinations termed ' all creatures ' is one who eventually makes an end of suffering and reaches purity in the ultimate sense, according as it is said:

> ' Impermanent are all determinations:
> ' And so when he sees thus with understanding,
> ' He then dispassion finds in suffering;
> ' This path it is that leads to purification ' (*Dh.* 277).

9. And here in the phrase ' One is what? ' (*ekaṁ nāma kiṁ*) the reading is twofold as *kiṁ* and *ki ha*. Herein, the Sinhalese reading is

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[11] ' *Upacāra*—metaphor ': not in this sense in *P.E.D.*; see Glossary.

[12] ' *Khandhe upādāya paññapetabbato*—because they must be described derivatively upon the categories ': refers to the *upādā-paññatti* (derivative description), which is one of the 24 kinds of description (*paññatti*) given in the commentary to the *Puggala-paññatti*. *Paññatti* is often rendered by ' concept ', a word, however, which has undesirable overtones and is, perhaps, a less accurate rendering.

[13] Reading with *C.*, *B.* and *Ss. seyyathāpi* instead of *sesāni*.

ki ha; for they say '*ki ha*' when '*kiṁ*' should be said. Some assert that '*ha*' is a particle, and also that this too is the reading of those of the Elders' Tradition.[14] However, the meaning is the same in either case, and it can be read according to preference. And again, [just as] in such passages as '*Sukhena phuṭṭhā atha vā dukhena*' ('Those touched by pleasure or by pain': *Dh.* 83) and '*dukkhaṁ domanassaṁ paṭisaṁvedeti*' ('He experiences pain and grief': M. i. 313), in some instances '*dukkhaṁ*' is said and in others '*dukhaṁ*', so too, in some instances '*eka*' ('one') is said and in others '*ekaṁ*'; and in fact here too there is the reading *ekaṁ nāma.*

II

[*Dve nāma kiṁ? Nāmañ ca rūpañ ca.*]

10. So the Teacher, being satisfied with the answer to his question, asked the further question *Two is what?* in the same manner as before.

11. Responding to the [number] 'two', the Elder replied *Name and form*, [employing] the mode of teaching in terms of ideas.[6]

12. Herein, because of the act of bending (*namana—i.e.* reflecting)[15] towards an object and because of being the root-cause of the bent (*nati—i.e.* reflexiveness) of cognizance, all [79] of what is formless (*arūpa*) is called 'name' (*nāma*); but here only what is inseparable from the idea of being affected by taints [and not what is supramundane, that is, taintless] is meant here since that is the root-cause of the dispassion.

13. The four great entities and all kinds of form that occur derived upon them are [collectively] called 'form' (*rūpa*) in the sense of their becoming deformed (*ruppana*).[16] And all that is meant here.

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[14] '*Theriya* (*therikā*)—belonging to the Elders' tradition' (*i.e.* the Theravāda): not in *P.E.D.*; see Ch. v, § 23 below, also *Vis.* Epilogue verses.

[6] See page 79.

[15] 'Bending' and 'bent' (or 're-flecting' and 'reflexiveness'), which are respectively used to render *namana* and *nati* here, can be taken as describing cognizance's function of 'naming' (by 'reflecting' upon) or 'consciously recognizing' its object, and thereby 'constituting', with the help of the 'concomitants of cognizance' (*cetasikā*) the mode and individuality of the conscious event. *Cf.* also 'This consciousness turns back upon itself' (*S.* ii. 103-4). The rendering 'bending' over-emphasizes the non-metaphorical use and rather obscures the peculiar metaphorical sense.

[16] See *S.* iii. 86.

14. And in accordance with what is meant here, when it is said that ' There is the two, that is to say, name and form ', that is not because of the absence of other twos, according as it is said ' Bhikkhus, when a bhikkhu becomes completely dispassionate towards two ideas, . . . he is one who makes an end of suffering [here and now]. What two? Name and form: when a bhikkhu becomes completely dispassionate towards these two ideas, . . . he is one who makes an end of suffering [here and now]. So it was with reference to this that it was said [earlier:] two questions, two indications, two answers ' (*A.* v. 51).
15. And here he comes to dispassion only through the Gateway [to Liberation consisting in] Contemplation of Not-self (see *Vis.* Ch. xxi, §§ 66 *f.*/p. 657), abandoning the self-view through seeing merely name-and-form. And so he eventually makes an end of suffering and reaches purity in the ultimate sense, according as it is said:

> ' [And then, besides,] not-self are all ideas:
> ' And so when he sees thus with understanding,
> ' He then dispassion finds in suffering;
> ' This path it is that leads to purification ' (*Dh.* 279).

III

[Tīṇi nāma kiṁ? Tisso vedanā.]

16. Now the teacher, being satisfied with the answer to his question, asked the further question *Three is what?* in the same manner as before.
17. Responding to [the number] ' three ' [stated as the neuter '*tīṇi*'], the Elder replied *Three kinds of feeling*, showing the numeral[17] (*tisso*) in the [feminine] gender appropriate to the meaning to be given in the answer. Or alternatively, it can be understood here in the sense that he spoke thus showing that ' I apply to [the word] " three " (*tīṇi*) the meaning expressed by the Blessed One with the words " Three (*tisso*) kinds of feeling " (*cf. S.* iv. 204) '; for the way of teaching has numerous facets in the case of those who have reached expertness in teaching by means of the classes of discriminations.[18] Some, however, have said that *tīṇi* is a supernumerary word.
18. And the phrase ' three kinds of feeling ' is stated here in the way

[17] ' *Sankhyā*—number ': the form is not in *P.E.D.*; *vedanā* is fem.

[18] For the ' four Discriminations ' (*paṭisambhidā*) see Ch. v, § 38; *Vis.* p. 440.

already explained (§§ 6, 13), not because of the absence of other threes, according as it is said: ' Bhikkhus, when a bhikkhu becomes completely dispassionate towards three ideas, . . . he is one who makes an end of suffering [here and now]. What three? The three kinds of feeling: when a bhikkhu becomes completely dispassionate towards these three ideas, . . . he is one who makes an end of suffering [here and now]. So it was with reference to this that it was said [earlier:] three questions, three indications, three answers ' (*A.* v. 51).

19. [**80**] And here he comes to dispassion only through the Gateway [to Liberation consisting in] Contemplation of Suffering (pain), abandoning perception of pleasure through seeing all these kinds of feelings as a state of suffering. And he does so through following the way indicated in the passage ' Whatever is felt all comes under suffering ' (*S.* ii. 53; iv. 216), or by following the way of [the three-fold classification of] intrinsic suffering, suffering in change, and suffering in determinations (*S.* iv. 259), as stated in the following passage:

> ' Whoever pleasure saw as pain,
> ' Saw pain as though it were a dart,
> ' Saw peaceful neither-pain-nor-pleasure
> ' [Ever] to be impermanent, . . . ' (*S.* iv. 207).

And so he eventually makes an end of suffering and reaches purity in the ultimate sense, according as it is said:

> ' [And] painful [too] are all determinations:
> ' And so when he sees thus with understanding,
> ' He then dispassion finds in suffering;
> ' This path it is that leads to purification ' (*Dh.* 278).

IV

[*Cattāri nāma kiṁ? Cattāri ariyasaccāni.*]

20. So the teacher, being satisfied with the answer to his question, asked the further question *Four is what?* in the same manner as before.

21. Now in the matter of answering this question, in some instances the four nutriments are meant in the way already stated (§§ 6, 13), according as it is said ' Bhikkhus, when a bhikkhu becomes completely dispassionate towards four ideas. . . . he is one who makes an

end of suffering [here and now]. What four? The four nutriments: when a bhikkhu becomes completely dispassionate towards these four ideas, . . . he is one who makes an end of suffering [here and now]. So it was with reference to this that it was said [earlier:] four questions, four indications, four answers' (*A.* v. 52); but in other instances the four foundations of mindfulness [are meant], which when a man maintains them in being in his cognizance, he makes an end of suffering, according as the bhikkhuni Kajangalā said 'Friends, when a bhikkhu completely maintains four ideas in being in his cognizance, . . . sees completely the ending [of them], then he is one who, after attaining rightness, makes an end of suffering here and now. [**81**] What four? The four foundations of mindfulness: when a bhikkhu completely maintains these four ideas in being in his cognizance, . . . he is one who makes an end of suffering [here and now]. So it was with reference to this that it was said by the Blessed One: Four questions, four indications, four answers' (*A.* v. 56). However, in responding to [the number] 'four' the Elder replied *Noble Truths*, either because what was meant here was these four Noble Truths, with whose discovery and penetration there comes to be severance of craving for being (existence), or else because it is only completely answered[19] when answered in this way. 22. Herein, *four* is the delimitation by number. *Noble Truths: ariyasaccāni=ariyāni saccāni* (resolution of compound); the meaning is that they are not unreal, not deceptive, according as it is said 'Bhikkhus, these four Noble Truths are real, not unreal, not otherwise [than they seem], that is why they are called Noble Truths' (*S.* v. 435). Or alternatively, since Buddhas, Pacceka Buddhas and Buddhas' disciples are reckoned as the Noble Ones (*ariyā*), and it is they that penetrate them, for that they should be honoured (*araṇīya*)[20] by the world with its gods—treated as reliable[21] is what is meant—, or since they cause posturing (proceeding) in the way (*aye iriyanato*) regarded as the field for effort, or since they cause non-posturing (non-proceeding) in what is not the way (*anaye na iriyanato*: see *MA.* i. 21), or since they cause devotion to the thirty-seven noble (*ariya*) ideas that are on the side of enlightenment, they

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[19] Reading with *C.* and *Ss. vyākataṁ suvyākataṁ eva.*

[20] '*Araṇīya*—ought to be honoured'; not in *P.E.D.*; see Glossary. *Cf. arīyati* at *Vis.* p. 440 (also not in *P.E.D.*; Trenckner's Critical Pali Dictionary has 'to approach').

[21] '*Abhigamanīya*—ought to be relied on'; not in *P.E.D.*; see Glossary and also *n.* 26 below.

are thus called ' Noble Truths ' (*ariya-saccāni*), according as it is said ' Bhikkhus, there are these four Noble Truths: [the Noble Truth of suffering, the Noble Truth of the origin of suffering, the Noble Truth of the cessation of suffering, and the Noble Truth of the way leading to the cessation of suffering.] There are these four Noble Truths. Noble Ones penetrate them, that is why they are called " Noble Truths " ' (*cf. S.* v. 425; *Vis.* Ch. xvi, § 20/p. 495). And furthermore they are Noble Truths since they are the Blessed One's truths, according as it is said ' Bhikkhus, in the world with its gods . . . the Perfect One (*Tathāgata*) is the Noble One. That is why they are called " Noble Truths " ' (*S.* v. 435). Or alternatively, they are Noble Truths also owing to the establishment of nobleness by the discovery of them, according as it is said ' Bhikkhus, it is owing to the discovery of four Noble Truths as they actually are that a Perfect One is called Accomplished and fully enlightened ' (*S.* v. 433). This is their word-meaning.

23. Now it is with the discovery and penetration of these Noble Truths [82] that the severance of craving for being (existence) comes about, according as it is said ' Bhikkhus, when this Noble Truth of suffering is discovered and penetrated, when this Noble Truth of the arising . . . when this Noble Truth of the cessation of suffering . . . When this Noble Truth of the way leading to the cessation of suffering is discovered and penetrated, then craving for being (existence) is severed, what leads to being (existence) is exhausted, now there is no more renewal of being ' (*S.* v. 432).

V

[*Pañca nāma kiṁ? Pañcūpādānakkhandhā.*]

24. So the teacher, being satisfied with the answer to his question, asked the further question *Five is what?* in the same manner as before.

25. Responding to [the number] ' five ' the Elder replied *Five categories of what is affected by clinging.*

26. Herein, *five* (*pañca*) is the delimitation by number. *Categories of what is affected by clinging* (*upādānakkhandhā*) are categories begotten by clinging or categories that are begetters of clinging.[22]

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[22] ' *Janaka*—begetter ' (or ' father '): not in *P.E.D.* in this sense; see Glossary.

This is a term for what is described as follows: ' Any kind of form . . . feeling . . . perception . . . determinations . . . consciousness whatever . . . that is affected by taints and productive of clinging ' (*S.* iii. 47).

27. And ' five categories of what is affected by clinging ' is stated here in the way already given (§ 6, 13), not because of the absence of other fives, according as it is said ' Bhikkhus, when a bhikkhu becomes completely dispassionate towards five ideas, . . . he is one who makes an end [of suffering here and now]. What five? The five categories of what is affected by clinging: when a bhikkhu becomes completely dispassionate towards these five ideas, . . . he is one who makes an end [of suffering here and now]. So it was with reference to this that it was said [earlier:] Five questions, five indications, five answers ' (*A.* v. 52).

28. And here one who comprehends[23] the five categories by way of their rise and subsidence eventually realizes the Deathless by extinction owing to his obtainment of the Deathless by insight, according as it is said

> ' He comprehends the categories'
> ' Rise and then their subsidence,
> ' There finding happiness and gladness
> ' Because he knows that to be deathless.' (*Dh.* 374)

VI

[*Cha nāma kiṁ? Cha ajjhattikāni āyatanāni.*]

29. So the teacher, being satisfied with the answer to his question, asked the further question *Six is what?* in the same manner as before.

30. Responding to [the number] ' six ' the Elder replied *Six bases in oneself.*

31. Herein, *six* (*cha*) is the delimitation by number. They are connected in what has to do with oneself (*ajjhatte niyuttāni*: *cf.* Pāṇini, iv. 4, 69) and occur in subordination to self (*attānaṁ adhikatvā pavattāni*), thus they are in-oneself (*ajjhattika*). They are bases (*āyatanāni*) because of actuating (*āyatanato*), because of being the range of the origin (*āyassa tananato*), and because of leading on the

[23] For the commentarial use of *sammasati* (' to comprehend ') as a technical term see *e.g. Vis.* Ch. xx. It means not so much ' to master ' as ' to get directly acquainted with '.

actuated (*āyatassa . . . nayanato*) suffering of the round [of rebirths].[24] [**83**] This is a designation for eye, ear, nose, tongue, body, and mind.

32. And 'six bases in oneself' is stated here in the way already given (§§ 6, 13), not because of the absence of other sixes, according as it is said 'Bhikkhus, when a bhikkhu becomes completely dispassionate towards six ideas, . . . he is one who makes an end [of suffering here and now]. What six? The six bases in oneself: when a bhikkhu becomes completely dispassionate towards these six ideas, . . . he is one who makes an end [of suffering here and now]. So it was with reference to this that it was said [earlier:] six questions, six indications, six answers' (*A.* v. 52).

33. And one who comes to dispassion by seeing [them] as void because of the words '"Void village", bhikkhus, is a designation for the six bases in oneself' (*S.* iv. 174), [and by seeing them] as empty and deceptive because of their being as unlasting as bubbles, mirages, etc., eventually makes an end of suffering and passes beyond the vision of King Mortality, according as it is said:

'And he that looks upon the world
'Regarding it as but a bubble,
'Regarding it as but a mirage,
'Is out of sight of Death the King' (*Dh.* 170).

VII

[*Satta nāma kiṁ? Satta bojjhangā.*]

34. So the teacher, being satisfied with the answer to his question, asked the further question *Seven is what?*

35. Now although the seven Standpoints of Consciousness[25] are

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[24] Read *āyatanato* instead of [*āyatanaṁ*]. The following words in this paragraph are not in *P.E.D.*: *āyatana* ('actuating': verbal n. fm. *āyatati* 'to actuate'), *tanana* ('range': vbl. n. fm. *tanoti* 'to provide a range for', 'to extend'; mentioned in *P.E.D.* under *āyatana*=base), *nayana* ('leading on': vbl. n. fm. *neti* 'to lead on'; lit. meaning not in *P.E.D.*). See Glossary, and *cf.* also *Ps.* ii. 21 (*āyāpenti*—'to make survive').

[25] '*Viññāṇaṭṭhiti*—standpoint of consciousness' (or 'station of c.'): strictly speaking these should be regarded as the basic alternative standpoints or orientations that consciousness (*viññāṇa*) is regarded to take up upon rebirth, which then last in continuity till death, and which go to determine the particular mode of this renewed being (existence, *cf.* Ch. vii, n. 4). These orientations are classified either in four or in seven ways (*D.* iii. 228, 253).

stated in the Principal Discourse on the Questions and Answers (*A.* v. 53), nevertheless the Elder replied *Seven Enlightenment factors*, showing those ideas in virtue of which a bhikkhu makes an end of suffering by maintaining them in being in his cognizance. And this meaning was confirmed by the Blessed One too, according as it is said 'The bhikkhuni Kajangalā is wise, householders, the bhikkhuni Kajangalā has great understanding. Had you asked me the meaning of this, I should have given you the same answer as the bhikkhuni Kajangalā has done' (*A.* v. 58-9), [**84**] it having been answered here [by her] as follows 'Friends, when a bhikkhu completely maintains seven ideas in being in his cognizance, . . . he is one who makes an end of suffering here and now. What seven? The seven elightenment factors: when a bhikkhu completely maintains these seven ideas in being in his cognizance, he is one who makes an end of suffering here and now. So it was with reference to this that it was said by the Blessed One: Seven questions, seven indications, seven answers' (*A.* v. 57). That is how this meaning should be understood to have been confirmed by the Blessed One.

36. Herein, *seven* is the delimitation by number, denying either less or more. *Enlightenment factors* is a designation for the ideas beginning with mindfulness. Here is the word-meaning. (1) Either it can be taken thus: By means of the harmony of the [seven] ideas known as mindfulness, investigation-of-ideas, energy, happiness, tranquillity, concentration, and onlooking-equanimity, which are opposed to the several pitfalls consisting in indolence, agitation, stagnation and struggle (resignation and rebellion), devotion to sensual pleasures and to self-mortification, insistence on annihilationism and eternalism, and arise at the moment of the mundane and supramundane path (*cf. M.* Sutta 117), a Noble Disciple is enlightened (*bujjhati*), thus it is enlightenment (*bodhi*)—what is meant is that he emerges from the sleep of the continuity of defilement, or that he penetrates the four Noble Truths, or that he realizes extinction—, according as it is said 'He has discovered the supreme complete enlightenment by maintaining the seven enlightenment

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In *P.E.D.* there seems perhaps to be some confusion with *cittaṭṭhiti* (see *e.g. Dhs.* 11 and *Vis.* p. 471), which refers to the 'steadiness' (or 'duration' or 'endurance') of a type-cognizance, and is considered (at *Vis.* p. 471) as the minimal amount of concentration (*samādhi*) for a moment of such a cognizance to be said to be present at all, for instance, when accompanied by agitation or uncertainty.

factors in being' (*D.* iii. 101). (2) Or else it can be taken thus: By means of the harmony of ideas of the kind already stated he is enlightened (*bujjhati*), thus the Noble Disciple is enlightenment (*bodhi*) also. So (1) they are enlightenment factors (*bojjh-anga*) because they are factors (*anga*) of that harmony of ideas known as 'enlightenment' (*bodhi*), being in that way analogous to the jhana factors and path factors; or else (2) they are enlightenment factors also because they are factors of a Noble Disciple who is given the term of common usage 'enlightenment', being in that way analogous to army factors, chariot factors, and so on. Furthermore the enlightenment-factor meaning of 'enlightenment factor' can be understood in the way stated in the Paṭisambhidāmagga: 'Enlightenment factors: in what sense enlightenment factors? They conduce to enlightenment, thus they are enlightenment factors; they are kept enlightened; they are left enlightened, thus they are enlightenment factors' (*Ps.* ii. 115).

37. So by maintaining these seven enlightenment factors in being and developing them he soon obtains the special quality of entire dispassion, in virtue of which he is called 'one who makes an end of suffering here and now'. [**85**] And this is said by the Blessed One: 'Bhikkhus, these seven enlightenment factors, maintained in being and developed, conduce to entire dispassion, to fading of lust, to peace, to direct-knowledge, to full enlightenment, to extinction' (*S.* v. 82).

VIII

[*Aṭṭha nāma kiṁ? Ariyo aṭṭhangiko maggo.*]

38. So the teacher, being satisfied with the answer to his question, asked the further question *Eight is what?*

39. Now although the eight worldly ideas [namely, gain, fame, censure, pleasure, and their opposites] are stated in the Principal Discourse on the Questions and Answers (*A.* v. 53), nevertheless the Elder replied *The Noble Eightfold (Eight-factored) Path*, showing those ideas in virtue of which a bhikkhu makes an end of suffering by maintaining them in being in his cognizance. But since there is no path apart from the eight factors, the mere eight factors being themselves the path, consequently with expertness in teaching he established that meaning when he answered as he did instead of saying 'the eight noble path-factors'. And this meaning and this

method of teaching has been confirmed by the Blessed One, according as it is said ' The bhikkhuni Kajangalā is wise, householders, . . . Had you asked me the meaning of this, I should have given you the same answer as the bhikkhuni Kajangalā has done ' (*A.* v. 58-9), it having been answered by her as follows: ' Friends, when a bhikkhu completely maintains eight ideas in being in his cognizance, . . . he is one who makes an end of suffering here and now. [What eight? The Noble Eightfold Path: when a bhikkhu completely maintains these eight ideas in being in his cognizance] . . he is one who makes an end of suffering here and now. So it was with reference to this that it was said by the Blessed One: Eight questions, eight indications, eight answers ' (*A.* v. 57). That is how this meaning should be understood to have been confirmed by the Blessed One.

40. Herein, 'noble ' (*ariya*) means ' to be relied on[26] by those seeking extinction ' (*nibbāna*). Furthermore, ' noble ' (*ariya*) can be understood as ' occurrence remote (*āraka*) from defilements ' (see *MA.* i, 21), as ' reason for nobleness ', and as ' obtainment of the noble fruitions '. It (the path) has eight factors, thus it is ' eightfold ' (' eight-factored '); and it must be understood as simply the factors themselves because it has no individual essence[27] apprehendable by any attempt at analysing it out apart from its factors, as is likewise the case with the ' four-factored army ' or the ' five-factored music '. Extinction is traced (*maggati*) by it, or it itself is traced, or it goes killing (*mārento gacchati*) defilements, thus it is the path (*magga*).

41. A bhikkhu who maintains in being this eight-factored path classed thus as eightfold [**86**] lances ignorance, produces true knowledge, and realizes extinction, and hence he is one who makes an end of suffering here and now. And this is said: ' Bhikkhus, just as, if a rightly disposed rice-awn or wheat-awn is pressed upon by the hand or the foot, it is possible that the hand or foot will be lanced and blood will be produced—Why is that? Because the awn was rightly disposed—, so too, bhikkhus, with rightly disposed view, with rightly disposed maintenance of the path in being, it is possible that a bhikkhu will lance ignorance, produce true knowledge, and realize extinction ' (*S.* v. 10-1=48-9; *cf. A.* i. 8).

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[26] ' *Abhigantabba*—can be relied on ': see *n.* 21.

[27] Reading *anupalabbhasabhāvato* with *C.*, *B.* and *Ss.* instead of *-sabbhāvato*.

IX

[*Nava nāma kiṁ? Nava sattāvāsā.*]

42. So the teacher, being satisfied with the answer to his question, asked the further question *Nine is what?*

43. Responding to [the number] ' nine ' the Elder replied *Nine abodes of creatures.*

44. Herein, *nine* is the delimitation by number. *Creatures*: [this means] either the breathing things described derivatively upon categories bound up with the life-faculty, or else the description. [Creatures] abide in these, thus they are *abodes*. *Abodes of creatures: sattāvāsā=sattānaṁ āvāsā* (resolution of compound). That is the usual line of the teaching. But in meaning this is also a designation of the nine sorts of creatures, according as it is said: ' Friends, there are creatures with difference in body and difference in perception, namely, human beings, some gods, and some denizens of the states of deprivation: this is the first abode of creatures. There are creatures with difference in body and unity in perception, namely, the gods of The High Divinity Body who are first to be reborn [as such]:[28] this is the second abode of creatures. There are creatures with unity in body and difference in perception, namely, the Ābhassara (Streaming-radiance) Gods: this is the third abode of creatures, There are creatures with unity of body and unity of perception, namely, the Subhakiṇṇa (Refulgent-glory) Gods: this is the fourth abode of creatures. There are creatures without perception, experiencing no feeling, namely, the Gods who are Non-percipient Creatures: this is the fifth abode of creatures. There are creatures who, with the complete surmounting of perceptions of form, [with the disappearance of perceptions of resistence, with not giving attention to perceptions of difference, [aware that] [87] " Space is infinite ", have passed on to [rebirth in] the base consisting of infiniteness of space: this is the sixth abode of creatures. There are creatures who, [by completely surmounting the base consisting of infiniteness of space, [aware that] " consciousness is infinite ",] have passed on to [rebirth in] the base consisting of infiniteness of consciousness: this is the seventh abode of creatures. There are creatures who, [by completely surmounting the base

[28] See *D.* i. 17 and *M.* i. 329 for the ' first rebirth downwards from the Ābhassara Heaven to that of the High Divinity Body below.

consisting of infiniteness of consciousness, [aware that] " There is nothing at all ",] have passed on to [rebirth in] the base consisting of nothingness: this is the eighth abode of creatures. There are creatures who, [by completely surmounting the base consisting of nothingness,] have passed on to [rebirth in] the base consisting of neither-perception-nor-non-perception: this is the ninth abode of creatures ' (*D.* iii. 263).

45. And the phrase ' nine abodes of creatures ' is stated here in the way already given (§§ 6, 14), not because of the absence of other nines, according as it is said ' Bhikkhus, when a bhikkhu becomes completely dispassionate towards nine ideas, . . . he is one who makes an end of suffering [here and now]. What nine? The nine abodes of creatures: when a bhikkhu becomes completely dispassionate towards these nine ideas, . . . he is one who makes an end of suffering [here and now]. So it was with reference to this that it was said [earlier:] nine questions, nine indications, nine answers ' (*A.* v. 53).

46. Now because of the words ' Nine ideas are to be fully known. What nine? The nine abodes of creatures ' (*D.* iii. 288), he comes to dispassion towards the nine abodes of creatures by seeing [them] only as a bare compound of determinations, abandoning seeing[29] [in them] any everlasting, pleasant, beautiful, or self-state through the means [firstly] of Full-Knowledge as What is Known.[30] Then he causes his lust to fade out by contemplating impermanence [in them], becomes liberated by contemplating suffering [in them], and sees completely to the end [of them] by contemplating not-self [in them], [doing all three, secondly,] through the means of Full-Knowledge as Judgment. Then he makes an end of suffering here and now by attaining rightness,[31] [doing so, lastly,] through the means of Full-Knowledge as Abandoning [of wrongness]. That is why it was said ' Bhikkhus, when a bhikkhu becomes completely dispassionate towards nine ideas, . . . he is one who makes an end of suffering here and now. What nine? The nine abodes of creatures ' (*A.* v. 53).

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[29] Reading *-dassanaṁ* with *C.*, *B.* and *Ss.*

[30] For the 3 kinds of full-knowledge (*pariññā*) see *Vis.* p. 606.

[31] The ' 10 rightnesses ' are the 10 factors enumerated in § 49 below (see also *D.* iii, 290). ' Attaining rightness ' means simply attaining the eightfold path with the knowledge and deliverance it brings, *i.e.* the right action of the Path and its right ripening.

X

[*Dasa nāma kiṁ? Dasah'angehi samannāgato arahā ti pavuccati.*]

47. So the teacher, being satisfied with the answer to his question, asked the further question *Ten is what?*

48. In the Answers to Questions other than this the Ten Unprofitable Courses of Action[32] are given, according as it is said ' Bhikkhus, when a bhikkhu becomes completely dispassionate towards ten ideas, . . . he is one who makes an end of suffering here and now. What ten? The ten unprofitable courses of action: when a bhikkhu becomes completely dispassionate towards these ten ideas, . . . [88] he makes an end of suffering here and now. So it was with reference to this that it was said [earlier:] ten questions, ten indications, ten answers ' (*A.* v. 54). But although that is so, nevertheless here the venerable one, using the teaching in terms of a person, replied *He who is endowed with ten factors is declared an Arahant*, showing the attainment of those ten factors, in virtue of possessing which an Arahant (Accomplished One) is so called. He did so either because he wanted to declare final knowledge without citing himself, or else because [the question] is well answered when answered in this way, too.[33]

49. Now these ten should be understood according as they are stated in such discourses as that which follows: ' " Adept, adept " is said, venerable sir. How does a bhikkhu come to be called an adept?—Here, bhikkhus, a bhikkhu is endowed with the adept's right view, the adept's right intention, the adept's right speech, the adept's right action, the adept's right livelihood, the adept's right effort, the adept's right mindfulness, the adept's right concentration, the adept's right knowledge, and the adept's right deliverance: that is how a bhikkhu comes to be called an adept ' (*A.* v. 221).

The explanation of the Boy's Questions in the Illustrator of Ultimate Meaning, the Commentary on the Minor Books, is ended.

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[32] These 10 are: killing, stealing, and misconduct in sensual-desires (threefold bodily action); lying, slander, abuse, and gossip (fourfold verbal action); covetousness, ill-will, and wrong view (threefold mental action). See *M.* Sutta 9 and Commentary; for ' course of action ' see Ch. ii, *n.* 15.

[33] Reading *vyākataṁ suvyākataṁ* with *C.*, *B.* and *Ss.*

CHAPTER V

THE GOOD-OMEN DISCOURSE

(*Mangalasuttaṁ*)

1. Now the turn has come for the commentary on the Good-Omen Discourse, which is placed next to the Boy's Questions [in the Minor Readings]. After stating the purpose of placing it here, we shall give a commentary on its meaning. [The purpose of placing it here was, in fact, as follows.]

2. Although this discourse was not actually delivered by the Blessed One in this serial order [in which it is placed here in the Minor Readings], it has [nevertheless] been stated here in order to point out [first] how this entry into the Dispensation shown by means of the Going for Refuge [**89**] and this classification of Virtue, Concentration, and Understanding, shown [respectively] by means of the Training Precepts, the Thirty-two-fold Aspect, and the Boy's Questions, all constitute the uttermost Good Omen, [second] how it is consequently just here that the crowning effort should be made by one who seeks good omens, and [third] how the essence of such a good omen can be understood in accordance with this Discourse. This is the purpose of its being placed here.

3. It being placed here thus, here is a schedule of the commentary on its meaning:

(1) By whom 'twas spoken, when, wherefore,
Are matters that should first be told;
(2) A varied comment then we unfold
On the word ' thus ' and some words more,
To give their sense, before we tell
(3) The [Sutta's] origin as well;
(4) Defining the Omen as we go,
We show, lastly, how that is so.

[*How the Discourse was included in the Tipiṭaka*]

4. (1) Herein, firstly the half-stanza ' By whom 'twas spoken, when, wherefore, Are matters that should first be told ' refers to the [introductory] paragraph *Thus I heard. On one occasion the Blessed One*

. . . *he addressed him in* 8 *verses thus*. For this is expressed in the manner of having been heard [by someone]: but the Blessed One, on the contrary, was self-become, without a teacher; consequently, that much is not the word of the Blessed One, accomplished and fully enlightened. That is why it has to be asked: By whom were these words spoken? When and why were they spoken? It can be stated that they were spoken by the venerable Ānanda, and that that was at the time of the First Great Rehearsal (Council). Now to begin with, the First Great Rehearsal, as it is called, has to be understood in order to gain skill in [dealing with] the Sources of all Suttas.

5. It was in the early hours of the Visākha Full-moon Day that the Blessed One,[1] the Helper of the world, attained final extinction with the element of extinction without [residue of] clinging left. [That event took place] between the twin *sālā* trees in the Mallians' *sālā*-tree grove at the turn into Kusinārā after he had been doing an Enlightened One's work from [the time] beginning with his turning the Wheel of the True Idea (*S.* v. 420 *f.*) down to his disciplining the Wanderer Subhadda (*D.* ii. 148 *f.*).

6. Now the venerable Mahā Kassapa was the senior Elder of the community of 700,000 bhikkhus who had foregathered for the Blessed One's final extinction. [**90**] He remembered how, seven days after the Blessed One's extinction, the [other] Subhadda, who had gone forth into homelessness in old age,[2] had said ' Enough, friends, do not sorrow, do not lament; we are well rid of that Great Monk. We have been obstructed by his saying " This is allowed to you; this is not allowed to you "; now, however, we shall do what we want, and shall not do what we do not want " ' (*D.* ii. 162). He [therefore] considered as follows: It is possible that bad bhikkhus, conceiving this to be a doctrine with a defunct teacher, may create factions and soon make the True Object of Faith disappear. But as long as the True Idea and Discipline last, this is no doctrine with a defunct teacher; for the Blessed One said ' Ānanda, the True Idea and Discipline that I have shown and described to you will be your teacher after I am gone ' (*D.* ii. 154). Now suppose I had the True Idea and Discipline rehearsed so that this Dispensation might

[1] What follows in the Pali is written in the historical discursive style without punctuation. In breaking it up into sentences, many of the locative absolutes, gerunds, past participles, and other grammatical devices that replace punctuation are not reproduced in the English, being there superfluous.

[2] Not the same Subhadda as the Wanderer.

become viable and long-lasting; for I was helped by the Blessed One when he shared the use of robes with me and asked me ' Kassapa, will you wear my cast-off hempen refuse-rag clothing?' (*S.* ii. 221) and when he placed me on the same level as himself in the matter of the more-than-human-ideas consisting in the nine successive abidings and the six direct-knowledges[3] in the way beginning ' Bhikkhus, whenever I wish, then, quite secluded from sensual desires, [secluded from unprofitable ideas,] I enter upon and abide in the first jhana, [which is accompanied by thinking and exploring, with happiness and pleasure born of seclusion;] and Kassapa, too, whenever he wishes, then quite secluded from sensual desires, . . . enters upon and abides in the first jhana, . . . [with happiness and pleasure born of seclusion] ' (*S.* ii. 210; 216). How else indeed can that be recompensed? And did not the Blessed One also help me with the help unshared [by any other] in giving this warning ' This one will be my heritage-founder in the True Idea ' ( ), just as a Wheel-turning Monarch (see *D.* Sutta 26, *M.* Sutta 129) does by the bestowal of his own armour and sovereignty?

7. [So] he got the bhikkhus to take interest in the rehearsal of the True Idea and Discipline, [**91**] according as it is said ' Then the venerable Mahā Kassapa addressed the bhikkhus thus: " Friends, on one occasion, journeying on the road from Pāvā to Kusinārā with a large community of bhikkhus, with as many as five hundred bhikkhus, . . . ' (*Vin.* ii. 284-5), the whole of which account in the Subhadda Chapter should be cited in full.

8. After that he said ' Friends, let us rehearse the True Idea and Discipline before wrong ideas and wrong discipline are courted and right ideas and right discipline are flouted, before upholders of wrong ideas and wrong discipline become strong and upholders of right ideas and right discipline become weak ' (*Vin.* ii. 285).

The bhikkhus said ' Then, venerable sir, let the Elder convoke an assembly of bhikkhus '.

Passing over many hundred, many thousand bhikkhus who were ordinary men, Stream-enterers, Once-returners, Non-returners, and Bare-insight-worker[4] [Arahant] bhikkhus with taints exhausted,

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[3] The ' nine ' are: the 4 jhanas, 4 formless states, and attainment of cessation (see *e.g. M.* Sutta 25). The ' six ' are: the kinds of super-normal power, the divine ear element, penetration of minds, recollection of past life, the divine eye, (which five are mundane;) and knowledge of exhaustion of taints (which is supramundane—see *e.g. M.* Sutta 6).

[4] See Ch. vi, *n.* 25.

[all of whom were] bearers of the Scriptures consisting of the whole of the Teacher's nine-factored[5] Dispensation, the Elder summoned one less than five hundred bhikkhus with taints exhausted who were bearers of all the classes of Scripture in the Tipiṭaka, who had reached the Discriminations, who were very mighty, being many of them included by the Blessed One in the Foremost-in-this Discourse (*A.* i. 23 *f.*), and who were possessors of the three True Knowledges, and so on, with reference to which fact it is said ' Then the venerable Mahā Kassapa convoked an assembly of one less than five hundred Arahants ' (*Vin.* ii. 285).

9. But why did the Elder make it one less [than five hundred]? In order to give an opportunity to the Elder Ānanda. Now the rehearsal could neither be held with nor without that venerable one; for he was only an Initiate, with [a task] still to be done, and so it could not be held with him. But since there was nothing taught by Him of the Ten Powers among the Threads of Argument (*Sutta*), Songs (*Geyya*), etc., that the venerable Ānanda had not learned in that Blessed One's presence, it could therefore not be held without him. In order, then, to avoid others' criticism to the effect that ' If that is so, then he should have been included by the Elder in the convocation because of his helpfulness to the rehearsal of the True Idea, even if he is only an Initiate, and so why was he not included in the convocation?', the Elder, [**92**] being in fact much exercised about the venerable Ānanda, had exhorted him with the ' Boy Admonition ' though there were white hairs growing on his head, saying ' And still this boy does not know his measure!' (*S.* ii. 218). But on the other hand, the venerable [Ānanda] had been born into a Sakyan clan as the son of the Perfect One's uncle,[6] and bhikkhus might have conceived [his inclusion as] a slight and criticised [it] thus ' The Elder has passed over many bhikkhus who have attained the Adept's Discriminations and has included in the convocation Ānanda, who has only attained the Initiate's Discriminations '. So in order to forestall such criticism by others, he [provisionally] left him out of his convocation, thinking ' Though the rehearsal cannot be held without him, I shall act only in accordance with the opinion of the bhikkhus '. Then the bhikkhus themselves asked the Elder on Ānanda's behalf, according as it is said ' The bhikkhus said to the venerable Mahā Kassapa " Venerable sir, there is the

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[5] See Ch. i, *n.* 8.

[6] Reading with *C.* and *B. Tathāgatassa cūḷapituputto, tatra.*

venerable Ānanda. Though he is only an Initiate, still he is incapable of going to an unhappy destination through desire, anger, delusion, or fear. He has mastered in the Blessed One's presence much of the True Idea and Discipline of wide variety. Let the Elder include the venerable Ānanda in his convocation too ". So the venerable Mahā Kassapa included the venerable Ānanda in his convocation ' (*Vin.* ii. 285).

10. When he had been included in the convocation thus in accordance with the bhikkhus' opinion, there were then five hundred Elders together with that venerable one. ' Then the elder bhikkhus thought " Where shall we do the rehearsing of the True Idea and Discipline?" Then the elder bhikkhus thought " Rājagaha is a big resort with plenty of accommodation. Suppose we spend the [coming] Rains in Rājagaha and rehearse the True Idea and Discipline [there], and suppose no other bhikkhus take up residence for these Rains in Rājagaha?" ' (*Vin.* ii. 285). But why did they think thus? [They thought] ' This is our work of consolidation. [93] Some dissenting person might enter into the midst of the Community and create discord '.

11. How the venerable Mahā Kassapa then instituted proceedings for an act involving Enactment Second Upon the Resolution is told in the Rehearsal Chapter [of the Cullavagga in the Vinaya Piṭaka].

12. When seven days had passed by in ceremonies after the Perfect One's final extinction, and seven more days in paying homage to the relics, the Elder Mahā Kassapa observed ' Half a month has gone by. It is now the last month-and-a-half of the Hot Season and the Taking Up Residence for the Rains is approaching ', and [saying] ' Let us go to Rājagaha, friends ', he took one road with a part of the Community of Bhikkhus while the Elder Anuruddha took another road [to Rājagaha] with a part of the Community of Bhikkhus.

13. The venerable Ānanda wanted to take the Blessed One's bowl and robes to Sāvatthi with a community of bhikkhus and then go on to Rājagaha. Wherever the venerable Ānanda went there was great lamentation: ' You have come, venerable Ānanda, but where have you left the Teacher?' When the Elder eventually arrived at Sāvatthi there was as much lamenting as at the time of the Blessed One's final extinction. Thereupon the venerable Ānanda instructed the multitude with discourse on the True Idea in relation to impermanence, after which he entered Jeta's Wood.

14. He opened the door of the Scented Cell where He of the Ten

Powers had lived. Then he took out the bed and chair, dusted them, swept out the Scented Cell, threw away the stale flowers, and returned the bed and chair to their usual places: in fact, he performed all the duties that used to be done in the time of the Blessed One's presence.

15. Now with overmuch standing and sitting since the Blessed One's final extinction the Elder's body suffered a disturbance of the elements, and in order to cure it he drank a milk purge on the following day and remained seated in the monastery. It was on this account that he told the student sent by the student Subha ' It is not the time, student, [**94**] today I have drunk a medicine. Perhaps we may come tomorrow ' (*D.* i. 205). On the following day he went with the Elder Cetaka as his attendant monk, and on being questioned by the student Subha, he delivered the tenth Sutta in the Long Collection (*Dīgha Nikāya*) called the Subha Sutta.

16. The Elder then had what was broken and dilapidated repaired in Jeta's Wood, after which he went to Rājagaha for the approaching Taking Up Residence for the Rains. And the Elder Mahā Kassapa and the Elder Anuruddha went likewise, with all the Community of Bhikkhus, to Rājagaha.

17. At that time there were eighteen principal monasteries in Rājagaha, which were all forsaken, dilapidated and dirty; for with the Blessed One's final extinction all the bhikkhus had taken their bowls and [outer] robes and forsaken their monasteries and cells to go [to Kusinārā]. [When] the elders [arrived] there, they thought ' Let us during the first month have what is broken and dilapidated repaired both in order to do honour to the Blessed One's word and in order to escape the criticism of sectarians of other religions '; for what is meant by the words ' They thought . . . in order to escape the criticism ' of those is in fact that sectarians might say ' The monk Gotama's disciples cared for the monasteries only while the Teacher was present; but after his final extinction they forsook them '. And this is said ' Then the elder bhikkhus considered " The repair of what is broken and dilapidated was commended by the Blessed One. So, friends, let us during the first month see to the repair of what is broken and dilapidated. In the middle month let us meet together and rehearse the True Idea and Discipline " ' (*Vin.* ii. 286).

18. They went next day to wait at the king's portals. King Ajātasattu came and paid homage to them, and he invited them [to tell their needs]: ' What do I do, venerable sirs? What is necessary?' The Elders made it known that labour was needed for the repair of

the eighteen principal monasteries. 'Good, venerable sirs' the king replied, and he provided men for the labour. During the first month the Elders had all the monasteries repaired. Then they told the king [**95**] 'Great king, the repair of the monasteries is finished. Now we shall do the collating of the True Idea and Discipline'.—'Good, venerable sirs. You do well. Let mine be the Wheel of Commands and yours be the Wheel of the True Idea. Command, then, venerable sirs; what do I make?'—'Great king, a meeting place for the bhikkhus who do the collating.'—'Where do I make it, venerable sirs?'—'Great king, it would be well to have it made at the door of the Sattapaṇṇi Cave on the slopes of the Vebhāra Rock.'—'Good, venerable sirs' king Ajātasattu [replied], and he had a great pavilion constructed such as might have been created by Vissakamma,[7] with well-built walls and pillars and stairs, with many kinds of garland-work and creeper-work decoration and having a vault ornamented with a profusion of pendent festoons of many sorts of flowers like a jewelled brocade bedecked with gems. He had it adorned with a well-finished pavement-work embellished with [representations of] many sorts of flower-offerings like that of a High Divinity's mansion, and in the great pavilion itself he had five hundred priceless [but] allowable rugs prepared for the five hundred bhikkhus. The Elder's seat he had prepared against the south side facing north, and, as a seat for the [announcing of the] True Idea, a seat worthy of the Enlightened One, the Blessed One, in the centre of the pavilion facing east, and there he had an ivory-inlaid fan placed. Then he had it announced to the Community of Bhikkhus 'Venerable sirs, my work is finished'.

19. The bhikkhus told Ānanda 'Friend, the meeting is tomorrow, but you are still only an Initiate with [a task] still to be done. It is not well for you to go to the meeting thus. Be diligent'. Then the venerable Ānanda [thought] 'The meeting is tomorrow. It is not seemly for me to go to the meeting as an Initiate'. He spent much of the night in contemplation of the body. When the night was near dawn, he came down from the walk and entered his dwelling, [thinking] 'I shall lie down'. He adverted to the body. [As he did so,] his two feet had left the ground but his head had not yet reached the pillow. In that interval [**96**] his cognizance was liberated from taints through not clinging. In fact, when this venerable one found he was unable to produce any distinction by

[7] Sakka Ruler of Gods, 'architect'.

spending the time outside on the walk, he thought: Did not the Blessed One say ' You have made much merit, Ānanda; pursue your endeavour, and you will soon be free from taints ' (*D.* ii. 144)? And the Buddhas' word is infallible. Now my energy is over-exerted and so my cognizance tends to agitation. I shall therefore see to balancing my energy.[8] So he came down from the walk, and standing in the foot-washing place, he washed his feet. Then he entered the dwelling, [and thinking] ' I shall sit on the bed and rest a little ', he extended his body on the bed. [In his doing so] his two feet had left the floor though his head had not yet reached the pillow. In that interval his cognizance was liberated from taints through not clinging: the Elder [attained] Arahantship without any of the four postures. Hence if it can be said that ' In this Dispensation a bhikkhu has reached Arahantship while not lying down, not sitting, not standing, and not walking ', it is right to say it of the venerable Ānanda.

20. Next day, after the elder bhikkhus had finished their meal, they put away their bowls and [outer] robes, and they met together in the assembly-hall [for the rehearsal] of the True Idea. But the Elder Ānanda did not go with the bhikkhus because he wanted to make his attainment of Arahantship known. The bhikkhus sat down each in his own seat by seniority, and every seat except the Elder Ānanda's was occupied. When it was asked ' Whose seat is that?', the reply was ' It is Ānanda's '.—' Where has Ānanda gone?'—And that was the occasion when the Elder thought ' Now it is time for me to go ', and showing his might, he dived into the earth and then showed himself sitting in his own seat.

21. When he was seated thus, the Elder Mahā Kassapa addressed the bhikkhus ' Friends, which shall we rehearse first, the True Idea or the Discipline?' The bhikkhus replied ' Venerable Kassapa, the Discipline is called the life of the Enlightened One's Dispensation. As long as the Discipline lasts the Dispensation will last. Therefore let us first rehearse the Discipline ' (*Vin.* ii. 287).—' Whose task shall it be made?'—' The venerable [97] Upāli's.' Then the Elder [Mahā Kassapa] obtained authority for himself to interrogate about

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[8] For ' balancing of the faculties ' see *Vis.* Ch. iv, §§ 45 *ff.*/p. 129. This means here the correcting of too much energy, which leads to agitation, by cultivating concentration, which tends to drowsiness if energy is wanting. Faith and understanding have also to be balanced. Mindfulness needs only maintenance. These five *faculties*, when unshaken by their opposites, are called *powers*.

the Discipline, and the Elder Upāli obtained authority to answer the interrogation. Having done that, they took their seats in order [of seniority] on the seat for [announcing] the True Idea, and the whole [account] should be taken as it is given in the Vinaya Commentary. The Elder Mahā Kassapa interrogated the Elder Upāli on the whole Discipline, making the first Defeat (the first capital offence entailing expulsion) the beginning. The Elder Upāli answered. All the five hundred bhikkhus made a group recitation together, taking the first Defeat along with its Source. So too with the rest. All of this too should be taken as it is given in the Vinaya Commentary. When they had recited in this way the whole Vinaya Piṭaka including the two Suttavibhangas, the Khandhakas (Mahāvagga and Cullavagga), and the Parivāra,[9] the Elder Upāli put down the ivory-inlaid fan, and descending from the seat for [announcing] the True Idea, he paid homage to the senior bhikkhus and sat down in his own seat.

22. After the rehearsing of the Discipline was done, the Elder Mahā Kassapa wished to rehearse the True Idea, and so he asked the bhikkhus 'What person is given the task of rehearsing the True Idea by those who are to rehearse the True Idea?'. The bhikkhus replied 'The Elder Ānanda should be given the task'. 'Then the Elder Mahā Kassapa placed a resolution before the Community as follows: "Friends, let the Community hear me; if it seems proper to the Community, I shall interrogate the venerable Ānanda on the True Idea"; then the venerable Ānanda placed a resolution before the Community as follows: "Venerable sirs, let the Community hear me; if it seems proper to the Community, I, being interrogated on the True Idea by the venerable Mahā Kassapa, shall answer"' (*Vin.* ii. 287). Then the venerable Ānanda rose from his seat, and, after arranging his robe on one shoulder and paying homage to the Elder bhikkhus, he sat down on the seat for [announcing] the True Idea and took up the ivory-inlaid fan. The Elder Mahā Kassapa interrogated the Elder Ānanda on the True Idea, the manner of which interrogation is given in the text, too, according as it is said 'Then the venerable Mahā Kassapa said to the venerable Ānanda "Friend Ānanda, where was the Brahmajāla [Sutta] delivered?"—"Between Rājagaha and Nālandā, venerable sir, in the King's Rest-House at Ambalaṭṭhikā."—"On whose account?"

[9] The Parivāra as we have it now contains the names of Elders who lived in Ceylon after the date of Asoka.

—[98] " On account of the Wanderer Suppiya and the student Brahmadatta " ' (*Vin.* ii. 287). Then when the venerable Mahā Kassapa had interrogated the venerable Ānanda about the source of the Brahmajāla and about the person [by whom it was delivered, he asked] ' Friend Ānanda, where was the Sāmaññaphala [Sutta] delivered?'—' At Rājagaha, venerable sir, in Jīvaka's Mango Wood.'—' With whom?'—' With king Ajātasattu Vedehiputta, venerable sir.' Then when the venerable Mahā Kassapa had interrogated the venerable Ānanda about the source of the Sāmaññaphala, and about the person [by whom it was delivered], he proceeded in this way to interrogate him on [the contents of] the five Collections (*nikāya*), and the venerable Ānanda answered each time he was questioned.

23. This First Rehearsal (Council), held as it was by five hundred Arahants, is the one which in the world was

> The ' [Council of] Five Hundred ' called
> Because five hundred had it done,
> And ' [Council of] the Elders ' called
> Because the Elders had it done.

24. During the process of the First Rehearsal (Council) the venerable Mahā Kassapa interrogated [the venerable Ānanda] on the whole of the Long Collection (*Dīgha-nikāya*), the Middle-length Collection (*Majjhima-nikāya*), and the rest.[10] Eventually, during the interrogation on the Minor Collection (*Khuddaka-nikāya*), he came, at the end of the interrogation beginning thus ' Friend Ānanda, where was the Good-Omen Discourse (*Mangala-sutta*) delivered?', to interrogate him about the source and about the person [by whom it was delivered]. So after giving the details of the source when interrogated about it, the venerable Ānanda next desired to tell all about how it was delivered, by whom heard, when heard, by whom delivered, where delivered, and to whom delivered. And in order to show that ' it was delivered thus, heard by me, heard on an occasion, delivered by the Blessed One, delivered at Sāvatthi, and delivered to a deity ', [he said]:

Evaṁ me sutaṁ. Ekaṁ samayaṁ bhagavā Sāvatthiyaṁ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhik-

[10] This statement obviously cannot, and is not intended to, apply to those Suttas that deal explicitly with events that took place long after the Buddha's Parinibbāna, such as *M.* Sutta 124.

kantāya rattiyā abhikkantavaṇṇā kevalakappaṁ Jetavanaṁ obhāsetvā yena bhagavā ten' upasankami, upasankamitvā bhagavantaṁ abhivādetvā ekam antaṁ aṭṭhāsi, ekam antaṁ ṭhitā kho sā devatā bhagavantaṁ gāthāya ajjhabhāsi.—Thus I heard. On one occasion the Blessed One was living at Sāvatthi in Jeta's Wood, Anāthapiṇḍika's Park. A certain deity then in the night's last extreme, the extreme of whose brilliance set the whole of Jeta's Wood aglow, approached the Blessed One, and, after showing respect to him, stood at one side, and that being done, the deity addressed the Blessed One in verses thus.

That is how it should be understood that [**99**] this came to be 'spoken by the venerable Ānanda; and that was at the time of the First Great Rehearsal' (§ 4).

25. Now as to the question 'Wherefore was it spoken?' (§ 3), it can be said: It was spoken because the venerable [Ānanda] had been interrogated about the source by the Elder Mahā Kassapa. Or else it was because when certain deities saw the venerable Ānanda sitting in the seat for [announcing] the True Idea surrounded by a group of those who had attained mastery [in it], the thought arose in them 'This venerable one, the Videhan Seer, is the Blessed One's natural heir as a scion of the Sakyan clans, and he was five times signalized in the Foremost-in-this [Discourse] (*A.* i. 23 *f.*) and possesses the Four Wonderful and Marvellous Ideas that make him dear and precious to the four kinds of assembly (*D.* ii. 145); so surely, after inheriting the kingdom of the Blessed One's True Idea, he has become an Enlightened One!' Knowing with his mind the thoughts in those deities' minds, he did not connive at such misattribution to him of non-existent special qualities. Consequently, in order to show his own discipleship, he said: *Thus I heard. On one occasion the Blessed One . . . addressed . . . in verses thus.* Meanwhile the five hundred Arahants and many thousand deities applauded the venerable Ānanda, saying 'Good, good', while there was a great earth-tremor with a rain of various kinds of flowers falling from the sky and many other manifested marvels, and in many deities a sense of urgency arose [with the thought] 'What we heard in the Blessed One's presence is now reproduced in his absence too!' So it can be understood that this was said for this reason as well by the venerable Ānanda when he spoke at the First Great Rehearsal.

At this point the meaning of the half-stanza [in the Schedule], namely,

' By whom 'twas spoken, when, wherefore,
Are matters that should first be told ',

has been explained.

[*On the opening phrase, Evam me sutaṁ—Thus I heard*]

26. (2) Now in order to explain the meaning included by that part of the Schedule beginning thus

' A varied comment then we unfold
On the word " thus " and some words more ',

it may be said as follows.

27. [**100**] This word *evaṁ* (thus) should be regarded as having the [several] meanings of simile, giving directions, praise, reproof, acceptance of a statement, mode, demonstration, memorizing,[11] and so on. For it is met with as a *simile* (*upamā*) in such passages as ' Much profitable [action] can by one thus (*evaṁ*) mortal born be done ' (*Dh.* 53), as *giving directions* (*upadesa*) in such passages as ' You should move forward thus (*evaṁ*) and move backward thus (*evaṁ*) ' (*M.* i. 460), as *praise* (*pahaṁsana*) in such passages as ' So (*evaṁ*) it is, Blessed One, so (*evaṁ*) it is, Sublime One ' (*A.* i. 192), as *reproof* (*garahana*) in such passages as ' This is the way (*evam evaṁ*) that this miserable woman speaks praise of that shaveling monk at every opportunity ' (*S.* i. 160), as *acceptance of a statement* (*vacanasampaṭiggaha*) in such passages as ' " Even so (*evaṁ*),[12] venerable sir ", the bhikkhus replied to the Blessed One ' (*M.* i. 1); as a *mode* (*ākāra*) in such passages as ' Precisely thus (*evaṁ*), venerable sir, do I understand the True Idea to be taught by the Blessed One ' (*M.* i. 258; *Vin.* iv. 138), as *demonstration* (*nidassana*) in such passages as ' Come, student, go to the monk Ānanda and ask in my name whether the monk Ānanda is free from affliction, free from ailment, and is healthy, strong and living in comfort: " The student Subha Todeyyaputta asks whether the monk Ānanda is . . . living in comfort ". And say thus (*evaṁ*): " It would be good if Master Ānanda came to the house of the student Subha Todeyyaputta out of compassion " ' (*D.* i. 204), as *memorizing* (*avadhāraṇa*) in such passages as ' How do you conceive this, Kālāmans: are these ideas profitable or unprofitable?—Unprofitable, venerable

[11] ' *Avadhāraṇa*—memorizing ': lit ' carrying on down '; not in this sense in *P.E.D.*

[12] Or ' yes '.

sir.—Blameworthy or blameless?—Blameworthy, venerable sir.—Condemned or commended by the wise?—Condemned by the wise, venerable sir.—Being undertaken and put into effect, do they lead to harm and suffering, or not, or how [does it appear] in this case?—Venerable sir, being undertaken and put into effect, they lead to harm and suffering; that is how (*evaṁ*) it [appears] to us in this case' (*A.* i. 190).

Here it should be regarded as mode, as demonstration, and as memorizing.

28. Herein, *in the sense of mode* he illustrates the meaning by the word *thus* (*evaṁ*) [**101**] as follows. Who is there capable of cognizing in all its modes that Blessed One's word, which is [that of one] expert in many methods, originated by the several sorts of inclination, perfect in the meaning and the letter, possessing the various marvels,[13] profound in teaching and penetrating ideas and meanings, suitable to all creatures, each in his own speech, as soon as it comes to their ears? However, thus I heard—there is one mode in which it was heard by me.

29. In the sense of *demonstration* [he points out], by excluding himself, [the following meaning] thus: I am not self-become; this has not been [first] realized by me; and he also demonstrates the whole Sutta now to be related [when he says]: Thus I heard—by me it was heard thus.

30. In the sense of *memorizing* (*avadhāraṇa*) [he points out the following meaning]. By showing his own power of remembering (*dhāraṇa*) such that it was commended by the Blessed One thus 'Bhikkhus, foremost among the bhikkhus, my disciples, who are well versed is Ānanda . . . who are mindful . . . who are well conducted . . . who are courageous . . . who are attendants is Ānanda' (*A.* i. 24-5) he stimulates creatures' desire to hear in this way: Thus I heard—that should be regarded thus only and not otherwise, neither less nor more, as to the meaning and the letter.

31. Now the word *me* [in the phrase *evam me sutaṁ*, 'thus I heard' or 'thus (by) me heard'] is met with in three senses. For in such passages as 'What has been earned by stanzas is uneatable by me (*me*)' (*Sn.* 81) the meaning is [in the instrumental case] 'by me' (*mayā*); in such passages as 'It would be good, venerable sir, if the Blessed One would teach me (*me*) the True Idea in brief' (*S.* iv. 63)

[13] Two kinds of 'inclination' (*ajjhāsaya*) are given at *VisA.* 112 (*vipann-* and *sampann-*), and 6 kinds at *Vis.* p. 116; 3 kinds of 'marvel' (*pāṭihāriya*) at *A.* i. 170.

the meaning is [in the dative case] ' to me ' (*mayhaṁ*); and in such passages as ' Bhikkhus, be my (*me*) heirs in the True Idea ' (*M.* i. 12) the meaning is [in the genitive case] ' of me, my ' (*mama*). Here, however, the two meanings, ' by me heard ' and ' my heard [experience] ', [namely, the instrumental and genitive,] are appropriate.

32. As to the word *sutaṁ* (heard): this word *suta*, with and without prefixes, is classifiable under numerous meanings, namely, going, celebrated, overcome by lust,[14] heaped up, devotion to, cognizable by the ear, cognized in the ear-door, and so on. For in such passages as ' Proceeding (*pasuta*) with an army ' ( ) the meaning is *going* (*gamana*). In such passages as ' Of one who sees the famous (*suta*) True Idea ' (*Vin.* i. 3) the meaning is: of the *celebrated* (*khyāta*) True Idea. In such passages as ' [people . . .] invaded by lust (*avassutā*) [gave] to [the bhikkhus] . . . invaded by lust ' (*Vin.* iv. 233) the meaning is: for one *overcome by lust* (*rāgābhibhūta*). In such passages as ' And how great merit can be stored away (*pasuta*) by you ' (*Khp.* vii. 13) the meaning is *heaped up* (*upacita*). In such passages as ' Those [**102**] steadfast ones intent on (*pasuta*) jhana ' (*Dh.* 181) the meaning is *devoted to* (*anuyutta*) jhana. In such passages as ' Seen, heard (*suta*), sensed '[15] (*M.* i. 3) the meaning is *cognizable by the ear* (*sotaviññeyya*). In such passages as ' He remembers what he has heard (*suta*), stores up what he has heard (*suta*) ' (*A.* ii. 23) the meaning is: one who bears in mind what is *cognized in the ear-door* (*sotadvāraviññāta*). But here the meaning of *sutaṁ* is properly ' what has been recorded by a [given] series of consciousnesses[16] ushered in by ear-consciousness ', or it is the ' act of recording '.

33. Herein, when the meaning of the word *me* is taken as [the instrumental] ' by me ', then the construction is: Thus by me heard, recorded by a series of consciousnesses ushered in by ear-consciousness. When the meaning of the word *me* is taken as [the genitive]

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[14] ' *Vissuta-kilinna* ' (at *MA.* i, 4) is replaced here by the synonymous ' *khyāta-rāgābhibhūta* '. ' *Khyāta*—celebrated ' is not in *P.E.D.*

[15] ' *Muta*—sensed ': this word seems always to be used as a compendious term for the three faculties of smell, taste and touch taken together, never for ' thought ' as given in *P.E.D.*, where the statement ' vaguer sense impressions than sight and hearing ' has no justification, since the *body* (touch) is held to furnish the most violent (see ' anvil-cottonwool ' simile at *DhsA.* 263).

[16] ' *Vīthi* (in full *citta-vīthi*)—series (of cognizance) ': a commentarial technical term for the process of ' cognizance-arisings ' conceived to occur cyclically; see *e.g. Vis.* Ch. i, § 57/p. 21. The notion is based on elements contained in the Abhidamma Piṭaka.

'my', then the construction is: Thus is my heard [experience], act of recording by a series of consciousnesses ushered in by ear-consciousness.

34. So as regards these words, *evaṁ* (thus) is the demonstration of consciousness's function as ear-consciousness, etc.; *me* (by me, I) is the demonstration of the person possessed of the consciousness stated; and *sutaṁ* (heard) is the demonstration of its being neither less nor more and of undistorted apprehension of it since its not having been heard is denied.

Similarly, *evaṁ* (thus) demonstrates that the kinds of cognizance beginning with hearing have [actually] occurred in the various ways with respect to an object; *me* (by me, I) demonstrates an [individual] self; and *sutaṁ* (heard) demonstrates an idea [cognized].

Similarly, *evaṁ* (thus) demonstrates something about to be demonstrated; *me* (by me, I) demonstrates a person; and *sutaṁ* (heard) demonstrates the person's function.

Similarly, *evaṁ* (thus) demonstrates variety of mode by the description of the modes of the cognizances belonging to the cognitive series;[17] *me* (by me, I) demonstrates an agent;[18] and *sutaṁ* (heard) demonstrates an objective field [for action].

Similarly, *evaṁ* (thus) demonstrates a person's function; *sutaṁ* (heard) demonstrates consciousness's function; and *me* (by me, I) demonstrates a person connected with both these functions.

Similarly, *evaṁ* (thus) demonstrates a state; *me* (by me, I) demonstrates a person; and *sutaṁ* (heard) demonstrates a function of that [person].

35. Herein, [the words] *evaṁ* (thus) and *me* (by me, I) are, in the true sense and ultimate sense, a description [in terms] of the non-factual,[19] while *sutaṁ* (heard) is a description [in terms] of the factual.

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[17] This sentence is less elliptically stated at *MA.* i, 5.

[18] The word *kattu* (here rendered 'agent') also means in gram. 'subject of verb', which, if meant here, would make the explanation one of *grammar*.

[19] 'Factual' seems a more satisfactory rendering for *vijjamānā* (lit. 'being found', 'being known') than 'existing', which better suits *hoti* and *atthi* and derivatives. See the sixfold classifications of 'descriptions' (*paññatti*) in *PugA.* 'Description in terms of the factual' (*vijjamānāpaññatti*) is a commentarial term for what *is*, what *exists*—what is findable—, for example, the (determined *sankhata*) Categories, etc.; 'description in terms of the non-factual' (*avijjamāna-paññatti*) refers to what is not 'factual' in that way, being only describable 'derivatively' upon those 'facts', the instances given being such as 'hand', 'woman', 'man', 'person', 'shape', etc., which

Similarly, *evaṁ* (thus) and *me* (by me, I) are a derivative description because they are stated derivatively upon this or that [fact], while *sutaṁ* (heard) is an appositional description because it [that is, the heard,] is so called in apposition to the seen and the rest.

36. [**103**] Here too, by the word *evaṁ* (thus) he points out non-confusion and by the word *sutaṁ* (heard) non-forgetting of what was heard.

Similarly, by the word *evaṁ* (thus) he points out reasoned attention because when someone gives unreasoned attention penetration of difference in kind is absent in him, and by the word *sutaṁ* (heard) he points out non-distraction because when someone is distracted hearing is absent in him; for when a distracted person is told quite unmistakably yet he says ' I did not hear; say it again '. And by ' reasoned attention ' he establishes [the pair of Blessings (' Wheels ') namely,] Right Self-direction and Previously-performed Merit, while by ' non-distraction ' he establishes [the other pair of Blessings (' Wheels '), namely,] Hearing the True Idea and Waiting on True Men.[20]

37. By this auspicious mode [expressed by the term] *evaṁ* (thus) he shows his own excellence in the second pair of auspicious Blessings, and by this occupation with hearing[21] [expressed by the term] *sutaṁ* (heard) [he shows his own] excellence in the first pair of auspicious Blessings.

Similarly, [with the former] there is [established] purity of ends also and [with the latter] purity of means.[22] And with the purity of the ends [there is established] particular distinction[23] in the

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are regarded as ' conceived ' upon that basis but impossible to isolate from that (*na upalabbhati*). The latter is termed ' current usage ' (*vohāra*) or ' convention ' (*sammuti*), as opposed to the former which is the ' ultimate meaning ' (*paramattha*). The description of *nibbāna*, while also *vijjamāna-paññatti*, is not *sankhata-paññatti* (determined description) as are all these mentioned above, but is *asankhata-paññatti* (undetermined description). The ' appositional description ' (*upanidhā-paññatti*) simply describes something by naming it as a member of a set: *e.g.* ' long ' as against ' short ', ' heard ' as against ' seen, etc.'.

[20] *Cf.* 4 ' Blessings ' (*cakka*) at *A.* ii, 32.

[21] *MA.* i. 6 has (apparently wrongly) *savanapayoyena* instead of *-yogena* as given here.

[22] *Payoga* and *āsaya* are here rendered ' means ' and ' ends '. The sense being that of the English idiom of ' ends and means ', more or less.

[23] ' *Vyatti*—particular distinction ': not in *P.E.D.*, where, however, see *vyatta*; see *Glossary*. The rendering of *āgama* by ' scripture ' (*i.e.* ' what has come down ') is normal, but that of *adhigama* (lit. ' arrival at ') by ' scribing '

' scribing ', and with the purity of the material particular distinction in the ' scripture '.

38. Also, by the word *evaṁ* (thus), which shows penetration of difference in kind, he shows his own excellence in the Discriminations of Meaning and Perspicuity, while with this [word] *sutaṁ* (heard), which shows penetration of the class of what can be heard, [he likewise shows his own] excellence in the Discriminations of Ideas and Language.

39. Also, in uttering the word *evaṁ* (thus), which shows reasoned attention, he makes it known that ' These ideas have been looked over by the mind, and properly penetrated by [right] view by me '. In uttering the word *sutaṁ* (heard), which shows his occupation with hearing, he makes it known that ' Many ideas have been heard, remembered, consolidated by word '.[24] In showing by both [words] the completeness of the meaning and the letter he inspires reverence in hearing.

40. With the whole phrase *evam me sutaṁ* (thus I heard, thus by me heard) the venerable Ānanda passes beyond the plane of those who are not true Men by his not usurping for his own the True Idea penetrated by the Perfect One, and he alights upon the plane of True Men by acknowledging his discipleship.

41. Similarly, he has his cognizance emerge from what is not the True Idea (what is not the true object of faith) and establishes it upon the True Idea (the true object of faith). In showing that ' All this is only heard by me, but it is the word of the Blessed One himself, [**104**] accomplished and fully enlightened ' he effaces himself and bears witness to the Master, he fixes[25] the Victor's words and establishes the True Idea as the guide.

42. Furthermore, when disclaiming [with the whole phrase] *evam me sutaṁ* (thus I heard, thus by me heard) his own invention and disclosing that he had previously heard [it] he annihilates all gods' and human beings' lack of faith in this Idea and instils excellence of faith in them in this way: This was acquired by me in the very presence of that Blessed One, possessor of the four kinds of Intrepid-

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(not in *P.E.D.*) is suggested by the context. The two = *pariyattidhamma* and *lokuttaradhamma*.

[24] *Cf. M.* i, 213; iii, 115, to which passages and their like this alludes.

[25] *MAA.* glosses *appeti* in parallel passage in *MA.* by *nidassati* (shows). *Saddhamma*, here rendered ' True Object of Faith ', is derivable either from *sant+dhamma* (' the True *Dhamma* ') or from the verb *saddahati* (' to place faith in ') as a gerundive.

ity, bearer of the Ten Powers, occupier of the Herd-leader's Place, roarer of the Lion's Roar (see *M.* Sutta 12), Highest of All Creatures, Lord of the True Idea, King of the True Idea, Sovereign of the True Idea, Island of the True Idea, Refuge of the True Idea, Wheel-turner of the True Object of Faith, Fully and completely Enlightened; so here there need be no hesitation or doubt about meanings or ideas or phrases or syllables.

And here is an appropriate stanza:

> Gotama's disciple, saying
> In such manner ' Thus I heard ',
> Dissipates all lack of faith
> And swells faith in the Master's word.

[*On the remaining words in the Source*]

43. [*On*] *one* (*ekaṁ*) shows delimitation by number. *Occasion* (*samayaṁ*) shows what is so delimited. [*On*] *one occasion* (*ekaṁ samayaṁ*) shows indefiniteness.

44. Herein, the word *samaya* (occasion)[26]

> Is met with as event, moment,
> And time, and mass, and cause, and view,
> Obtainment, and abandonment,
> And lastly penetration, too.

For in such passages as ' Perhaps we may come tomorrow, depending on the time and the occasion (*samaya*) ' (*D.* i. 205) the meaning is *event* (*samavāya*). In such passages as ' Bhikkhus, there is only one moment and occasion (*samaya*) for living the Divine Life ' (*A.* iv. 227) it is *moment* (*khaṇa*). In such [an expression] as ' occasion (*samaya*) of heat, occasion (*samaya*) of fever ' (*Vin.* iv. 119) it is *time* (*kāla*). In such passages as ' The great concourse (*samaya*) on the mountain side ' (*D.* ii. 254) it is a *mass* (*samūha*). In such passages as ' Bhaddāli, you did not penetrate the circumstance (*samaya*) that " The Blessed One is living at Sāvatthi and the Blessed One will come to know me thus: ' The bhikkhu [**105**] called Bhaddāli is one who does not carry out the training in the Teacher's Dispensation ' ". This circumstance (*samaya*) was not penetrated by you ' (*M.* i. 438) it is a *cause* (*hetu*). In such passages as ' Now on that occasion (*samaya*) the Wanderer Samaṇama-

[26] ' *Samaya*—occasion ': n. fm. vb. *sameti* (to go together: prefix *saṁ* + root *i*).

ṇḍikāputta was staying in Mallikā's Single-hall Tinduka-tree-plantation Park for Debating Opinions (*samaya*) ' (*M.* ii. 22) it is a *view* (*diṭṭhi*). In such passages as ' There is welfare that is here and now, And welfare [in the lives] to come: A man is reckoned wise if he Is skilful to attain (*abhisamaya*) welfare ' (*S.* i. 87) it is *obtainment* (*paṭilābha*). In such passages as ' With complete attainment (*abhisamaya*) [of understanding] of conceit[27] he has made an end of suffering ' (*A.* i. 134; iii. 246; *M.* i. 12; *cf. Sn.* 342) it is *abandonment* (*pahāna*). In such passages as ' Suffering's meaning of oppression, meaning of being determined, meaning of torment, meaning of change, is its meaning of attainment (*abhisamaya*) ' (*Ps.* ii. 107) it is *penetration* (*paṭivedha*). Here, however, its meaning is time.

45. Hence [with the words] *ekaṁ samayaṁ* ([on] one occasion) what is meant is: one occasion among the occasions counted as year, season, month, half-month, night-and-day, morning, [noon,] evening, first watch, middle watch, last watch, hour, and so on. Or else [what is meant is]: the Occasion of Teaching called ' one occasion ', which is one among the Blessed One's several times specially evident to gods and men and counted as Occasions, such as the Occasion of the Conception in the Womb, Occasion of the Birth, Occasion of the Sense of Urgency, Occasion of the Renunciation, Occasion of the Austerities, Occasion of the Conquest of Māra, Occasion of the Enlightenment, Occasion of the Pleasant Abiding Here and Now, Occasion of the Teaching, Occasion of the Final Extinction. And ' on one occasion ' is also said with reference to any one of the following occasions: the occasion of the function of compassion from the [two] occasions of the function of knowledge and function of compassion,[28] the occasion of the practising for others' welfare from the [two] occasions of practising for one's own welfare and practising for others' welfare, the occasion of talking about the True Idea from the [two] occasions of the two alternative ways in which those who have met together should act,[29] and the occasion of Preaching from the [two] occasions of preaching and practising.

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[27] ' *Māna*—conceit ': n. connected semantically with, if not directly derived from, *maññati* (to conceive, to misconceive—see *e.g. M.* Suttas 1 and 140 and *asmi-māna, mānānusaya*, etc.). Here it is in the sense of *asmi-māna* (the ' conceit " I am " ') and so carries an important ontological significance; the word ' pride ' is better reserved to *atimāna*.

[28] See *Vis.* Ch. vii, §§ 30-2/p. 203.

[29] They should either discuss the True Idea or observe the Noble Ones' Silence, see *M.* i, 161.

46. Here it may be asked: Then why [**106**] is the accusative case, *ekaṁ samayaṁ* ('(on) one occasion'), used here instead of the locative case as is done in the Abhidhamma, namely, '*yasmiṁ samaye kāmāvacaraṁ*' ('on an occasion on which a sensual-desire-sphere [cognizance] . . .': *Dhs.* 1) and in Sutta passages other than this, namely, '*yasmiṁ samaye bhikkhave bhikkhu vivicc 'eva kāmehi*' ('Bhikkhus, on an occasion on which a bhikkhu, quite secluded from sensual desires, . . .': *cf. A.* ii. 214), and instead of the instrumental case as is done in the *Vinaya*, namely, '*Tena samayena Buddho Bhagavā*' ('With this as the occasion the Enlightened One, the Blessed One, . . .': *Vin.* iii. 1)? It may be said that the meaning implied here is different from what it is in those passages. For there, that is, in the Abhidhamma passage and in the Sutta passages other than this [firstly, the locative] conveys the meaning of container[30] and the meaning of characterization (qualification) of one substantive by [another] substantive.[31] Now the 'container' is the time counted [as occasion] and the mass counted as occasion [being the 'container'] of the ideas beginning with contact stated there [in the first paragraph of the *Dhammasaṅgaṇī*]; and also the substantive essence of those ideas is characterized (qualified) by the substantive essence of the [type of] moment, event, and root-cause, called [their] 'occasion'.[32] So the locative case is used there in order to illustrate that meaning. Then in the *Vinaya* the [instrumental case] implies the meaning of cause and the meaning of reason [for an act]. For it was difficult for Sāriputta and the others to get to know the occasion of the announcement of a training precept, and so, when the Blessed One announced training precepts he did so on a [particular, that is, convenient] occasion that was [thus] the cause and the reason [for his so acting], and he stayed in such and such places having regard to that as the cause for the announcing of training precepts. So the instrumental case is used there in order to illustrate that meaning. Here, however, and in other such Sutta

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[30] '*Adhikaraṇa*—container': not in this sense in *P.E.D.*; see Glossary. The 3 syntactical contexts of 'occasion' distinguished are these: (1) With that (event) as the occasion (he made this rule)—Vinaya context. (2) He lived that occasion (at Sāvatthi)—Sutta context. (3) On (in) the occasion on (in) which (there is this there is also that)—Abhidhamma and other Sutta contexts.

[31] '*Bhāvena bhāvalakkhaṇattha*—meaning of characterization of one substantive by another': see Ch. ix, § 28, and also *DhsA.* 61. *Cf.* also Pāṇini II, 3, 36-7; II, 3, 18 and 23; II, 3, 5. See also Ch. vi, *n.* 28.

[32] Given in rather more detail at *DhsA.* 61.

passages as this, the meaning implied is that of direct governance.[33] For the Blessed One lived (abode) that occasion with an abiding of direct compassion, when he preached this or any other Sutta. So it can be understood that the accusative case is used here in order to illustrate that meaning. And here [is an appropriate stanza]:

> Occasion is expressed elsewhere
> By instrument and locative;
> The meaning dictates which. But here
> 'Tis done by the accusative.

47. *The Blessed One* (*bhagavā*): this is a designation signifying the respect and veneration accorded to the highest of creatures, who is distinguished by special qualities, according as it is said:

> [107] ' " Blessed " is the best of words,
> " Blessed " is the finest word,
> Deserving awe and veneration:
> Blessed is his name therefore '.

48. Now names are of four kinds: denoting a period of life,[34] denoting a particular mark, denoting a particular sign, and fortuitously arisen, by which last is meant ' capricious '.

Herein, [a name] ' denoting a period of life ' is one such as ' yearling-calf ' (*vaccha*),[35] ' [steer-]to-be-trained ' (*damma*), ' yoke-ox ' (*balivadda*). [That] ' denoting a particular mark ' is one such as ' staff-bearer ' (*daṇḍī*), ' parasol-bearer ' (*chattī*), ' topknot-wearer ' (*sikhī*), ' hand-possessor ' (*hatthī—i.e.* elephant). [That] ' denoting a particular sign ' is one such as ' possessor-of-the-three-true-knowledges ' (*tevijja*), ' possessor-of-the-six-direct-knowledges ' (*chaḷabhiññā*). The ' fortuitously-arisen ' is one such as *Sirivaḍḍhaka* (' Augmenter-of-splendour '), or *Dhanavaḍḍhaka* (' Augmenter-of-wealth '); for it has nothing to do with the meanings of the words.

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[33] ' *Accanta-saṁyoga*—direct governance ': gram. term not in *P.E.D.*; see Glossary. Idiom for 'unbroken continuous' period. *Cf.* also Pāṇini refs. as in *n.* 31. With this interpretation, the literal rendering of the Sutta passage would be ' The Blessed One lived one occasion at Sāvatthi, in the Jeta Wood, . . .'

[34] ' *Āvatthika*—denoting a period of life ': not in *P.E.D.*; the meaning given in *P.E.D.* for *lingika* (' denoting a particular mark ') is hardly adequate to this ref.; *nemittika* (' denoting a particular sign ') is not in *P.E.D.* in this sense. See Glossary for each.

[35] *Cf. saṁvacchara* = ' year '.

49. This name ' Blessed ' is one denoting a particular sign, [namely, certain] special qualities; it is not made by [Queen] Mahāmāyā or by King Suddhodana or by the eighty thousand kinsmen or by such distinguished deities as Sakka, Santusita, and so on, according as the Elder Sāriputta said:[36] ' " Blessed ": this is not a name made by a mother . . . This name " Blessed " . . . is a realistic description of the Enlightened Ones, . . . Enlightenment [Tree] ' (*Nd.* 1. 143: *cf.* Ch. i, § 18).

50. Now in order to explain also the special qualities, of which this name is a particular sign they cite the following stanza:

> ' *Bhagī bhajī bhāgī vibhattavā iti*
> *Akāsi bhaggan ti garū ti bhāgyavā,*
> *Bahūhi ñāyehi subhāvitattano*
> *Bhavantago so bhagavā ti vuccati* '
> (' The reverend one (*garu*) has blessings (*bhagī*), is a frequenter (*bhajī*), a partaker (*bhāgī*), a possessor of what has been analysed (*vibhattavā*),
> He has caused abolishing (*akāsi bhaggaṁ*), he is fortunate (*bhāgyavā*),
> He has well maintained himself in being (*subhāvitattano*) in many ways,
> He has gone to the end of being (*bhav-anta-go*): thus he is called " Blessed " (*bhagavā*) ').

The meaning of this should be understood in the way given in the *Niddesa* (*Nd.* 1. 142).[37]

51. But there is this other way:

> ' *Bhāgyavā bhaggavā yutto bhagehi ca vibhattavā,*
> *Bhattavā vantagamano bhavesu bhagavā tato* '
> (' He is fortunate (*bhāgyavā*), possessed of abolishment (*bhaggavā*), associated with blessings (*yutto bhagehi*), and a possessor of what has been analysed (*vibhattavā*);
> He has frequented (*bhattavā*), and he has rejected, going in the kinds of being (*VAnta-GAmano-BHAvesu*), thus he is Blessed (*bhagavā*) ').

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[36] Tradition has it that the Elder Sāriputta was the author of the Paṭisambhidāmagga. The *Ps.* text (*Ps.* i, 174) has the word *buddha* instead of *bhagavā* as in the Niddesa. The word *sacchika* (' realistic ', *cf. sacchikaroti* ' to realize ') is not in *P.E.D.*

[37] For a translation of the Niddesa passage referred to see Ppn., Ch. vii, note 24.

52. Herein, by using the Characteristic of Language, namely, ' augmentation of syllables, alteration and elision of syllables ',[38] or by using the Characteristic of Insertion (Rule of Epenthesis) according to the ' Pisodara, etc.'[39] grammatical method, it may be known that he [can] be called ' blessed ' (*bhagavā*) when he can be called ' fortunate ' (*bhāgyavā*) owing to his having the fortunateness (*bhāgya*) that has reached the further shore of the ocean of the Perfections of Giving, Virtue, etc.,[40] which generate [**108**] mundane and supramundane pleasure.

53. [Similarly] he [can also] be called ' blessed ' (*bhagavā*) when he can be called ' possessed of abolishment ' (*bhaggavā*) owing to the following flaws having been abolished. For he has abolished (*abhañji*) all the hundred thousand kinds of trouble, fever and defilement classed as lust, as hate, as delusion, and as mistaken attention; as conscienceless ness and shameless ness, as anger and revenge, as contempt and domineering, as envy and avarice, as deceit and fraud, as obduracy and presumption, as conceit and pride, as vanity and negligence, and as craving and ignorance; as the three roots of the unprofitable, kinds of misconduct, defilements, stains, fictitious perceptions, thoughts, and diversifications; as the four perversenesses, taints, ties, floods, bonds, bad ways, cravings, and clingings; as the five wildernesses in the heart, shackles [in the heart], hindrances, and kinds of relishing; as the six roots of discord, and bodies of craving; as the seven underlying tendencies; as the eight worldly ideas; as the nine [ideas] rooted in craving; as the ten courses of unprofitable action; as the sixty-two kinds of [wrong] views; as the hundred and eight ways of behaviour of craving;[41] or

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[38] *Vis.* (p. 210) has *vaṇṇapariyāya* (' modification of syllable ') where this text has *vaṇṇavikāralopo* (' change and elision of syllable '). *Cf.* Kāṣikā 6, 3, 109. *Vaṇṇa* as ' syllable ' is not in *P.E.D.* The rendering here is perhaps preferable to that in Ppn.

[39] *Cf.* Pāṇini, Gaṇapātha 6, 3, 109. *Pisodara* (' spotted-bellied ') is made up of *pasata* (Skr. *pṛṣat*)+*udara* (Skr. *udara*). For treatment of Sanskrit derivations in the commentaries see Ch. ix, *n.* 40.

[40] The Ten Perfections are: giving, virtue, renunciation, understanding, energy, patience, truth, resolution, lovingkindness, and equanimity. The subject belongs to the commentaries, not to the Piṭakas.

[41] The pairs ' anger and revenge ' down to ' conceit and negligence ' appear at *e.g. M.* i, 36. The ' 3 roots ' are lust, hate and delusion (*D.* iii, 214). ' 3 kinds of misconduct ': that of body, speech and mind (*S.* v, 75). ' 3 defilements ': misconduct, craving and views (*Vis.* Ch. i, §§ 9, 13/pp. 4, 5). ' 3 erroneous perceptions ': those connected with lust, hate and delusion (*Vbh.* 368). ' 3 thoughts ': those of sensual desire, ill will, and cruelty (*M.* i, 114).

in brief the five Māras, that is, the Māras of defilement, of the categories, and of determinative acts, Māra as Mortality, and Māra as the son of a god. And in this context it can be said:

> ' He has abolished (*bhagga*) lust and hate,
> Delusion too; he is free from taints;
> Abolished are all evil ideas:
> " Blessed " his name may rightly be '.

54. And by his possession of fortunateness (*bhāgyavatā*) is shown the excellence of his form-body, which bears a hundred characteristics of merit; and by his abolishment of defects (*bhaggadosatā*) is shown the excellence of his True-Idea-body. Likewise, by [the former is shown] the esteem of the worldly [and by the latter that of] those who resemble him. [And by the former it is shown how] he is fit to be relied on[42] by laymen and [by the latter how he is fit to be relied on by] those gone forth into homelessness; and how, when [the former] have thus relied on him, they become strong in the removal of bodily and mental pain, and how, when [the latter] are helped with his gifts of material sustenance and of the True Idea, they become capable of finding both mundane and supramundane pleasure.

55. He is also called ' Blessed ' (*bhagavā*) since he is ' associated with blessings ' (*bhagehi yuttatta*), such as those of the following kinds, in the sense that he ' has these blessings ' (*bhagā assa santi*). Now in the world [outside the Dispensation] the word ' blessing ' (*bhaga*) is used for six ideas, namely, sovereignty, ideal, fame, splendour, desire, and vocation. He has supreme *sovereignty* over his own cognizance, either of the kind reckoned as mundane and consisting in ' minuteness, lightness ', etc.,[43] or that complete in all aspects; [**109**] and likewise the supramundane *Ideal*. And he has the exceedingly pure *fame* spread throughout the three worlds, which

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' 3 diversifications': those due to craving, conceit, and views (*MA.* i, 25). ' 4 perversenesses ': seeing permanence, pleasure, self, and beauty, where there is none (*Vbh.* 376). ' 4 taints ', etc., see *Vis.* Ch. xxii, §§ 47 *ff.*/pp. 682 *ff.*). ' 5 wildernesses ' and ' shackles ' (*M.* i, 101). ' 5 kinds of relishing ': relishing the 5 categories (*Vis.* Ch. xvi, § 93/p. 514). ' 6 roots of discord ': anger, contempt, envy, fraud, evilness of wishes, and insistence on one's own view (*D.* iii, 246). ' 9 ideas rooted in craving ' (*D.* iii, 288-9). ' 62 kinds of wrong view ' (*D.* i, 12 *ff.*; *M.* Sutta 102). ' 108 ways of behaviour of craving ' (*Vbh.* 400). The rest can be found in the index or in the dictionaries.

[42] See Ch. iv, *notes* 21 and 26.

[43] *Cf.* Yogabhāṣya 3, 45.

he acquired through real special qualities. And he has *splendour* of all limbs, perfect in every aspect, which is capable of inspiring confidence (clarity) in the eyes and minds of people eager to see his form-body. And he has his *desire*, in other words, the production of what is wanted, since whatever is wanted and needed by him as beneficial to himself or to others is then and there produced for him. And he has right effort called *vocation*, which is the reason why he has gained the veneration of the whole world.

56. He [can also] be called 'blessed' (*bhagavā*) when he can be called a 'possessor of what has been analysed' (*vibhattavā*), owing to his having analysed all ideas into the three classes of the profitable, [unprofitable, and undeclared;] or the profitable, etc., ideas into such classes as the categories, bases, elements, truths, faculties, dependent arising, etc.; or the Noble Truth of Suffering into the [four] meanings of oppressing, being determined, tormenting, and changing, and that of its Origin into the [four] meanings of accumulating, source, bond, and impediment, and that of its Cessation into the [four] meanings of escape, seclusion, being undetermined, and deathless, and that of the Path into the [four] meanings of outlet, root-cause, seeing, and predominant organization (*cf. Ps.* i. 19). Having analysed and revealed and shown them, is what is meant.

57. He [can also] be called 'blessed' (*bhagavā*) when he can be called one who 'has frequented' (*bhattavā*) owing to his having frequented (*bhaji*), cultivated, developed, such mundane and supramundane higher-than-human ideas as the heavenly, the divine, and the noble, abidings,[44] as bodily seclusion, mental seclusion, and seclusion from the essentials of existence,[45] as the void, the desireless, and the signless, liberations, and others as well.

58. He [can also] be called 'blessed' (*bhagavā*) when he can be called 'one who has rejected going in the kinds of being' (*vantagamano bhavesu*) because the craving for, called 'going' to (*gamana*), the three kinds of being (*bhava*—existence) has been rejected (*vanta*) by him. And the syllables *bha* from the word *bhava* and *ga* from the word *gamana* and *va* from the word *vanta* with the letter *a* lengthened make the word *bha-ga-vā*, just as is done in the world [of the grammarians outside the Dispensation] with the word

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[44] 'Heavenly abiding'=jhana obtained through a universal (*kasiṇa*). The 'divine Abidings' are the "4 measureless states" of lovingkindness, compassion, gladness (at others' success), and onlooking-equanimity. The 'noble abiding'=the attainment of fruition of the path.

[45] The 3 are: solitude, jhana, and extinction (*nibbāna*).

mekhalā (' girdle ') since *MEhanassa KHAssa māLĀ* (' garland for the privy part ') can be said.[46]

59. [**110**] Up to this point, with the words ' thus I heard ' he has revealed for direct experience the Blessed One's True-Idea-Body by showing it according as he had heard it. He thereby comforts people who are disappointed at not seeing the Blessed One [and assures them] ' This is no doctrine with a defunct teacher; this *is* your Teacher '. Then in showing with the phrase '(on) one occasion the Blessed One ' that the Blessed One was [nevertheless] on that occasion no longer factual, he points out the final extinction of the Form-Body. Hence [by evoking the thought] ' Even that Blessed One, the Teacher of this Noble True Idea, the Bearer of the Ten Powers, whose body resembled a diamond cluster, eventually attained final extinction, so how can anyone else build hopes of [lasting] life on this [form-body]?' he instils a sense of urgency in people intoxicated with the vanity of life, and he stirs them to enthusiasm for the True Idea. And by his saying ' thus ' he demonstrates the excellence of the teaching, by his saying ' I heard ', the excellence of the discipleship, by his saying ' on one occasion ', the excellence of the time, and by his saying ' the Blessed One ', the excellence of the Teacher.

60. *Was living at Sāvatthi* (*Sāvatthiyaṁ viharati*): here Sāvatthi is the city[47] that had been the dwelling-place of the Seer Sāvattha, and so ' Sāvatthi ' is said with change to the feminine gender just as with Kākandī and Mākandī: so the etymologists [who go by letters] have it. But the Teachers of the Commentary say ' Whatever is of use and profit to man is all here (*sabbam ettha atthi*), that is why it is called Sāvatthi. And when caravans meet and it is asked " What goods are there there?", then, on account of the invariable reply " There is everything " (*sabbam atthi*), it is called Sāvatthi.

> ' Now every sort of merchandise
> They always trade at Sāvatthi;
> Since all is there—*sabbam atthi*—
> Therein the city's naming lies.
>
> The Kosalans' fair capital
> Beguiles the mind, it charms the eyes,
> Nor e'er the ear ten sounds denies,
> And offers food and drink for all.

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[46] *Mehana* is not in *P.E.D.*; see Glossary.

[47] The Pali here has the fem. *nagarī* instead of the normal neut. *nagaraṁ*, the proper name Sāvatthī (or Sāvatthi) being a fem. form.

[111] Grown to fullness, [its people are]
Successful, prosperous; fair withal,
The peerless city can recall
The Gods' own Ālakamandā '.

At that Sāvatthi: the locative case is in the sense of ' vicinity '.
61. *Was living* (*viharati*): this is a term signifying without distinction a possessor of one or other of the abidings (*vihāra*) consisting of the [four] postures and the three abidings consisting in the heavenly, the divine and the Noble Ones' abidings. But here it signifies occupation with one or other of the postures among those classed as standing, walking, sitting, and lying down. So it can be understood that the Blessed One was so abiding (*viharati*—living) either when standing or walking or seated or lying down. For by terminating (*VIcchinditvā*) the discomfort of one posture [by replacing it] with one of the others, he carried (*HARATI*) his selfhood on, made it proceed onwards, without letting it fall; that is why it is said that he ' was living (abiding) '.
62. *In Jeta's Wood* (*Jetavane*): he vanquishes (*jināti*) people who are his own enemies, thus he is a Victor (*Jeta*). Or alternatively, when the people who were his own and the king's enemies were vanquished (*jita*), he was born (*jāta*), thus he was Victor (*Jeta*). Or alternatively, he was so named out of desire that [his name] should be one to bring him good omens, thus he was Victor (*Jeta*).
63. It is what one would (*vanayati*), thus it is a wood (*vana*); it creates fondness in creatures for its own excellence; the meaning is that it arouses affection in them towards itself (*cf. Netti.* 81). Or alternatively, it would (*vanute*), thus it is a wood (*vana*); the meaning is that with cries of cuckoos and other air-borne creatures intoxicated by the profusion of scents and fragrance of many sorts of flowers, and with its canopy[48] of tree branches, fruits and verdant foliage swaying in the gentle breeze, it is, as it were, begging all creatures to ' Come and enjoy me '.
64. ' Jeta Wood ' is the wood of Jeta (*Jetavanaṁ=Jetassa vanaṁ*—resolution of compound); for it was planted by prince Jeta, tended

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[48] *P.E.D.* gives only ' fork of a tree ' for *viṭapa* and *viṭabhī* (see *M.* i, 306); but *MA.* (ii, 372) reads *viṭapi* and explains as a ' canopy ' or ' umbrella ' (*chattākārena*). Only this meaning fits the *M.* ref. and is appropriate here.

For the pun on *vana* (wood) and *vana* (willing—or *vāna*) see *Dh.* 283 ' *Chetvā vanañ ca vanathañ ca nibbānā* (=*nir*+*vāna*) *hotha bhikkhavo* '; and *cf. Vis.* 293 (Ppn. 319, *note* 72). *Cf.* §§ 176, 180.

and guarded by him, and he was its owner, which is why it was called Jeta Wood (Jeta's Wood): in that Jeta's Wood.

65. *Anāthapiṇḍika's Park* (*Anāthapiṇḍikassa ārāme*): this householder was named Sudatta, as to the name given to him by his parents. But because all his desires had been granted and because he was devoid of avarice or stain and endowed with the special qualities of compassion and the rest, he constantly gave food (*piṇḍa*) to the helpless (*anātha*), and so he [**112**] came to be known as *Anāthapiṇḍika* (' Feeder of the Helpless ').

66. Here breathing things take delight, [take pleasure,] (*āramanti*), or especially those gone forth into homelessness take delight, [take pleasure,] thus it is a ' park ' (*ārāma*—pleasance); the meaning is that because of the beauty of its flowers, fruits and foliage, etc. [in the first case], and because of its excellence in the five factors of the [bhikkhu's] resting-place (see *A.* v. 15 quoted Ch. iii, § 8), being neither too far [from the alms resort] nor too near [to it], etc., [in the second case], they come from wherever it might be and delight in it, take delight in it, and abide there undisappointed. Or alternatively, because of its excellence of the kind already stated it draws back again (*ānetvā*) and delights (*rameti*) within its confines those who had gone out to wherever it might be, thus it is a ' park ' (*ārāma*—pleasance).

67. The householder Anāthapiṇḍika had purchased it from the hands of Prince Jeta by spreading 18 *koṭis* of gold pieces over it and had had resting-places built in it for [an outlay of] a further 18 *koṭis* of gold pieces and had had an inaugural ceremony prepared [costing] a further 18 *koṭis* of gold pieces, making thus a [total] outlay of 54 *koṭis* (5,400,000) of gold pieces, after which he assigned it to the Community headed by the Enlightened One. That is why it was called ' Anāthapiṇḍika's Park ' (see *Vin.* ii. 158). In that Anāthapiṇḍika's Park.

68. The words ' in Jeta's Wood ' commemorate the former owner while the words ' Anāthapiṇḍika's Park ' commemorate the latter owner. But what is the purpose of commemorating them? It can be said [that it is done] as a service: first as a definitive answer to the question ' Where was it delivered?', and second as an exhortation to others, who desire to make merit, [similarly] to give effect to [right] view.[49] For, in the building of the gate-house mansion, the

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[49] For the expression *diṭṭhānugati-āpajjana* (giving effect to right view) see *MA.* i, 111.

18 *koṭis* of gold pieces received from the sale of the land, and also trees worth many *koṭis* were Jeta's outlay, while Anāthapiṇḍika's was 54 *koṭis*. Consequently, by his commemorating these [two] the venerable Ānanda showed how those who desired to make merit did so, and thereby he exhorted others desirous of making merit [similarly] to give effect to [right] view. That is how it should be understood that the purpose [of the commemoration] here was to exhort those who desire merit [similarly] to give effect to [right] view.

It may be objected: If the Blessed One was living at Sāvatthi, firstly, then ' in Jeta's Wood, Anāthapiṇḍika's Park ' cannot be said; and conversely, if he lived there, then 'at Sāvatthi ' cannot be said; for he cannot live in (at) both places [**113**] on one occasion.—It may be replied as follows: Was it not already said [above] ' The locative case is in the sense of " vicinity " ' (§ 60)? Consequently, just as, when herds of cattle are wandering in the vicinity of the Ganges, the Jumna, and so on, it is said that ' they are wandering " at " the Ganges ', ' wandering " at " the Jumna ', so too here, there being the Wood of Jeta and Park of Anāthapiṇḍika in the vicinity of Sāvatthi, when someone is living there, it is said of him that he is ' living at Sāvatthi in Jeta's Wood, Anāthapiṇḍika's Park '. For the word ' Sāvatthi ' [is mentioned] in order to denote his alms-resort town, and the other words [are mentioned] in order to denote a suitable dwelling-place for one gone forth into homelessness.

69. Herein, by commemorating Sāvatthi the venerable Ānanda points out the Blessed One's compassion for the laity; and by commemorating Jeta's Wood, his compassion for those gone forth. Likewise, by the first [he points out] the Blessed One's avoidance of pursuit of self-mortification and his acceptance of [the four] requisite-conditions [for the bhikkhu's life, namely, robes, alms food, lodging, and medicine], and by the second he points out his avoidance of pursuit of indulgence in sensual pleasures in his abandoning of objective sensual desires. And by the first [he points out the Blessed One's] occupation with preaching the True Idea, and by the second his resoluteness upon seclusion; by the first his approach through compassion, and by the second his withdrawal through understanding; by the first his resoluteness upon procuring creatures' welfare, and by the second his intactness in the effecting of others' welfare and pleasure; by the first the comfortable abiding that has for its sign the not giving up of such pleasure as is in conformity with the True Idea, and by the second [the comfortable abiding] that has for its sign the pursuit of the more-than-human ideal; by the first

his great helpfulness to men, and by the second [his great helpfulness] to gods; and lastly, by the first [he points out the Blessed One's] being born in the world and matured in the world, and by the second his being left intact by the world, and so on.

70. *Then* (*atha*) is in the sense of non-interruption. *kho* (not rendered) is a particle in the sense of indicating a new subject-matter.[50] By its means he points out that, while the Blessed One's living (abiding) there [Sāvatthi] remained uninterrupted, a new subject-matter had arisen. What is that? 'A certain deity' and so on.

71. Herein, *a certain* (*aññatarā*) is an indefinite demonstrative; for that deity is not specified by name and race, which is why 'a certain' is said. A *Deity* (*devatā*—fem.) is a god (*deva*—masc.), and [the noun of feminine gender] is common to both the male and female [sex]. Here, however, [**114**] this was a male, being a god's son; but he is called a 'deity' because that word is common [to both sexes].[51]

72. *In the night's last extreme* (*abhikkantāya rattiyā*): now the word *abhikkanta* is met with as exhaustion, lunar quarter-day,[52] good, handsome, agreement, and so on. Herein, in such passages as 'Venerable sir, the night is nearing its last extreme (*abhikkanta*), the first watch is ending, the Community of bhikkhus has been sitting long. Venerable sir, let the Blessed One recite the Rule to the bhikkhus' (*Vin.* ii. 236; *A.* iv. 204) it is *exhaustion* (*khaya*). In such passages as 'There are those extremely (*abhikkanta*) special nights of the Fourteenth, the Fifteenth, and the Quarter-moon of the Eighth' (*cf. M.* i. 20, but that text has *abhiññātā* instead of *abhikkantā*),[53] it is a *lunar quarter-day* (*pabbaniya*). In such passages as

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[50] '*Adhikāra*—subject-matter': this meaning not in *P.E.D.*; see Glossary.

[51] *Cf. MA.* ii, 124.

[52] '*Pabbanīya*—lunar quarter-day': not in *P.E.D.*; there is no doubt about what is meant. *Cf.* the quotation given here with *M.* i, 20, where, however, *abhiññāta* is found instead of *abhikkanta* as given here. N.B. the *pabbanīya* meaning and quotation are missing at *MA.* ii, 124.

[53] The 'Eighth' is the 8th day after full or new moon. Each month begins on the day after that on which the full moon falls, and it begins at dawn, not at midnight. In each of the 3 seasons of *Gimhāna* (Summer), *Vassāna* (Rains), and *Hemanta* (Winter), there are eight half-moons, the 3rd and 7th are on the 14th day after the last half-moon, while the rest are on the 15th days. This averages out with the lunar irregularities, and every so many years an 'extra month' is inserted between the Summer and the Rains.

' This is the most outstanding (*abhikkantatara*) and superior of those four persons ' (*A.* ii. 101) it is *good* (*sundara*). In such passages as ' Who at my feet pays homage here Shining with renowned success, So that his loveliness extreme (*abhikkanta*) Lights up each quarter bright and clear?' (*Vv.* 49) it is *handsome* (*abhirūpa*). In such passages as ' Magnificent (*abhikkanta*), Master Gotama, magnificent (*abhikkanta*), Master Gotama!' (*Vin.* iii. 6; *M.* i. 24) it is *agreement* (*abbhanumodana*). Here it is in [the sense of] exhaustion; hence ' in the night's last extreme ' means ' when the night was becoming exhausted '.

73. *The extreme of whose brilliance* (*abhikkantavaṇṇā*): here the word ' extreme ' (*abhikkanta*) means handsome. But the word *vaṇṇa* is met with as skin (complexion), eulogy, group of clans (*i.e.* caste), reason, shape, measure, the visible-form base (*i.e.* the eye's object), and so on. Herein, in such passages as ' Blessed One, thou art gold-complexioned (*suvaṇṇavaṇṇa*) ' (*Sn.* 548) it is *skin* (*chavi*). In such passages as ' When did you concoct that hymn of praise (*vaṇṇa*) to the monk Gotama, householder?' (*M.* i. 386) it is *eulogy* (*thuti*). In such passages as ' There are these four castes (*vaṇṇa*), Master Gotama ' (*D.* i. 91) it is a *group of clans* (*kulavagga*). In such passages as ' Then by what token (*vaṇṇa*) [115] can one tell A man to be a thief of scents?' (*S.* i. 204) it is a *reason* (*kāraṇa*). In such passages as ' Having created the appearance (*vaṇṇa*) of a huge royal elephant ' (*S.* i. 104) it is *shape* (*saṇṭhāna*). In such passages as ' The three sizes (*vaṇṇa*) for a bowl ' (*Vin.* iii. 243) it is *measure* (*pamāṇa*). In such passages as ' Colour (*vaṇṇa*), odour, flavour, nutritive-essence ' (*Vis.* Ch. xi, § 88/p. 364) it is the *visible-form base* (*rūpāyatana*). Here it should be understood as skin (complexion). Consequently ' the extreme of whose brilliance ' means ' the beauty of whose skin (complexion) '.

74. *The whole of* (*kevalakappaṁ*): now the word *kevala* has many meanings such as remainderless, the most part, unmixed, with nothing extra, firm, dissociation, and so on. For in such passages as ' A Divine Life as utterly (*kevala*) perfect and pure . . . ' (*D.* i. 62) the meaning is *remainderlessness* (*anavasesatā*). In such passages as ' The whole (*kevalakappa*) of Anga and Magadha will come bringing quantities of food ' (*Vin.* i. 27) it is *the most part* (*yebhuyyatā*). In such passages as ' There is an origin to this whole (*kevala*) category of suffering ' (*S.* ii. 1) it is unmixedness (*avyāmissatā*). In such passages as ' Surely it is only (*kevala*) by mere faith that this venerable one . . . ' (*A.* iii. 376) it is *with nothing extra* (*anatireka*).

In such passages as ' This co-resident of the venerable Anuruddha's named Bāhika has taken his stand entirely (*kevalakappa*) for the schism in the Community ' (*A.* ii. 239) it is *firmness* (*daḷhatthatā*). In such passages as ' One who has reached the absolute (*kevali*),[54] lived out the life, is called the Supreme Man (Superman) ' (*A.* v. 16) it is *dissociation* (*visaṁyoga*). Here, however, the meaning intended is remainderlessness.

Then the word *kappa* has also many meanings such as exercise of faith, lawfulness, time, description, cutting, interpretation, fraction,[55] surroundings, and so on. For in such passages as ' That must be believed (*okappanīya*) [as a statement] of Master Gotama's since he is accomplished and fully enlightened ' (*M.* i. 249) the meaning is *exercise of faith* (*abhisaddahana*). In such passages as ' Bhikkhus, I allow fruits to be eaten in accordance with the five kinds of permissibility (*kappa*) for the monk ' (*Vin.* ii. 109) [**116**] it is *lawfulness* (*vohāra*). In such passages as ' In which I constantly (*niccakappa*) abide ' (*M.* i. 249) it is time (*kāla*). In such passages as ' So the venerable Kappa . . . ' (*Sn.* 1092) it is a *description* (*paññatti*) [*i.e.* a proper name]. In such passages as ' Adorned, with hair and beard trimmed (*kappita*) ' (*Jā.* vi. 268) it is *cutting* (*chedana*). In such passages as ' The two-finger-breadths allowance (*kappa*) is permissible (*kappati*) ' (*Vin.* ii. 294) it is *interpretation* (*vikappa*). In such passages as ' There is a while (*kappa*) for lying down ' (*A.* iv. 333) it is a *fraction* (*lesa*). In such passages as ' Set the whole (*kevalakappa*) of the Bamboo Wood aglow ' (*S.* i. 66) it is the *surroundings* (*samantabhāva*). Here, however, the meaning of surroundings is intended. Consequently, ' the whole of Jeta's Wood ' should be regarded as meaning ' Jeta's Wood together with its surroundings without remainder '.

75. *Set . . . aglow* (*obhāsetvā*): pervaded with radiance like the full moon and like the sun; the meaning is ' made all into one glow, all into one illumination '.

76. *Approached the Blessed One* (*yena bhagavā ten'upasankami*—lit. ' by what the Blessed One, by that approached '): The instrumental case [of the words *yena . . . tena* (' by what . . . by that ')] has the sense of the locative case; consequently, the meaning to be understood here is ' Where (*yattha*) the Blessed One [was], there (*tattha*) he

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[54] The word *kevali* seems only to be used by the Buddha when speaking to Brahmans (Divines) in more or less their own language.

[55] *Lesa* might mean ' fraction ' as at MA. ii, 126 (*MAA.* says ' *leso ti apadeso* ') and *VisA.* 828. This meaning not is *P.E.D.*

approached '. Also the meaning here can be regarded [causatively] as follows: ' For what reason (*yena kāraṇena*) the Blessed One may be approached by gods and men, for that very reason (*ten'eva kāraṇena*) he approached '. And for what reason may the Blessed One be approached? With intent to find the distinction of many special qualities, just as a great constantly-fruiting tree [may be approached] by avian flocks with intent to make use of the wholesome fruit. ' Approached ' means ' gone to '.

77. *And* (having approached—*upasankamitvā*):[56] this indicates the termination of the approaching; or else what is meant is ' Being already thus gone [towards], having thereupon gone to the vicinity of the Blessed One called " a nearer place " '.

78. *After showing respect to him* (*bhagavantaṁ abhivādetvā*): after paying homage to, saluting, venerating, the Blessed One.

79. *At one side* (*ekam antaṁ*): this is a neuter [adverbial] form; what is meant is ' (at) one place, (at) one flank '. Or else it is accusative in the locative sense.

80. [**117**] *Stood* (*aṭṭhāsi*): this denies sitting and the rest; the meaning is that he took his stand, was standing. But in what way did he stand that he is said to have ' stood at one side '?

> Not behind and not before,
> Nor too near, nor far, what is more,
> Nor above to one below,
> Should one speak, nor up-wind: so
> Who these faults has rectified,
> Him they call ' stood at one side '.

81. But why did he only stand and not sit down? Out of desire to get away quickly. For when deities come for any purpose to the human world, they do so like a man of clean habits coming to a privy. In fact, the human world is naturally repulsive to them even at a hundred leagues' distance owing to its stench, and they find no delight in it. So this [deity] refrained from sitting down since he wanted to get away quickly as soon as he had done what he came to do. And also deities have none of the fatigue [latent] in the postures of walking, etc., in order to dispel which [human beings] sit down; so that too is why he did not sit down; and he did not sit down out of deference to the Great Disciples who were standing

[56] *Upasankamitvā* (having approached) is not rendered. If it were, the rendering would be '. . . approached the Blessed One. And having approached, after paying respect to him. . . .'

round the Blessed One. Furthermore, he did not sit down out of reverence for the Blessed One himself; for when deities want to sit down a seat is generated for them, and not wanting that, he stood at one side without turning his mind to sitting.

82. *And so standing* (*ekam antaṁ ṭhitā kho sā devatā*—lit. 'being stood at one side, that deity') means that deity, who was standing at one side for these reasons in this way.

83. *The deity addressed the Blessed One in verses thus* (*bhagavantaṁ gāthāya ajjhabhāsi*): the meaning is that he addressed the Blessed One with speech governed by rules of prosody in its syllables and feet. How? [By saying]

Gods and men there are full many
Speculating on good omens,
Which, they hope, will bring them safety:
Tell, then, the supreme good omen.

[*The origin*]

84. (3) Herein, it was laid down in the Schedule thus 'A varied comment then we unfold On the word "thus" and some words more, To give their sense, before we tell The [Sutta's] origin as well' (§ 3), and this is the opportunity to relate that origin. Therefore, after we have first told the origin of the Good-omen Question, we shall then [**118**] comment on the meaning of the stanzas.

85. What was the origin of the Good-omen Question? It seems that large numbers of people in India (*Jambudīpa*) used to gather together here and there at city gates and in debating halls and pay gold money to have the various outside-sectarians' tales, such as the Rape of Sitā and the rest, told, each tale to be finished at the end of four months. In the course of this a talk about good omens started in this way: 'What is a good omen? Is what is seen a good omen? Is what is heard a good omen? Is what is sensed a good omen? Who is there that knows what a good omen is?' So 'Then a man who held the seen to be the good omen said "I know the good omen. The seen is the good omen in the world. For the visible form reputed as the best omen is seen. For example: here someone, having risen early, sees a talking bird[57] or a *bilva* sapling or a pregnant woman or children decked out in finery or full offering dishes or a fresh red mullet or a thoroughbred or a chariot with

[57] *C.* reads *bhāsamānasakuṇaṁ* instead of *bhāsasakuṇaṁ*.

thoroughbreds or a bull or a cow or a brown ox, or else he sees some other such visible form reputed to be the best omen. This is what is called the good omen as the seen ". Some accepted his statement and some did not. Those who did not disputed with him. Then a man who held the heard to be the good omen said " Sirs, the eye sees both what is clean and what is unclean, likewise what is fair and what is ugly, agreeable and disagreeable. If the seen were the good omen, it would all be the good omen. Therefore the seen is not the good omen. [119] On the contrary the heard is the good omen. For the sound reputed as the best omen is heard. For example: here someone, having risen early, hears [the name] " Vaḍḍha " or " Vaḍḍhamāna " or " Puṇṇa " or " Phussa " or " Sumana " or " Siri " or " Sirivaḍḍha " [pronounced],[58] or else [the words] " today is a good star conjunction " or " a good period " or " a good day " or " a good omen ", or else he hears some such sound reputed to be the best omen. This is what is called the good omen as the heard ". Some accepted his statement, too, and some did not. Those who did not disputed with him. Then a man who held the sensed to be the good omen said " Sirs, the ear hears what is good and what is bad, agreeable and disagreeable. If the heard were the good omen, it would all be the good omen. Therefore the heard is not the good omen. On the contrary the sensed is the good omen. For the odour, flavour and tangible reputed as the best omen is sensed. For example: here someone, having risen early, smells such a flower scent as lotus scent or chews a fine tooth-stick or he touches earth or touches green crops or fresh cowdung or a tortoise or a basket of sesamum or a flower or a fruit or does plastering with fine clay or clothes himself in fine cloth or wears a fine turban, or else he smells some such odour, tastes some such flavour, touches some such tangible, reputed to be the best omen. This is called the good omen as the sensed ". Some accepted his statement, too, and some did not. Herein, he who held the seen to be the good omen could not get the man who held the heard to be the good omen to perceive as he did, nor could anyone of them get the other two [to perceive as he did]. With that, those who accepted the statement of him who held the seen to be the good omen went away saying " Only the seen is the good omen " while those who accepted the statement of him who held the heard to be the good omen and that of him who held the sensed to be the good

[58] These proper names are all also words with ' desirable ' (lucky) meanings,

omen went away [saying respectively] " Only the heard is the good omen ", " Only the sensed is the good omen " ' (*Nd.* 2 *ad Sn.* 789).

86. So this talk of good omens became the fashion throughout all India. And throughout all India men in factions [**120**] speculated about good omens: ' What is a good omen?' Guardian deities of human beings heard the talk and likewise took to speculating about good omens. Then there were earth deities who were friends of these. When they heard about it from them, these earth deities also took to speculating about good omens. Then there were space deities who were friends of these, . . . and deities of the Realm of the Four Kings, . . . and so on in this way up as far as . . . Then there were Akaniṭṭha (Not-Junior) Deities who were friends of the Sudassī (Fair-to See) Deities in the world of High Divinity. When they heard about it from them these Akaniṭṭha Deities took to speculating in factions about good omens. In this way speculation about good omens spread throughout ten thousand world-systems,[59] and after it had spread, notwithstanding that it kept on being defined, ' The good omen is this!', ' the good omen is this!', twelve years went by and still there was no [agreed] definition. Except for noble disciples [of the Blessed One] all men and gods and High Divinities became divided into three [factions] according to the seen, the heard and the sensed, no single one of whom had come to a conclusion ' Only this is the good omen ' that tallied with what actually is the fact, and so it was that the ' Good-omen Tumult ' arose in the world.

87. Now there are five kinds of tumult: an aeon tumult, a Wheel-

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[59] The term ' world-system ' or ' world-sphere ' (*cakkavāḷa*) seems confined to the commentaries. The concept is that of a flat terrestrial universe, with Mt. Sineru, surrounded by seven concentric mountain rings, in the centre, to the four quarters of which, surrounded by the ocean, are the ' four great continents '. India is the southern one of these. The whole is surrounded by an outer ring of mountains. The moon and sun circulate round Mt. Sineru, whose upper summits are the abode of the lower sensual-sphere gods. This ' world-system ' is one of an infinite number, which rest contiguously on the surface of the ' water that supports earth ', as it is said, ' like bowls ' with a triangular dark space in between each three (see Ppn. Ch. vii, *note* 14). The earth-supporting water rests on air and that on space (see *D.* ii, 107—the pattern of this concept of the universe, or parts of it, seems to have the accepted ' conventional usage ' in ancient India with no basically rival view. Elements of this concept appear not only in the Upanishads but also outside the sub-continent). This concept, whose elements are in the Suttas but whose elaboration is found only in the commentaries, needs to be borne in mind for certain cosmological allusions to be intelligible.

turner tumult, an Enlightened-one tumult, a good-omen tumult, and a stillness tumult.

88. Herein, sensual-sphere deities, with their heads bared and their hair dishevelled, with piteous faces, mopping their tears with their hands, clothed in dyed cloth and wearing their dress in great disorder, travel up and down the haunts of men, making the announcement: 'At the end of a hundred thousand years there will be the emergence of an aeon. This world will be destroyed. Even the ocean will dry up. This Great Earth, and Sineru, King of Mountains, [121] will be consumed and annihilated. The destruction of the earth will extend as far as the World of High Divinity. Maintain lovingkindness in being, good sirs, maintain compassion, gladness, maintain onlooking-equanimity in being, good sirs; care for your mothers, care for your fathers, honour the elders of your clans; be wakeful, do not be negligent!' This is called an aeon tumult.

89. Sensual-sphere deities, too, travel up and down the haunts of men, making the announcement: 'At the end of a hundred years a Wheel-turning King[60] will arise in the world'. This is called a Wheel-turner tumult.

90. Pure-abode[61] deities put on divine ornaments, make divine turbans on their heads, and, full of happiness and joy, they travel up and down the haunts of men, making the announcement: 'At the end of a thousand years an Enlightened One will arise in the world'. This is called an Enlightened-one tumult.

91. Pure-abode deities, too, knowing gods' and men's minds, travel up and down the haunts of men, making the announcement: 'At the end of twelve years the Fully Enlightened One will explain the Good Omens.' This is called a Good-Omen Tumult.

92. Pure-abode deities, too, travel up and down the haunts of men, making the announcement: 'At the end of seven years a certain bhikkhu will meet with the Blessed One and question him about the practice of Stillness (see *Sn.* 698 *ff.*).' This is called the stillness tumult.

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[60] See *e.g. M.* Sutta 129.

[61] The 'Pure Abodes' (*suddhāvāsā*) are the five highest heavens in the 'world of High Divinity with form' (*rūpa-brahmaloka*) inhabited only by Non-returners (see *VbhA.* 521). Since the life-span is stated to be enormous they can live on there from one Buddha's life till the next. Though they cannot be re-born outside the Pure Abodes, and must eventually reach extinction there, they can nevertheless, it is said, 'visit' the human world, and those human beings with the appropriate jhana attainment can 'visit' the Pure Abodes.

93. Among these five kinds of tumult, it was the good-omen tumult that arose in the world among gods and men, who had become divided into three [factions] over the seen good omen and the rest. Then, after repeated investigation amongst gods and men without finding what the good omen was, at last at the end of twelve years the deities belonging to the Body of the Thirty-three (*Tāvatiṁsa*) met and foregathered, and they took counsel together thus: ' Good sirs, just as the owner of a house for the inmates of the house, as the owner of a village [**122**] for the villagers, as the king for all men, so too this Sakka Ruler of Gods is for us our head and chief, that is to say, by dint of merit, by lordship and understanding he is master of the two worlds of gods [of the Four Kings and of the Thirty-three]. So surely we ought to ask Sakka Ruler of Gods about this matter.' Accordingly they went to Sakka's presence, and after paying homage to Sakka Ruler of Gods, who, with his figure resplendent with raiment and regalia befitting the occasion, and surrounded by a bevy of two and a half myriads of nymphs, was seated on the Red Marble Throne at the root of the *Pāricchattaka* Tree, they stood at one side, and they told him: ' Good sir, please to know that a question about good omens has now arisen. Some say that the seen is the good omen, some say that it is the heard, and some say that it is the sensed. We and others too have come to no conclusion. It would be good if you would pronounce a verdict.' Now though the Gods' King has native understanding, still he asked ' Where did this talk of good omens first originate?' They replied ' Sire, we heard it from the gods of the Four Kings' Realm '. Then those of the Four Kings' Realm said ' From the space deities ', and the space deities said ' From the earth deities ', and the earth deities said ' From human beings' guardian deities ', and the human beings' guardian deities said ' It originated in the human world '. Then the Ruler of Gods asked ' Where is the Fully Enlightened One living?' They replied ' In the human world, sire '.—' Has anyone asked that Blessed One?'—' No one, sire.'—' How then, good sirs, would you forget the fire and kindle a glow-worm to light you that you overlook that Blessed One, teacher of good omens without remainder, and conceive that I should be asked? Come, good sirs, let us ask that Blessed One; then we shall surely obtain a splendid answer.' Then he commanded a god's son: ' Do you ask that Blessed One.'

94. [**123**] So that god's son decorated himself with ornaments to suit the occasion, and then, flaring like a lightning flash and surrounded by a group of gods, he went to the great monastery of Jeta's Wood,

and after paying homage to the Blessed One, he stood at one side. Then, putting the question about the good omen, he uttered the verse: ' Gods and men there are full many . . . '

That was the origin of the Good-omen Question.

[*Stanza* 1]

[*Bahū devā manussā ca mangalāni acintayuṁ*
Ākankhamānā sotthānaṁ: Brūhi mangalam uttamaṁ.]

[(*a*) *Commentary on the words*]

95. Now here is the comment on the words and on the meaning in the verses.

There are full many (*bahū*) is a demonstrative of an indefinite number; hence what is meant is: several hundreds, several thousands. They sport (*dibbanti*), thus they are gods (*deva*);[62] the meaning is: they play with the five strands of sensual desires,[63] or they glitter with their own splendour. Moreover, as to the word *deva*, it is threefold as convention, rebirth, and purification, according as it is said ' " God " (*deva*): there are three kinds of gods, namely, gods by convention, gods by rebirth, and gods by purification. Kings, queens and princes are called " gods by convention ",[64] the gods of the Four Kings' Realm or the gods higher than that are called " Gods by rebirth ", and the Arahants are called " gods by purification " ' (*Vbh.* 422). Among these it is the gods by rebirth that are intended here. [*Men* (*manussā*):] they are the offspring of Manu (*Manuno apaccā*), thus they are men (*manussa*—human); though the Ancients say ' They are men (*manussa*) because of prominence of mind (*maua-ussannatā*) '.[65] They are of four kinds as belonging to the [four great continents of] Jambudīpa (India) [in the South], Aparagoyāna [in the West], Uttarakuru [in the North], and Pubbavideha [in the East]. Here those of Jambudīpa are intended.

96. Creatures fall in with weal by means of these (*maṁ galanti imehi sattā*), thus they are good omens (*mangala*);[66] the meaning is that

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[62] *Cf. MA.* i, 33.

[63] For this idiom see *e.g. M.* Sutta 13.

[64] ' *Deva* ' is the normal mode of address in speaking to a king.

[65] Only the second derivation of *manussa* at *MA.* ii, 37. For the first *cf. e.g. manujā* at *Sn.* 458.

[66] *Cf. Vis.* (p. 310) where *puggala* (' person ') is derived from *puṁ galati* (he falls into purgatory). Here ' *maṁ* ' in the phrase *maṁ galanti* seems to carry the directly opposite sense to ' *puṁ* '; *maṁ* is not in *P.E.D.*

they reach success and increment. *Speculating on: acintayuṁ*= *cintesuṁ* (alternative form of aorist 3rd pers. pl.).

97. *Which, they hope, will bring them* (*ākankhamānā*): [which] they want, aspire to, long for. *Safety* (*sotthānaṁ*) is a safe state (*sotthibhāva*); what is meant is: ' [Hoping to assure] the existence (*atthitā*), here and now and in lives to come, of all such ideas as are creditable (*sobhanānaṁ*), admirable, and good.'

98. *Tell, then* (*brūhi*): teach, clarify, announce, reveal, [**124**] expound, explain. *The good omen* (*mangalaṁ*): the reason for success, reason for prosperity, reason for all excellence. *Supreme* (*uttamaṁ*): distinguished, lofty, which brings welfare and pleasure to all the world.

This is the word-by-word commentary on this stanza.

[(*b*) *Commentary on the meaning*]

99. Now here is its meaning in brief.

Out of desire to hear about the Good-omen Question, deities belonging to ten thousand world-systems had met together in this world-system and had [each] created [for himself] a selfhood so subtle that ten, twenty, thirty, forty, fifty, sixty, seventy, even eighty, [could stand together] on an area no bigger than the point of a single hair's tip, and so they stood round the Blessed One, who was sitting on the Enlightened One's throne prepared [for him], outshining in his splendour and lustre all the gods, the Māras and the High Divinities; so since this god's son saw [this], and since he knew with his mind even the thoughts in the minds of all the human beings in the whole of Jambudīpa's land who had been unable to come on that occasion, then, in order to draw out from all, be it gods or men, the dart of uncertainty, he uttered these words: ' *Gods and men there are full many Speculating on good omens, Which, they hope, will bring them safety*—wanting each his own safety—: *Tell, then, the supreme good omen*, being questioned by me with the consent of these gods, and for the sake of aiding men, tell us out of pity, Blessed One, what omen is supreme for all of us by its bringing pure welfare and pleasure.'

100. When the Blessed One heard the words of the god's son, he uttered the stanza ' Not consorting with the foolish . . . '

[*Stanza* 2]

[*Asevanā ca bālānaṁ, paṇḍitānañ ca sevanā,*
Pūjā ca pūjaneyyānaṁ: etam mangalam uttamaṁ]

[(*a*) *Commentary on the words*]

101. Herein, *not consorting* (*asevanā*) is not frequenting, not reverencing. *With the foolish* (*bālānaṁ*): they are strong, they breathe (*balanti ananti*),[67] thus they are fools (*bāla*); the intention is that they live with mere in-breath and out-breath instead of with the life of understanding (*cf. Sn.* 182). With that sort of foolish men.

102. *Rather with the wise* (*paṇḍitānaṁ*): they pick their way (*paṇḍanti*),[68] thus they are wise (*paṇḍita*); the intention is that they go with the gait of knowledge of benefits here and now and in the life to come. [**125**] With that sort of wise men. *Consorting* (*sevanā*): frequenting, reverencing, them; companionship, intimacy, with them.

103. *Honouring* (*pūjā*): worshipping, respecting, revering, paying homage. *The honourable* (*pūjaneyyānaṁ*): those worthy of honour.

104. *This is a supreme good omen* (*etam mangalam uttamaṁ*): he said 'This is a supreme good omen' referring collectively to all that he had just mentioned, namely, the non-consorting with fools, the consorting with the wise, and the honouring of the honourable; what is meant is: 'Since you have asked "What is the supreme good omen?", take it that, in the first place, this is a supreme good omen.'

This is the word-commentary to this stanza.

[(*b*) *Commentary on the meaning*]

105. The commentary on the meaning should be understood as follows.

The Blessed One spoke this stanza after hearing these words of the god's son's thus. Herein, there are four kinds of talk:[69] talk asked for, talk unasked for, talk with sequence of meaning, and talk without sequence of meaning.

106. Herein, in such passages as 'O Gotama of abundant under-

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[67] '*Ananti*—they breathe': not in *P.E.D.*

[68] '*Paṇḍati*—to pick one's way' (*i.e.* to 'go with one's wits about one', 'to be wise'): not in *P.E.D.*

[69] The terms used here are technical commentarial usage and part of the machinery of exegesis.

standing, How act disciples to be good? I ask ' (*Sn.* 376) and such passages as ' Good sir, how did you come to cross the flood?' (*S.* i. 1) what is spoken by him thus questioned is ' talk asked for ' (*pucchita-kathā*). In such passages as ' That which others count as pleasure Noble Ones will count as pain ' (*Sn.* 762) what is spoken by one without first being questioned and inspired by one's own inclination is ' talk unasked for ' (*apucchita-kathā*). Because of the words ' Bhikkhus, I teach the True Idea with sources ' (*A.* i, 276; *Kv.* 561) all Enlightened Ones' talk is ' talk with sequence of meaning ' (*sānusandhi-kathā*). In this Dispensation there is no ' talk without sequence of meaning ' (*ananusandhi-kathā*).

So out of these [four] kinds of talk this is ' talk asked for ' because it was spoken by the Blessed One when asked by this god's son. And in the case of talk asked for, just as, when a clever man who is skilled in what is the path and skilled in what is not the path, is asked the path, then, after first telling what should be avoided, he afterwards tells what should be taken, [saying] ' There is a road-fork in that place; there leave the left and take the right ' (*S.* iii. 108), so too, with respect to what should and what should not be consorted with, what should be consorted with can be told after telling what should not be consorted with. [**126**] And the Blessed One is like the man skilled in the path, according as it is said ' " The man skilled in the path ": this, Tissa, is a designation for a Perfect One, accomplished and fully enlightened ' (*S.* iii. 108); for he is ' Skilled in this world, skilled in the other world, skilled in what is the sphere of mortality, skilled in what is not the sphere of mortality, skilled in what is Māra's sphere, skilled in what is not Māra's sphere ' (*cf.* *M.* i. 227). That is why, telling first what should not be consorted with, he said ' Not consorting with the foolish, Rather with wise men consorting ', since, to start with, fools should not be consorted with, should not be reverenced, like the path to be abandoned, and next the wise should be consorted with, should be reverenced, like the road to be taken.

107. [If it is asked] ' But why were the non-consorting with fools and the consorting with the wise mentioned first by the Blessed One when speaking about the good omen?'—It may be stated as follows: It was through consorting with fools that gods and men took up the view of good omens that assumed the good omen to be the seen, etc. (§ 90), and that is no good omen. That is why the Blessed One spoke first of non-consorting with fools and consorting with the wise, thus condemning association with those who are not

good friends, which is injurious to good in both this world and the next, and commending association with good friends, which ensures good in both worlds.

108. Herein, *the foolish* are any creatures who follow out the unprofitable courses of action beginning with killing breathing things; and they can be recognized in three aspects, according as it is said in the Suttas: 'Bhikkhus, there are three characteristics of the fool' (*A.* i. 102). Furthermore, the six [dissident] teachers beginning with Pūraṇa Kassapa (see *D.* Sutta 2), then Devadatta [and his followers,] namely, Kokālika, Katamoraka-Tissa, Khaṇḍādeviyāputta and Samuddadatta (*Vin.* ii. 196, etc.), and also Ciñcamāṇavikā (*Jā.* iv. 187), etc., and in bygone times Dīghavida's brother, and [127] other such creatures as these should be understood as fools. They are like a smouldering ember: with their misapprehension they ruin both themselves and those who give effect to their words. And so it is that Dīghavida's brother has been lying prone where he fell in the Great Hell, ripening out [his evil actions] for four Buddha-intervals with a selfhood 60 leagues in extent. And so it is that five hundred clans who confessed his view were reborn as his retinue to ripen out [their evil actions] in the Great Hell. And this is said: 'Bhikkhus, just as a fire that starts in a rush shed or a grass shed burns down even an upper chamber plastered within and without, closed off, secured by bars, with windows shuttered, so too, whatever fears arise, all arise owing to fools, not owing to wise men. Whatever perils arise, . . . Whatever calamities arise, all arise owing to fools, not owing to wise men. While the fool brings fear, the wise man does not. While the fool brings peril, the wise man does not. While the fool brings calamity, the wise man does not' (*A.* i, 101; *M.* iii, 61). Moreover a fool resembles stale fish, and one who consorts with him resembles a leaf-bag in which stale fish has been wrapped and so becomes fit only for wise men's rejection and disgust. And this is said:

> 'Now when a man ties up with blades
> 'Of *kusa* grass some fetid fish,
> 'The blades of grass get fetid too:
> 'Such is consorting with a fool' (*Jā.* vi. 236).

And when the boon was being granted by Sakka Ruler of Gods, Akittipaṇḍita said:

> '—Let me not see or hear a fool,
> 'Let me not live where lives a fool,

'Let me not choose to have to do
'In verbal traffic with a fool.
'—What has a fool then done by you,
'Kassapa, tell what is the cause
'Why you have preference so great
'That never fool may cross your sight?
'—He leads half-wittedly to loss,
'And counsels irresponsibly,
'Prefers misjudgment, and, if told
'What is correct, shows restiveness.
'Nothing he knows of discipline;
''Tis good to have no sight of him' (*Jā.* iv. 240).

109. [**128**] When the Blessed One had said that non-consorting with fools is a good omen, thus condemning consorting with fools in every aspect, he now said that consorting with the wise is a good omen as well, commending consorting with the wise.

110. Herein, *the wise* are any creatures who follow out the ten profitable courses of action beginning with abstention from killing breathing things; and they can be recognized in three aspects, according as it is said in the Suttas 'Bhikkhus, there are these three characteristics of the wise man' (*A.* i. 102). Furthermore, the Enlightened Ones and Hermit Enlightened Ones, the eighty Great Disciples, and the other disciples of Perfect Ones such as Sunetta, Mahā Govinda, Vidhura, Sarabhanga, Mahosadha, Sutasoma, King Nimi, Prince Ayoghara, and Akittipaṇḍita,[70] should be understood as wise men. They are as capable of eliminating all fear, risk and calamity for those who give effect to their words as are protection in a rebellion, a lamp in darkness, food and drink and so on in a state of being overcome by pain of hunger and thirst and so on. For innumerable indeed and not to be measured are the gods and men who, after coming to the Perfect One, have attained exhaustion of taints or become established in the world of High Divinity (*Brahmā*), or become established in the world of [sensual-sphere] gods or been reborn in the world of the happy destinations [as human beings]. Eighty thousand clans were reborn in heaven after gaining confidence in the Elder Sāriputta and serving him with the four requisite-

[70] The refs. are: Sunetta (*A.* iv, 104), Mahā Govinda (*D.* Sutta 19), Vidhura (*Jā.* vi, 255), Sarabhanga (*Jā.* v, 141), Mahosadha (*Jā.* vi, 329), Sutasoma (*Jā.* v, 177, 456). King Nimi (*M.* Sutta 83), Prince Ayoghara (*Jā.* iv, 490), Akittipaṇḍita (*Jā.* iv, 240).

conditions [for the bhikkhu's life]; and likewise all the [other] great disciples, Mahā Moggallāna, Mahā Kassapa, and so on. Some of the teacher Sunetta's disciples reappeared in the world of High Divinity, some in the [sensual-sphere world in the] company of the Paranimmitavasavatti Gods (who wield power over others' creations), . . . some in the company of the householder clans of the great halls (see *A.* iv. 104). And this is said: 'Bhikkhus, it is not owing to a wise man that there is fear, it is not owing to a wise man that there is peril, it is not owing to a wise man that there is calamity' (*A.* i. 101; *M.* iii. 61). Moreover, a wise man resembles such scented goods as *tagara* flowers, and one who consorts with him resembles a leaf in which *tagara* flowers have been wrapped, and he becomes fit for wise men's cultivation and approval. And this is said:

'[**129**] Now when in foliage a man
'Ties up some *tagara* [incense],
'The leaves will of the scent[71] partake:
'Such is consorting with the wise' (*Jā.* vi. 236).

And when the boon was being granted by Sakka Ruler of Gods, Akittipaṇḍita said:

'—Oh let me see and hear wise men,
'Oh let me live where live wise men,
'Oh let me choose to have to do
'In verbal traffic with the wise.
'—What have the wise then done for you,
'Kassapa, tell what is the cause
'Why you have preference so great
'That wise men always cross your sight?
'—They lead wise-wittedly to gain,
'Counsel not irresponsibly,
'Prefer good judgment, and, if told
'What is correct, show docileness.
'And discipline they understand:
''Tis good to have to do with them' (*Jā.* iv. 241).

111. When the Blessed One had said that consorting with wise men is a good omen, thus commending consorting with wise men in every aspect, he now said that honouring the honourable is a good omen, commending the act of honouring to those who have, through

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[71] '*Surabhi*—scent': not in *P.E.D.*; see Glossary.

non-consorting with fools and consorting with wise men, approached the honourable.

112. Herein, the Enlightened Ones, the Blessed Ones, are *honourable* (*pūjaneyya*—to be honoured) because they are devoid of all vices and possessed of all virtues. Next after them the Hermit Enlightened Ones and the Noble Disciples; for the honouring of them, even if it is little, conduces for long to welfare and pleasure. The examples here are Sumana the garland-maker, Mallikā, and so on.[72] Herein, we shall relate one example.

One day, it seems, when it was morning, the Blessed One dressed, and taking his bowl and [outer] robe, went into Rājagaha for alms. Sumana the garland-maker was on his way to the king of Magadha with some flowers. He saw the Blessed One, who inspired confidence, invited confidence, as, gleaming with a Buddha's splendour, he was coming to the city gate. [**130**] When he saw him, he thought 'The king might pay me a hundred or a thousand for these flowers, but that would only be pleasure of this world. On the other hand, honour done to the Blessed One is immeasurable, its fruit is incalculable and for long brings welfare and pleasure. So I shall honour the Blessed One with these flowers'. And with confident heart he took a handful of flowers and threw them in the Blessed One's direction. The flowers travelled through the air and remained suspended over the Blessed One in the form of a flower canopy. Seeing this mighty wonder, he became still more confident in his heart, and again he threw a handful. They travelled as before and remained suspended in the form of a flower curtain. In that way he threw eight handfuls. They travelled as before and remained suspended in the form of a flower palanquin,[73] the Blessed One being inside the palanquin. A huge body of people gathered. Seeing the garland-maker, the Blessed One manifested a smile. The Elder Ānanda thought 'Buddhas do not manifest a smile without cause or condition', and he asked the reason. The Blessed One said 'Ānanda, through the might of this honouring, this garland-maker will, after traversing the round for a hundred thousand æons

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[72] The two refs. are respectively *DhA.* ii. 40-7 and *VvA.* 165-9.

[73] '*Kuṭāgāra*—palanquin': here in the sense of a 'litter'; not in this sense in *P.E.D.*; This word, besides its Piṭaka meaning of 'upper chamber', etc., has two distinct commentarial meanings, namely, (1) 'travelling palanquin' or 'litter' (this ref., and see *MA.* v, 90), and (2) a 'catafalque' or decorated bier for transporting a corpse to the pyre (Sinhalese *ransivige*), see *AA. ad A.* Tikanipāta, Sutta 42 and *DhA.* iii, 470.

among gods and men, at last become a Hermit Enlightened One called Sumanissara ', and at the end of his utterance he pronounced this stanza for the purpose of inculcating the True Idea:

> ' Good is the act that, when performed,
> ' Entails no burning of remorse;
> ' To reap whose ripening a man
> ' Is overjoyed and glad at heart (*sumana*) '
> (*Dh.* 68).

And at the end of the stanza eighty-four thousand breathing things attained the True Idea.

That is how it should be understood that the honouring of them, even if it is little, conduces for long to welfare and pleasure. And that was an honouring with only material things, so what need be said of honouring with practice? Consequently, when clansmen do honour to the Blessed One by the Going for Refuge, the acceptance of the Training Precepts, and the giving effect to the Uposatha Factors,[74] and by their own special qualities beginning with the Virtue of the Fourfold Purity, who can estimate the fruits of their honouring? For they are said to ' honour a Perfect One with the highest honour ' according as it is said ' Ānanda, the bhikkhu or bhikkhuni or layman follower or laywoman follower who abides in the way of practice in accordance with the True Idea and has entered upon the proper way, behaving in accordance with the True Idea, he it is that worships, respects, and [**131**] reveres a Perfect One and honours him with the highest honour ' (*D.* ii. 138). And the bringing of welfare and pleasure by honouring Hermit Enlightened Ones and Enlightened Ones' disciples should be understood in the same way. Moreover, in the case of laymen it should be understood that elder brothers and sisters are to be honoured by a junior, mother and father by a son, and husband, mother-in-law and father-in-law by the daughters-in-law of a clan. For in their case the honouring is a good omen, too, because it is their profitable ideas that are called ' honouring ' and because these are a cause of increase in life-span and the rest; for this is said ' Those who love

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[74] Uposatha or ' Day of Observance ' is a name for the occasion for laymen to observe, say, the eight precepts and for bhikkhus to recite the Pātimokkha or Code of Rules. It falls on each half-moon. Its ' factors ' are the precepts undertaken (see *Vis.* Ch. i, § 40/p. 15). For the ' Virtue of the Fourfold Purity ' see *Vis.* Ch. i, §§ 42 *ff.*/pp. 15 *ff.*

mothers, love fathers, love monks, love divines,[75] and are deferential to seniors of clans, proceed in giving effect to this profitable idea. Because of their giving effect to profitable ideas they find increase in life-span and in good appearance ' (*cf. D.* iii. 74).

113. (4) Now, since it was stated in the Schedule ' Defining the omen as we go, We show, lastly, how it is so ' (§ 3) what still needs to be said can be stated as follows. There are, in fact, three good omens mentioned in this stanza, namely, non-consorting with fools, consorting with the wise, and honouring the honourable. Herein, non-consorting with fools should be understood as a good omen because it is a cause for welfare in both worlds by its safeguarding people from the fears that have for their condition consorting with fools. Then consorting with the wise and honouring the honourable [should be understood as good omens] because they are a cause for extinction (*nibbāna*) and for the happy destinations[76] in the way stated in the explanation of the greatness of their fruit. But in what follows we shall in each instance define the good omen and explain how it is a good omen without referring to the Schedule.

The commentary on the meaning of this stanza ' Not consorting with the foolish ' is ended.

[*Stanza* 3]

[*Paṭirūpadesavāso ca pubbe ca katapuññatā*
Attasammāpaṇidhi ca: etam mangalam uttamaṁ]

114. Now although the Blessed One had been begged for little with the single request ' Tell, then, the supreme good omen ', still, like the rare man who is a generous giver, [132] notwithstanding that he had already stated three good omens in a single stanza, he began again to speak of many good omens with the stanzas beginning ' Living in befitting places ', doing so owing to deities ' desire to hear more than that, owing to the existence of [yet further] good omens, and owing to [his own] desire to enjoin upon the various creatures the good omens best suited to them wherever they might be.

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[75] The meanings of *sāmañña* and *brahmañña* as respectively ' one who loves samaṇas ' and ' one who loves brāhmaṇas ' are not given in P.T.S. Dict.; but see *metteyya* there. The context demands these meanings.

[76] ' *Sugati*—happy destination ': a term for human and all heavenly kinds of existence, whether with form or formless.

[(*a*) *Commentary on the words*]

115. Herein, in the third stanza, to start with, *befitting* (*paṭirūpa*) [means] favourable. *Places* (*desa*): village, town, city, country; and, in fact, any locality inhabited by creatures. *Living* (*vāso*): living there.

116. *In the past* (*pubbe*): before, in previous births. *Having . . . made merit* (*katapuññatā*): having stored up profitable [action].

117. *Self* (*atta*) is what cognizance is called, or else it is the whole selfhood.[77] *Right direction in . . . guidance* (*sammāpaṇidhi*): right directing (*paṇidahana*), of that self; prompting,[78] placing, is what is meant.

The rest is as already stated. This is the word-commentary here.

[(*b*) *Commentary on the meaning*]

118. The commentary on the meaning should be understood as follows.

What is called *living in befitting places* (*paṭirūpadesavāso*) is living where the four kinds of assembly are found,[79] where the grounds for making merit beginning with giving exist (see *e.g. D.* iii. 218), and where the Master's Dispensation with its nine factors (see *e.g. M.* i. 133) is in evidence; Living there is called a good omen because it is a condition for creatures' making merit. An example here is the story of the fisherman who entered the Island of Ceylon (*Sīhaladīpa*), and so on ( ).

119. Another method: the place (*desa*) which is the site of the Blessed One's enlightenment is called a ' befitting place ' and likewise the place where the Wheel of the True Idea was set rolling, and the place at the root of the Gaṇḍa Mango Tree where the Twin Marvel[80] was shown in the midst of an assembly twelve leagues across, disrupting the theories of all outside sectarians, the place of the Descent from the Gods, or any other place inhabited by the Enlightened One such as Sāvatthi, Rājagaha, and so on. Living

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[77] ' *Attabhāva*—selfhood ': a term whose general meaning is that of a living being's ' person ' both physical and mental, or his ' individuality '.

[78] ' *Niyuñjana*—prompting ': not in *P.E.D.*

[79] The ' four ' are the bhikkhus, bhikkhunis, laymen followers, and laywomen followers.

[80] For the ' Twin Marvel ' (*yamakapāṭihāriya*) see *Ps.* i, 125-6 (the only Piṭaka ref., though no place or time is mentioned there) and *e.g. DhA.* iii, 206, *JāA.* iv, 264. For the ' Descent from the Gods ' (*devorohana*) see *Vis.* Ch. xii, §§ 78 *ff.*/pp. 392 *f.*

there is called a good omen because it is a condition for creatures' obtaining the six Unsurpassables (see *D.* iii. 250).

120. Another method: 'In the eastern direction: the town called Kajangala;[81] on the far side of that, Mahāsālā; beyond that, the outland countries; to the near side is in the middle. In the south-eastern direction: the river called Salalavatī; beyond that, the outland countries; to the near side is in the middle. In the southern direction: [**133**] the town called Setakaṇṇika; beyond that, the outland countries; to the near side of that is in the middle. In the western direction: a Divine-caste village called Thūna; beyond that the outland countries; to the near side is in the middle. In the northern direction: a rock called Usīraddhaja; beyond that, the outland countries; to the near side is in the middle' (*Vin.* i. 197). This Middle Place (*majjimadesa*) is three hundred leagues wide and two hundred and fifty broad and nine hundred in circumference. This is called a 'befitting place'. Here the Wheel-turning Monarchs who exercise sovereignty and dominance over the four great continents and the two thousand small islands arise. [And here,] after fulfilling the Perfections[82] during one incalculable age and a hundred thousand aeons the Great Disciples, Sāriputta, Moggallāna, and the others, arise. [And here,] after fulfilling the Perfections for two incalculable ages and a hundred thousand aeons, the Hermit Enlightened Ones arise. [And here,] after fulfilling the Perfections for four, eight, or sixteen incalculable ages and a hundred thousand aeons, the Fully Enlightened Ones arise. Herein, by following the advice of a Wheel-turning Monarch and establishing themselves in the five virtues creatures become destined for heaven. Likewise by following the advice of Hermit Enlightened Ones. But by following the advice of a Fully Enlightened One or that of his disciple they become destined for heaven and destined for extinction (*nibbāna*). That is why living there is called a good omen since it is a condition for these kinds of excellence.

121. The fact of having in past births stored up profitable [action] contingent upon [honouring] Enlightened Ones, Hermit Enlightened Ones and those with taints exhausted is called *having in the past made merit* (*pubbe katapuññatā*). That is a good omen too. Why? Because, after seeing an Enlightened One or a Hermit Enlightened One face-to-face, or after hearing even a four-line stanza in the

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[81] See *Vin.* i, 197; *DA.* i, 173; *JāA.* i, 49.

[82] See note 40 above.

presence of an Enlightened One or his disciple, Arahantship can be reached in the end. And when a human being has had previous practice so that the root of what is profitable is prominent in him (see *e.g. M.* i. 47), then by means of that same root of what is profitable he arouses insight and so reaches the exhaustion of taints, like King Mahā Kappina and his chief queen (see *Vis.* Ch. xii, § 82/p. 393; *AA. ad A.* i. 25). That is why it is said that having in the past made merit is a good omen.

122. [**134**] *Right direction in self-guidance* (*attasammāpaṇidhi*) is [stated] thus: ' Here someone that was unvirtuous establishes himself in virtue, that was faithless establishes himself in the excellence of faith, that was avaricious establishes himself in the excellence of generosity. This is called " right direction in self-guidance " ' (*cf. A.* iv. 364). That also is a good omen. Why? Because it is a cause for attaining the numerous benefits both here and now and in the life to come that are due to the abandoning of risk.

123. So in this stanza there are also three good omens stated with living in befitting places, having in the past made merit, and right direction in self-guidance; and how they are good omens has already been made clear in each instance.

The commentary on the meaning of this stanza, namely, ' Living in befitting places ' is ended.

[*Stanza* 4]

[*Bāhusaccañ ca sippañ ca vinayo ca susikkhito*
Subhāsitā ca yā vācā: etam mangalam uttamaṁ]

[(*a*) *Commentary on the words*]

124. Now as to ' Ample learning ': here *ample learning* (*bahusaccaṁ*) [means] the state of having heard (learnt) much (*bahussutabhāva*). *A craft* (*sippaṁ*) is any hand-skill.

125. *A . . . disciplining* (*vinayo*): disciplining of body, speech and mind. *Well-trained* (*susikkhito*): properly (*suṭṭhu*) trained.

126. *Well spoken* (*subhāsitā*): properly spoken. *Any* (*yā*): an indefinite demonstrative. *Speech* (*vācā*): utterance, pronouncement.

The rest is as already stated. This is the word-commentary here.

[(*b*) *Commentary on the meaning*]

127. The commentary on the meaning should be understood as follows.

The phrase *ample learning* (*bahusaccaṁ*) is commented on as 'remembering the Master's Dispensation' in the way beginning 'Remembers what he has heard (learnt) and consolidates what he has heard (learnt)' (*M.* i. 216) and 'Here someone has heard (learnt) much—Threads of Argument (*sutta*), Songs (*geyya*), Expositions (*veyyākaraṇa*), . . .' (*cf. A.* ii. 23). That is called a good omen since it is a cause for abandoning what is unprofitable and achieving what is profitable, and since it is a cause for gradually realizing the ultimate meaning (aim). And this is said by the Blessed One 'Bhikkhus, a well-taught (*sutavā*) noble disciple abandons what is unprofitable and maintains in being what is profitable, he abandons what is blamable and maintains in being what is blameless, he keeps himself pure' (*A.* iv. 110), and it is said further 'He investigates the meaning of ideas remembered. When he investigates the meaning of ideas remembered, he gets a liking for meditation upon ideas. With the liking for meditating upon ideas, zeal springs up. One in whom zeal has sprung up is actively engaged. Through being actively engaged, he makes judgments. When he has made a judgment, he makes an endeavour-to-control. When he makes an endeavour-to-control, he realizes with the body the ultimate truth, [**135**] and he sees it by penetration of it with understanding' (*M.* ii. 173). Furthermore any 'ample learning' concerned with the house life should be understood as a good omen, if blameless, since that, too, leads to welfare and pleasure in both worlds.

128. As far as concerns the word *craft* (*sippaṁ*), there is craft in house life and craft in homelessness. Herein, craft in house life consists in such work as that of a jeweller or goldsmith, which is far from what is [morally] unprofitable since it is devoid of injury of other breathing things, and it is a good omen since it conduces to well-being in this world. Craft in homelessness consists in work on the monk's requisites such as the laying-out and sewing of robes, etc., which is given in detail[83] here and there in the way beginning 'Here, bhikkhus, a bhikkhu is clever in any great or little task for his companions in the Divine Life' (*cf. D.* iii. 267), of which it is said 'This is a helpful idea' (*D.* iii. 267). That too should be understood as a good omen since it brings welfare and pleasure in both worlds alike to oneself and to others.

129. As far as concerns *disciplining* (*vinayo*), there is [firstly] disciplining in the house life, which is the abstaining from the ten

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[83] '*Saṁvaṇṇita*—given in detail': not in this sense in *P.E.D.*; see Glossary.

courses of unprofitable action. When that is *well trained* (*susikkhito*) in by (a man's) not offending through defilement and by defining the special qualities of virtuous conduct, it is a good omen since it brings welfare and pleasure in both worlds. Then there is *disciplining* in the homeless state, which is non-offence under the seven categories of offences;[84] it is (a man's being) *well trained* in in the way already stated. Or else disciplining in the homeless state is the Virtue of the Fourfold Purity (*Vis.* Ch. i, § 42/p. 15). When that is well trained in by such a training that one established in it reaches Arahantship, it should be understood as a good omen since it is a cause for attaining both mundane and supramundane pleasure. 130. *Any speech that is well spoken* (*subhāsitā yā vācā*) should be understood as [speech] devoid of the defects of lying, [harsh speech, malicious speech, and gossip,] according as it is said 'Bhikkhus, when speech possesses four factors it is well spoken' (*Sn.* p. 78). Or else speech simply without gossip is 'well spoken', according as it is said:

'Now those At Peace say: First, well-spokenness;
'Second, speak but the True Idea, naught else;
'And third, speak only kindly, not unkindly;
'And fourth, speak only truth and nothing false' (*Sn.* 450).

[**136**] This should be understood as a good omen since it brings welfare and pleasure in both worlds. Now this [well-spokenness] is [normally] included in 'disciplining'; nevertheless [since it is separately mentioned in this stanza] 'disciplining' should be taken to exclude it here. However, why all this trouble? What is to be understood here as 'well-spokenness' is the words [used] in teaching the True Idea to others; for that, like 'living in befitting places', is called a good omen since it is a condition for creatures to attain welfare and pleasure in both worlds and also extinction (*nibbāna*) as well. And this is said too:

'The speech wherewith a Buddha tells
'How safely to attain extinction
'And make an end of suffering:
'Of all kinds this is surely first' (*Sn.* 454).

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[84] The 'seven' are those in the Vinaya Piṭaka (Suttavibhanga and Khandhakas), namely, *Pārājika* (defeat), *Saṅghādisesa* (entailing initial and subsequent meeting of the Community), *Pācittiya* (entailing expiation—includes *Nissaggiya-pācittiya* 'entailing expiation with forfeiture'), *Pāṭidesanīya* (entailing confession), *Dukkaṭa* (wrongdoing), *Thullaccaya* (gross offence), and *Dubbhāsita* (ill-spokenness).

131. So in this stanza there are four good omens stated with ample learning, a craft, well-trained disciplining, and well-spoken speech. How they are good omens has already been made clear in each instance.

The commentary on the stanza ' Ample learning ' is ended.

[*Stanza* 5]

[*Mātāpitu-upaṭṭhānaṁ puttadārassa sangaho*
Anākulā ca kammantā: etam mangalam uttamaṁ]

[(*a*) *Commentary on the words*]

132. Now as to ' aid for mother and for father ', here *mātāpitu=mātā ca pitā ca* (resolution of compound). *Aid* (*upaṭṭhānaṁ*) is the act of aiding (*upaṭṭhahana*—grammatical variant).

133. *For wife and children: puttadārassa=puttānañ ca dārānañ ca* (resolution of compound). *Support* (*sangaho*) is the act of supporting (*sangahana*—grammatical variant).

134. *That bring no conflict* (*anākulā*): *anākulā=na ākulā* (alternative negative). *Spheres of work* (*kammantā*) are simply work (*kamma*—action).

The rest is as already stated. This is the word-commentary.

[(*b*) *Commentary on the meaning*]

135. The commentary on the meaning should be understood as follows.

A mother (*mātā*) is a parent and so is a father (*pitā*). *Aid* (*upaṭṭhānaṁ*) is the furnishing of assistance by provision of the four requisite-conditions [for life] together with washing of feet, rubbing, anointing and bathing. Herein, the mother and father are very helpful to children, desiring their welfare and sympathizing [with them], so that when they see their little children who have been playing outside come in with their bodies covered with dirt, they show their affection by cleaning off the dirt, stroking their heads and kissing them all over. And children can never repay a mother and father for that even were they to carry them about on their heads for a hundred years (see *A.* i. 62). And then since they, as educators and providers and instructors about this world, stand, as it were, in the place of the High Divinity and are reckoned as equal to the Former Teachers, [137] aid provided for them brings commendation

here [in this life] and heavenly pleasure after [death]. That is why it is called a good omen. And this is said by the Blessed One:

> ' Parents may indeed be called
> ' Divinities and Former Teachers;
> ' They merit children's sacrifice
> ' For sympathizing with their offspring.
> ' For that a wise man venerates
> ' And worships them; [he makes provision]
> ' With what they need for food and drink,
> ' With clothing and with bed as well,
> ' With care in bathing and anointing,
> ' With washing of their feet besides.
> ' For such behaviour towards
> ' His mother and his father thus
> ' The wise commend him here, and when
> ' He dies he goes to heavenly bliss ' (*Iti.* 110).

Another method: aid is of five kinds, namely, sustenance, performance of tasks, maintenance of the clan's traditions, etc., and that should be understood as a good omen since it is a cause for the five kinds of welfare here and now beginning with protection from evil. And this is said by the Blessed One: ' Householder's son, mother and father, as the eastern direction, can be aided in five instances by a son: " I, who was given sustenance [by them], shall sustain [them], I shall perform their tasks for them, I shall maintain the traditions of their clan, I shall keep up their inheritance, and in addition I shall make continual offerings for them when they have passed on and completed their time ". When mother and father, as the eastern direction, are aided by a son in these five instances they are sympathetic with their son in five instances: they protect him from evil, they encourage him to do good, they have him trained in a craft, they have him joined to a suitable wife, and when it is the occasion they hand over their inheritance to him ' (*D.* iii. 189). Furthermore, he who aids his mother and father by arousing in them confidence in the three [**138**] Objects [of faith—in the Enlightened One, the True Idea and the Community—] by getting them to give effect to virtue, or by the Going Forth, is the foremost of those who aid their parents. Now that aid of his to his mother and father, which is aid in return for aid given to him by his mother and father, is a good omen since it is the footing for many benefits both here and now and in the life to come.

136. *For wife and children* (*puttadārassa*): here both sons (*putta*) and daughters (*dhītā*) born of oneself come to be counted as 'children' (*putta*); 'wife' (*dārā*) is any one of the twenty kinds of female spouse. *Puttadāraṁ=puttā ca dārā ca* (resolution of compound). For such wife and children. *Support* (*sangaho*) is the giving of help by cherishing, etc.; and that should be understood as a good omen since it is a cause for the welfare and pleasure here and now consisting in well-ordered work and so on. And this is said by the Blessed One 'Wife and children can be understood as the western direction' (*D.* iii. 189) and the 'wife and children' cited here are included by the words 'female spouse' in the following passage: 'Householder's son, a female spouse, as the western direction, can be aided in return by a husband in five instances: by cherishing, by non-despising, by non-betrayal, by relinquishing authority, and by giving presents of ornaments. When a female spouse, as the western direction, is aided in return by a husband in these five instances, she is sympathetic with her husband in five instances: she is well-ordered in her work, her retainers are properly supported, she does not betray [her husband], she preserves what has been earned, and she is clever and industrious in all tasks' (*D.* iii. 190).

137. Still another method: *Support* is the act of supporting with gifts, kind words, and helpful behaviour, that are lawful; for example, giving pocket-money on Uposatha days, allowing the seeing of festivals on festival days, ensuring good omens on omen days, and advice and instruction about aims here and now and in life to come. [**139**] That should be understood as a good omen since it is a cause for welfare here and now in the way already stated, since it is a cause for welfare in life to come owing to its being in accordance with the True Idea, and since it is a cause for veneration by deities, according as Sakka Ruler of Gods, has said:

> 'The merit-making householders,
> 'The virtuous lay-followers,
> 'Who lawfully support their wives:
> 'I venerate them, Mātali' (*S.* i. 234).

138. The *spheres of work* (*kammanta*) that are said to *bring no conflict* (*anākulā*) are such spheres of work as agriculture (ploughing), cattle-keeping, commerce, etc., which, owing to [their promoting] punctuality, seemly action, industriousness, excellence of energy in rising [early], and freedom from malpractices, are devoid of any such unprofitableness as dilatoriness, unseemly action, inaction,

tardy action, and the like. These are called a good omen, since, when thus exercised either through one's own shrewdness or through that of one's wife and children or one's bondsmen and servants, they are a cause for the obtaining of increased riches here and now. And this is said by the Blessed One

'One seemly in his acts, responsible,
'Who rises [early], will augment his fortune' (*Sn.* 187),

and

'Whose habit is to sleep by day,
'And who is seen to rise by night,
'And constantly gets drunk with wine,
'Is all unfit to keep a house.
'"Too cold! Too hot! Too late!" they say;
'And opportunities pass by
'The tyros who thus shirk the task.
'But he that heeds no more than straws
'Both cold and heat, doing men's work,
'Need never fail in happiness'
(*D.* iii. 185; *cf. Thag.* 231-2),

and again

'So when a man saves up his wealth,
'Emulating the honey-bee,
'His riches will accumulate,
'Just as an ant-hill is built up' (*D.* iii. 188),

and so on.

139. [**140**] So in this stanza there are just the four good omens stated with aid for a mother, aid for a father, support for wife and children, and spheres of work that bring no conflict. But there are five by taking wife and child separately, and there are only three if mother and father are taken together. How they are good omens has already been made clear in each instance.

The commentary in the meaning of this stanza 'Aid for mother and for father' is ended.

[*Stanza* 6]

[*Dānañ ca dhammacariyā ca ñātakānañ ca sangaho*
Anavajjāni kammāni: etam mangalam uttamaṁ]

[*Commentary on the words*]

140. Now as to 'Giving': by means of this one gives (*dīyate*), thus it is a giving (*dāna*); what is meant is that what is with oneself is

transferred to another. The conduct of the True Idea or conduct not deviating from the True Idea is *True-Ideal conduct* (*dhamma-cariyā*).

141. These are known to us (*ñāyanto*), thus they are kin (*ñātakā*).

142. *Unexceptionable* (*anavajja*) is that which is not to be taken exception to (*na avajja*); unblamed, uncensured, is what is meant.

The rest is as already stated. This is the word-commentary.

[(*b*) *Commentary on the meaning*]

143. The commentary on the meaning should be understood as follows.

Giving (*dāna*) is a term for the choice, preceded by contentment, consisting in giving up in someone else's favour [one or other of] the ten objects of giving beginning with food (*A*. iv. 239), or else it is the non-greed associated with that [choice]; for it is through non-greed that this object is transferred to another. Hence it was said above ' By means of this one gives, thus it is a giving ' (§ 140). That is called a good omen since it is a cause for achieving the special fruits, both here and now and in life to come, consisting in dearness to many, etc.; and here such Suttas as this can be recalled: ' A giver, Sīha, a master of giving, is dear to many, beloved of many ' (*A*. iii. 39).

144. Another method. Giving is of two kinds, namely, giving of material things and giving of the True Idea (see *A*. i. 91). Herein, giving of material things is of the kind already stated; but giving of the True Idea is the teaching, out of desire for others' welfare, of the True Idea proclaimed by the Enlightened One, and that brings about the kind of pleasure (bliss) that is due to the exhaustion of suffering both in this world and the other world. **[141]** Of these two kinds of giving, this is the best, according as it is said:

> ' The gift of the True Idea conquers all gifts,
> ' The taste of the True Idea conquers all tastes,
> ' The joy of the True Idea conquers all joys,
> ' The termination of craving conquers all pain '
>
> (*Dh*. 354).

Herein, it has only been stated how the giving of material things is a good omen. But the giving of the True Idea is called a good omen because it is the footing for such special qualities as the experiencing of the meaning (aim); for this is said by the Blessed One ' Bhikkhus,

in proportion as a bhikkhu teaches in detail the True Idea to others as he has heard (learned) and mastered it, he accordingly comes to experience the meanings and experience the ideas in that True Idea' (*A.* iii. 21),[85] and so on.

145. *True-Ideal conduct* (*dhammacariya*) is conduct consisting in the ten profitable courses of action, according as it is said 'Householders, there are three kinds of bodily conduct in accordance with the True Idea, fair conduct' (*M.* i. 287), and so on. That True-Ideal conduct should be understood as a good omen since it is a cause for rebirth in the heavenly world; for this is said by the Blessed One 'Householders, it is by reason of conduct in accordance with the True Idea, by reason of fair conduct, that creatures here on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world' (*M.* i. 285).

146. *Kin* (*ñātakā*) are those who are connected as far as the seventh generation back on the mother's or the father's side. *Support* (*sangaho*) provided for them according to one's means with sustenance, clothing, corn, etc., when they come to one stricken by loss of property or loss through sickness, is called a good omen since it is a cause for achieving the distinctions here and now consisting in commendation, etc., and for those in the life to come consisting in going to heaven, and so on.

147. *Unexceptionable actions* (*anākulā ca kammantā*) are those such as giving effect to the Uposatha factors, doing social services, planting gardens and groves, making bridges, etc.; for these are called a good omen since they are a cause for achieving many kinds of welfare and pleasure.

[142] Here such Suttas as that which follows can be recalled: 'It is possible, Visākhā, that here some woman or man, after observing (*upavasitvā*) the Observance (*uposatha*) Day with eight factors, reappears on the dissolution of the body, after death, in the company of the gods of the Four Kings' (*A.* i. 213).

148. So in this stanza there are four good omens stated with giving,

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[85] For use of *dhamma* and *attha* compare *so tasmiṁ dhamme atthapatisaṁvedī ca hoti dhammapatisaṁvedi ca* ('he accordingly comes to experience the meanings and experience the ideas in that True Idea') here with *labhati atthavedaṁ labhati dhammavedaṁ labhati dhammūpasaṁhitaṁ pāmujjaṁ* ('he gains experience in meanings, he gains experience in ideas, and so he finds the gladness that is connected with the True Idea') at *M.* i, 37. For contrast of *dhamma* (sing. in the sense of Teaching, True Idea) with *dhammā* (pl. in the sense of the ideas, namely, the four paths, etc., taught *in* that True Idea) see *e.g. M.* i, 320, lines 10-15.

True-Ideal conduct, support for kin, and unexceptionable actions. How they are good omens has already been made clear in each instance.

The commentary on the meaning of this stanza 'Giving' is ended.

[*Stanza* 7]

[*Ārati virati pāpā majjapānā ca saṁyamo*
Appamādo ca dhammesu: etam mangalam uttamaṁ]

[(*a*) *Commentary on the words*]

149. Now as to 'Shrinking, abstinence':[86] *shrinking* (*ārati*) is the act of shrinking (*āramaṇa*). *Abstinence* (*virati*) is the act of abstaining (*viramaṇa*); or else, creatures abstain by means of it, thus it is abstinence. *From evil* (*pāpā*): from what is unprofitable.

150. *Besotting* (*majja*) is in the sense of causing intoxication (*madanīya*). *Besotting drink* (lit. drinking of what besots): *majjapānaṁ=majjassa pānaṁ* (resolution of compound); from that besotting drink. *Refraining* (*saṁyamo*): the act of refraining (*saṁyamana*).

151. *Diligence* (*appamādo*): act of being not negligent (*appamajjana*). *In True Ideals* (*dhammesu*): in what is profitable.

The rest is as already stated. This is the word commentary.

[(*b*) *Commentary on the meaning*]

152. The commentary on the meaning should be understood as follows.

Shrinking (*ārati*) is only the mental non-delight (*anabhirati*) in one who sees danger in evil. *Abstinence* (*virati*) is his act of abstaining (*viramaṇa*) by body and speech in those [two] doors of action. That abstinence is threefold, namely, abstinence as custom,[87] abstinence as undertaking (giving effect), and abstinence as severance. Herein, any clansman's abstinence in virtue of his own birth or clan or race from a thing customarily [abstained from]

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[86] *P.E.D.* unwarrantably calls the phrase *ārati virati* ('shrinking, abstinence') 'exegetical style', omitting both this ref. and *M.* iii, 74.

'*Āramaṇa*—act of shrinking': not in *P.E.D.*

[87] '*Sampattavirati*—customary abstinence': not in *P.E.D.* in this sense. The literal rendering might be 'abstinence from something encountered'; *cf. MA.* i, 203.

[thinking] ' It does not befit me that I should kill a breathing thing, take what is not given ', etc., is called ' abstinence as custom '. When it occurs by undertaking (giving effect to) training rules, it is ' abstinence as undertaking ', subsequent to the occurrence of which a clansman does not indulge in killing breathing things, and the rest. That associated with the Noble Path is ' abstinence as severance ', subsequent to the occurrence of which in a Noble Disciple the five fears and risks (see *A.* iii. 204-6) have been made to subside for him. *Evil* (*pāpa*) is defilement in action called the ' fourfold unprofitable ', and that is given in detail thus ' Householder's son, killing breathing things is a defilement in action [and so are] taking what is not given, misconduct in sensual desires, and false speech ' (*D.* iii. 181), and is summed up in the following stanza thus:

' **[143]** Killing breathing things and taking
' What has not been given, lying,
' Going with another's wife:
' These no wise man will commend ' (*D.* iii. 182).

From that kind of evil. And all this shrinking and abstinence is called a good omen since it is a cause for the achievement of various kinds of distinction consisting in abandoning fear and risk here and now and in the life to come, and so on. And such Suttas should be recalled here as this: ' Householder's son, when a Noble Disciple abstains from killing breathing things . . . ' (*A.* iii. 205).

153. *From besotting drink refraining* (*majjapānā ca saṁyamo*): this designates abstention from any opportunity for negligence (intoxication) due to wine, liquor and besotting drink, which has already been described (Ch. ii, § 15). This refraining from besotting drink is called a good omen because one who drinks besotting drinks does not know either a meaning or an idea; he ill-treats his mother and his father and Enlightened Ones and Hermit Enlightened Ones and Perfect Ones' disciples; here and now he encounters censure, in his next rebirth, an unhappy destination, and in the life after that, madness; but when a man refrains from besotting drink, he achieves both immunity from those defects and excellence in those special qualities that are their opposites. So that, it should be understood, is why it is called a good omen.

154. *Diligence* (*appamādo*) *in* profitable *ideals* (*dhammesu*) should be understood as the habit of never being without mindfulness of profitable ideas, which, as to meaning, is the converse of the negligence stated as follows: ' There is carelessness, inattentiveness,

heedlessness, hanging back,[88] unzealousness, uninterestedness, non-repetition, non-maintenance-in-being, non-development, non-resolution, non-application, negligence, concerning the maintenance of profitable ideas in being: any such negligence, neglecting, neglectedness, is called negligence' (*Vbh.* 350). This [diligence] is called a good omen since it is a cause for achieving the various kinds of what is profitable and since it is a cause for reaching the Deathless. **[144]** And the Master's message to be recalled here is that in such passages as follows 'When [a bhikkhu abides] diligent, ardent [and self-controlled,] his . . .' (*M.* i. 350) and 'The way of deathlessness is diligence' (*Dh.* 21).

155. So in this stanza there are three good omens stated with abstinence from evil, refraining from besotting drink, and diligence in True Ideals. How they are good omens has already been made clear in each instance.

The commentary on the meaning of the stanza 'Shrinking, abstinence' is ended.

[*Stanza* 8]

[*Gāravo ca nivāto ca santuṭṭhī ca kataññutā*
Kālena dhammasavanaṁ: etam mangalam uttamaṁ]

[(*a*) *Commentary on the words*]

156. Now as to 'Then respect': *respect* (*gāravo*) is respectfulness (*garubhāva*). *Humble manner* (*nivāto*) is lowly mien (*nīcavattana*).

157. *Content* (*santuṭṭhī*) is contentment (*santosa*). The state of knowing what has been done (*katassa jānanatā*) is *grateful bearing* (*kataññutā*).

158. *When it is timely* (*kālena*): when it is the moment, when it is the occasion. *Hearing truth: dhammasavanaṁ=dhammassa savanaṁ* (resolution of compound).

The rest is as already stated. This is the word-commentary.

[(*b*) *Commentary on the meaning*]

159. The commentary on the meaning should be understood as follows.

Respect (*gāravo*) is the payment of respect (*garukāra*), paying res-

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[88] For meaning of *olīnavuttitā* see relevant *VbhA.*, and also *MA.* ii, 234: '*Olīnavuttiko ca hoti ti hīnajjhāsayo hoti*'. *P.E.D.* seems off the mark.

pect (*garukaraṇa*), respectfulness (*gāravatā*), accorded to Enlightened Ones, Hermit Enlightened Ones, Perfect Ones' disciples, teachers, preceptors, mothers, fathers, elder brothers and sisters, etc., who are the worthy means for the payment of respect. And that respect is called a good omen since it is a cause for going to a happy destination, etc., according as it is said ' He pays respect to him to whom respect should be paid, he reveres him that should be revered, he honours him that should be honoured. By his adopting such actions and putting them into effect, he reappears, on the dissolution of the body, after death, in a happy destination, in the heavenly world. If, on the dissolution of the body, . . . instead of reappearing . . . in the heavenly world, he comes to the human state, then he is of a high-born clan wherever he is born ' (*M.* iii. 205), and according as it is said ' Bhikkhus, there are these seven ideas that prevent decline: what seven? Respectfulness to the teacher, . . . ' (*cf. A.* iv. 27-31), and so on.

160. *Humble manner* (*nivāto*) is lowliness of the mind, humility in manner. The person possessing it has put away conceit, put away arrogance, and he resembles a foot-wiping cloth, resembles a bull with amputated horns, resembles a snake with extracted fangs, and is gentle, genial and easy to talk with. Such is ' humble manner '. **[145]** This is called a good omen since it is a cause of obtaining the special qualities of fame, and so on. And it is said that

> ' One humble and unobdurate
> ' Is such as will acquire good fame ' (*Jā.* vi. 286).

161. *Content* (*santuṭṭhī*) is contentment with the [four] requisite conditions whatever they are like. That is of twelve kinds. There are three kinds in the case of the robe, namely, contentment with what one gets, contentment with one's own strength, and contentment with what is befitting; and similarly in the cases of alms food, [resting-place, and medicine].

162. Here is a commentary on the divisions of it. Here a bhikkhu obtains a robe, and whether it is a fine one or not he makes do with only that, wishing for no other, and he does not use any other even if he gets one: this is his ' contentment with what one gets ' in the case of the robe. On the other hand, he may be so afflicted [by sickness] that if he wears a heavy robe it weighs him down and tires him, and then he is quite content to exchange it for a light one with a bhikkhu who is in communion [that is, not suspended by an act of the Community], and to use that one: this is his ' contentment with

one's own strength ' in the case of the robe. Another bhikkhu may be one who gets superior requisite-conditions, and if he gets a very costly robe such as a lawn robe, then [thinking] ' This befits elders who have been long gone forth, or the very learned ', he gives it to them and for himself collects rags from the top of a rubbish heap or anywhere else, makes a patched cloak of them and wears that quite contentedly: this is his ' contentment with what is befitting ' in the case of the robe. Here again a bhikkhu obtains alms food, and whether it is coarse or superior, he uses only that, and, wishing for no other, he does not use any other even if he gets it: this is his ' contentment with what one gets ' in the case of the alms food. On the other hand, he may be so afflicted [by sickness] that if he eats coarse alms food he brings on a serious illness or disability; and then he is content to give it to a bhikkhu who is in communion and to accept ghee, honey, milk, etc., at his hands and so be able to do his work upon the monks' True Ideal: This is his [**146**] ' contentment with one's own strength ' in the case of the alms food. Another bhikkhu may get superior alms food, and [thinking] ' This alms food befits elders who have been long gone forth and other companions in the Divine Life who make do without superior alms food '; and so he gives it to them, and after wandering for alms food for himself, he eats mixed alms food quite contentedly: this is his ' contentment with what is befitting ' in the case of the alms food. Here again a bhikkhu acquires a resting-place and is contented with only that one, and if he acquires another, better, one, he does not use it: this is his ' contentment with what one gets ' in the case of the resting-place. On the other hand, he may be so afflicted [by sickness] that if he lives in a humble resting-place he is much troubled by biliousness and so on, and then he is quite content to give it to a bhikkhu who is in communion, and to live in an airy, cool resting-place that the other has acquired and so [be able to] do his work upon the monks' True Ideal: this is his ' contentment with one's own strength ' in the case of the resting-place. Another bhikkhu may not accept a fine resting-place even if it is offered to him, and [thinking] ' A fine resting-place offers grounds for negligence; or lethargy and drowsiness descend on anyone who sits there, and then thoughts of lust beset a man when he wakes up again after having been overcome by sleep ', he rejects it and lives anywhere, such as in the open, at a tree-root, in a leaf-hut, quite contentedly: this is his ' contentment with what is befitting ' in the case of the resting-place. Here again a bhikkhu obtains [common] gall-nuts or yellow

gall-nuts as medicine, and he makes do with that; he makes do with only that without wishing for the ghee, honey, molasses, etc., obtained by others and not using it even if he gets it: this is his ' contentment with what one gets ' in the case of the requisite of medicine. On the other hand, he may get molasses when he is in need of oil, and then he is quite content to give that to a bhikkhu who is in communion, and after making up a medicine with the oil [received] at his hands he is then able to do his work upon the monks' True Ideal: this is his ' contentment with one's own strength ' in the case of the requisite of medicine. Another bhikkhu, [**147**] when [cow's] urine fermented with gall-nuts[89] has been put in one vessel and ' four-sweets '[90] in another, may be asked ' Venerable sir, take which you like ', and then if either of the two cures his ailment, thinking that urine with gall-nuts was commended by Buddhas and so on and that this has been said ' The Going Forth into Homelessness is dependent for medicine on fermented urine; try and make use of that for the rest of your life ' (*Vin.* i. 58), he refuses the medicine consisting of the ' four-sweets ' and makes up a medicine with the urine and gall-nuts, and with that he is supremely content: this is his ' contentment with what is befitting ' in the case of the requisite of medicine.

163. Now all this contentment thus divided up is what is called ' content '. It should be understood as a good omen since it is a cause for achieving the abandoning of such evil ideas as excessiveness of wishes, greatness of wishes, and evilness of wishes (see *MA.* ii. 138*f.*), since it is a cause for [rebirth in] the happy destinations, since it is an accessory of the Noble Path, and since it is a cause of the ' four-direction ' state, and this is said

> ' With no resistance in the four directions,
> ' He is content with any one at all ' (*Sn.* 42),

and so on.

164. *Grateful bearing* (*kataññutā*) is the state of knowing (*jānanatā*), by recollection again and again, about assistance, whether little or much, and done by whomsoever it may be. Furthermore, 'grateful bearing ' can also be understood as recollection of [acts of] merit, which also greatly assist breathing things since they protect them from hell's sufferings and so on. Consequently ' grateful bearing '

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[89] A medicine commonly used in Ceylon today.

[90] A medicine made up of ghee, butter, honey, and molasses.

can be understood as the recollection of their assistance. That is called a good omen since it is a cause for acquiring the many sorts of distinctions beginning with commendability by True Men. And it is said: ' Bhikkhus, two kinds of person are hard to find in the world. What two? One who first does [a favour], and one who is grateful, who is recognizant ' (*A.* i. 87).

165. *Hearing Truth when it is timely* (*kālena dhammasavanaṁ*): this is the hearing of the True Idea on an occasion when cognizance is accompanied by agitation or is overcome by thoughts of sensual desire, [ill will, or cruelty, doing so] on such an occasion in order to remove these [thoughts]. Then some others have said that ' Hearing Truth when it is timely ' is hearing the True Idea every five days, according as it is said [**148**] ' But every five days we sit out the whole night together in talk on the True Idea ' (*M.* i. 207; *Vin.* i. 352). Furthermore, ' Hearing Truth when it is timely ' can also be understood as hearing the True Idea at a time at which one approaches good friends in order to be able to hear such of the True Idea as will remove one's own doubts, according as it is said ' From time to time he approaches them, and he asks and he questions ' (*D.* iii. 285), and so on. That hearing of Truth when it is timely should be understood as a good omen since it is a cause for acquiring the many distinctions beginning with the abandoning of hindrances, the four benefits, and the exhaustion of taints, this being said ' Bhikkhus, on an occasion on which a Noble Disciple hears the True Idea, giving ear by heeding, attending and whole-heartedly reacting, then on that occasion there is in him no one of the five hindrances ' (*S.* v. 95), and this ' Bhikkhus, when ideas that have come to the ear . . . are well penetrated, four benefits can be expected ' (*A.* ii. 185), and this ' Bhikkhus, there are these four ideas, which, when they are completely maintained in being, made to have completely parallel occurrence, eventually bring about the exhaustion of taints. What four? Hearing Truth when it is timely, . . . ' (*A.* ii. 140), and so on.

166. So in this stanza there are five good omens with respect, humble manner, content, gratitude, and hearing Truth when it is timely. How they are good omens has already been made clear in each instance.

The commentary on the meaning of this stanza ' Then respect ' is ended.

[*Stanza* 9]

[*Khanti ca sovacassatā samaṇānañ ca dassanaṁ*
Kālena dhammasākacchā: etam mangalam uttamaṁ]

[(*a*) *Commentary on the words*]

167. Now as to 'Patience': *patience* (*khanti*) is the act of being patient (*khamana*). *Meekness when corrected* (*sovacassatā*):[91] because of [his] taking [correction] aright a speaking-to is easy in his case, thus he is easily-spoken-to (*suvaco*); the action of one who is easily-spoken-to (*suvacassa kammaṁ*) is easily-spoken-about (*sovacassaṁ*); the state of what is easily-spoken-about (*sovacassassa bhāvo*) is easily-speakable-about-ness (*sovacassatā*='meekness when corrected').

168. They are *monks* (*samaṇā*) because of the stilling of defilements (*kilesānaṁ samitattā*). *Seeing* (*dassanaṁ*): regarding. *Discussion of the Truth: dhammasākacchā=dhammassa sākacchā* (resolution of compound).

The rest is as already stated. This is the word-commentary.

[(*b*) *Commentary on the meaning*]

169. The commentary on the meaning should be understood as follows.

[149] *Patience* (*khanti*) is patience as endurance.[92] If a bhikkhu possesses it, then when people abuse him with the ten instances of abuse[93] or threaten him with torture, etc., he is as though he neither heard nor saw them and remains as impassive as did Khantivādī (Preacher of Patience), according as it is said:

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[91] *Sovacassatā* (lit. 'easily-spoken-about-ness') and its opposite *dovacassatā* are defined at *Dhs.* 1325 and 1327; the definition given here is based on that at *M.* i, 95. The two expressions never mean 'well-spoken' and 'ill-spoken' respectively, for which there are other Pali terms.

[92] The word *khanti* (n. fm. verb *khamati*) has two distinct principal meanings: (1) 'patience' (=*adhivāsana* 'endurance'), see *e.g. Dh.* 184, and (2) 'preference' (=*ruci* 'liking'), see *e.g. M.* ii, 170. *P.E.D.* does not give this second meaning except under *nijjhānaṁ khamati*.

[93] Ten are given at *VbhA.* 340 as 'You are a robber, a fool, an idiot, a camel, an ox, an ass, you belong to the states of deprivation, you belong to hell, you are an animal, there is neither a happy nor an unhappy destination to be expected for you'. Or else they are abuse based on birth, name, race, age, work, craft, sickness, sex, defilement, and vinaya offence (see *e.g. Sumangalappasādinī ad khuddasikkhā* 129).

'In olden time there was a monk.
'Of patience he was paragon;
'He kept his patience even when
'The king of Kāsi murdered him' (*Jā.* iii. 43).

Or else he gives it attention as admirable that it is no worse affliction, like the venerable Puṇṇa, according as it is said 'Venerable sir, if the people of Soṇāparanta abuse and threaten me, then I shall think "These people of Soṇāparanta are admirable, truly admirable, in that they did not give me a blow with a fist"' (*M.* iii. 268), and so on. One who possesses this is commended also by the Seers, according as Sarabhanga the Seer said:

'Who has his anger slain, he sorrows nevermore;
'The Seers do recommend abandoning contempt.
'Be patient [with the words] of all that harshly speak;
'The Men at Peace have said: Such patience is supreme'
(*Jā.* v. 141).

And he is commended by deities, too, according as it is said:

'It is when one endowed with strength
'Will show forebearance to the weak
'That patience shows supreme, they say:
'If weak, a man is always patient' (*S.* i. 222).[94]

And he is commended by the Enlightened Ones, too, according as Sakka Ruler of Gods said:

'Who free from anger will yet bear
'Abuse and even torture too
'With patience in force, in strong array,
'Him [truly] do I call divine' (*Sn.* 623; *Dh.* 399).

[**150**] Now this patience should be understood as a good omen since it is a cause for acquiring the special qualities mentioned here and others as well.

170. *Meekness when corrected* (*sovacassatā*) is the state that causes

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[94] Mrs. C. A. F. Rhys Davids has rendered differently (Kindred Sayings); but is 'Ever to tolerate the weaker side' compatible with the nominative *dubbalo* in *niccaṁ khamati dubbalo?* The rendering here 'If weak, a man is always patient' seeks to bring out that patience is a necessity rather than a virtue in the weak, but appears as a virtue in the forbearance of the strong. The verse is a difficult one.

the speaking of the word (*vacanakaraṇatā*) ' good ', by someone who is being lawfully spoken to (*vuccamāna*) [for the purpose of his being corrected], whereby he does so without indulging in prevarication or silence or thinking up virtues and vices, and places foremost the greatest obedience, respect, and lowliness of mind. That is called a good omen since it is a cause for the obtaining of advice and instruction in the Divine Life, and since it is a cause for abandoning vices and acquiring virtues.

171. Seeing monks (*samaṇānañ ca dassanaṁ*) is the seeing, by approaching, aiding, recollecting and hearing, of those gone forth whose defilements are stilled, who have maintained in being body, virtue, cognizance, and understanding,[95] and who possess the supreme control and quiet. And all that is called ' seeing ' by the Teaching in the elementary form.[95] That should be understood as a good omen. Why? Because of its great helpfulness. And this has been said ' Bhikkhus, seeing of those bhikkhus is very helpful, I say ' (*Iti.* 107), and so on. Consequently, as soon as a clansman desirous of welfare sees virtuous bhikkhus at his door he should serve them according to his means with what is available for giving, if anything is available for giving; if there is none, he should pay homage with the fivefold prostration;[96] if that is not possible, he should venerate them with hands raised palms together; if that is not possible, he should look on them with confident heart and loving eyes. Then, owing to such merit rooted in seeing, he will for many a thousand births have in his eye no disease, ill-humour,[97] swelling

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[95] See *S.* iv. 111 and *Netti* (p. 91): *So hoti bhikkhu bhāvitakāyo bhāvitasīlo bhāvitacitto bhāvitapañño.* The Netti then expands as follows: ' When the body is maintained in being (developed), two ideas come to be maintained in being: Right Action and Right Effort. When virtue is maintained in being, two ideas come to be maintained in being: Right Speech and Right Livelihood. When cognizance is maintained in being, two ideas come to be maintained in being: Right Mindfulness and Right Concentration. When understanding is maintained in being, two ideas come to be maintained in being: Right View and Right Intention '. *C.*'s reading of *bhāvitakāyavacī-cittapaññānaṁ* would seem wrong.

Two lines below, *C.* and *Ss.* have *omakadesanā* (which reading has been followed) where P.T.S. has *lāmakadesanā*, but *B.* has *sabbam pi vilāsitadesanā*. Which is right? And what is intended? The rendering is open to revision.

[96] ' *Pañcapatiṭṭha*—the fivefold prostration ' is accepted by Ceylon Buddhists as touching the ground in five places, namely, head, hands (not ' waist ' as in *P.E.D.*), elbows, knees, and feet.

[97] ' *Dosa*—bodily humour ': not in this sense in *P.E.D.*; see Glossary.

or stye, and his eyes will sparkle brightly with the five colours like moving crystal panes in a divine mansion [built] of jewels, and for as much as a hundred thousand aeons he enjoys every sort of excellence among gods and men. And it is no wonder that a human being born with understanding should find that [his acts of] merit consisting in the rightly effected seeing of monks ripen so excellently since even in the case of animals born with only bare faith it is told how excellently [their acts of merit] ripen:

> [151] ' The round-eyed owl, who long did dwell
> ' Here in the *vedisaka* tree—
> ' O happy owl was he indeed
> ' To see a Buddha rare to rise betimes!
> ' His heart had confidence in me
> ' And the Community elect.
> ' Now for a hundred thousand aeons
> ' No state of deprivation he shall know.
> ' Him, when he falls from heavenly worlds,
> ' His profitable deeds will guide;
> ' And far and wide he will be called
> ' The Joyous One whose knowledge has no bounds '
>
> ( ).

172. *And then discussion of the Truth when it is timely* (*kālena dhammasākacchā*): in the dusk[98] or in the early dawn, say, two bhikkhus, Sutta-experts, discuss with each other about Suttas, or two Vinaya-experts about the Vinaya, or two Abhidhamma-experts about the Abhidhamma, or two Jātaka-preachers about the Jātaka, or two Commentary-expounders about the Commentary; or else they converse from time to time for the purpose of dispelling a state of cognizance that is slack or agitated or beset by uncertainty: this is ' discussion of the truth when it is timely '. It is a good omen since it is a cause for such special qualities as particular distinction[99] in the scriptures, and so on.

173. So in this stanza there are four good omens stated with patience, meekness when corrected, seeing monks, and discussion of the True Idea when it is timely. How they are good omens has already been made clear in each instance.

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[98] ' *Padose*—in the dusk ': not in *P.E.D.*; but see there *dosā*=' evening '.

[99] ' *Vyatti*—particular distinction ': see note 23 above.

The commentary on the meaning of this stanza ' Patience ' is ended.

[*Stanza* 10]

[*Tapo ca brahmacariyañ ca ariyasaccāna 'dassanaṁ*
Nibbānasacchikiriyā ca: etaṁ mangalam uttamaṁ]

[(*a*) *Commentary on the words*]

174. Now as to ' Ardour ': it burns up (*tapati*) evil ideas, thus it is *ardour* (*tapo*). *The Divine Life* (*brahmacariyaṁ*) is either the life (conduct) that is divine (*brahmaṁ cariyaṁ*) or it is the life (conduct) of the High Divinities (*brahmānaṁ cariyaṁ*—alternative resolutions of compound); what is meant is; the best life (conduct).

175. *Seeing truths that are called Noble: ariyasaccāna'dassanaṁ*= *ariyasaccānaṁ dassanaṁ* (resolution of compound); some say *ariyasaccāni dassanaṁ* (alternative resolution of compound), but that is inelegant.

176. It has left the wood (*NIkkhantaṁ VANAto*), thus it is extinction (*nibbāna*);[100] the act of realizing (*sacchikaraṇa*) is *realization* (*sacchikiriyā*). *Realization of extinction: nibbānasacchikiriyā*=*nibbānassa sacchikiriyā* (resolution of compound).

The rest is as already stated. This is the word-commentary.

[(*b*) *Commentary on the meaning*]

177. The commentary on the meaning should be understood as follows.

Ardour (*tapo*) is either faculty-restraint (see *Vis.* Ch. i, § 42/p. 15*f.*), since that burns up (*tapati*) covetousness and grief, etc., [152] or else it is energy, since that burns up idleness; a person possessing it is called ardent (*ātāpī*). It is a good omen since it is a cause for the abandoning of covetousness, etc., and for the obtaining of jhana, and so on.

178. *The Divine Life* (*brahmacariyaṁ*) is a designation for abstinence from sexual intercourse, for the monk's True Ideal (in other words, concentration), for the Dispensation, and for the path. For in such passages as ' Abandoning what is not the Divine Life, he becomes one who leads the Divine Life ' (*M.* i. 179) it is *abstinence from sexual intercourse* (*methunavirati*) that is called Divine Life

[100] See *Vis.* Ch. viii. § 247/p. 293; *cf.* also n. 48.

(conduct). In such passages as ' Friend, is a Divine Life lived under the Blessed One?' (*M.* i. 147) it is the *monk's True Ideal* (*samaṇa-dhamma*). In such passages as ' Evil One, I will not finally attain extinction until this Divine Life of mine shall have become prosperous, flourishing and wide-spread among the many ' (*D.* ii. 106) it is the *Dispensation* (*sāsana*). In such passages as ' Bhikkhu, this Noble Eightfold Path is a Divine Life, that is to say, right view, . . . ' (*cf. S.* v. 8 and esp. 26) it is the *path* (*magga*). All this is appropriate here except for the last-mentioned kind since that is included in ' seeing truths that are called Noble ', [which follows next.] It should be understood as a good omen since it is a cause for reaching the successively higher distinctions [obtained by the successive four paths and four fruitions of Stream-Entry and the rest].

179. *Seeing truths that are called Noble* (*ariyasaccāna 'dassanaṁ*) is the seeing peculiar to the Path, in virtue of which they attain to the four Truths mentioned in the Boy's Questions (Ch. iv, §§ 22-3). It is a good omen since it is a cause for surmounting the suffering of the round [of rebirths].

180. *Realization of extinction* (*nibbānasacchikiriyā*): here it is the fruition of Arahantship that is intended by ' extinction '; for that is called ' extinction ' because of the surmounting of craving termed ' fastening ' (*vāna*) as the fastening to the five kinds of destination.[101] So while either the reaching of that [as the path] or the reviewing of it [as the path's fruition] can actually be called ' realization ' (see *Vis.* Ch. xxii), nevertheless since the former kind of realization [as the path] has already been established by the [immediately preceding] phrase ' seeing truths that are called Noble ', that kind is consequently not intended here [in this phrase]. So this [**153**] kind of realization of extinction [namely, reviewing as the fruition of the path] should be understood as a good omen since it is a cause for a pleasant abiding here and now, and so on.

181. So in this stanza there are four good omens stated with ardour, the Divine Life, seeing the Noble Truths, and realization of extinction. How they are good omens has already been made clear in each instance.

The commentary on the meaning of this stanza ' Ardour ' is ended.

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[101] For the ' five kinds of destination ' see *M.* i, 73-6; they are: hell, animals, ghosts, human beings, and gods. *Nibbāna* is none of these. *Vāna* might be a causative form of the *vana* pun in § 176.

[*Stanza* 11]

[*Phuṭṭhassa lokadhammehi cittaṁ yassa na kampati*
Asokaṁ virajaṁ khemaṁ: etam mangalam uttamaṁ]

[(*a*) *Commentary on the words*]

182. Now as to 'Though by worldly ideas tempted': *Tempted* (*phuṭṭhassa*—lit. 'touched') is contacted (*phusitassa*), stirred, reached.[102] *Worldly ideas* (*lokadhammā*) are ideas in (about) the world (*loke dhammā*—resolution of compound); such ideas as are never reversed as long as the world continues its occurrence, is what is meant.

183. *Cognizance* (*citta*) is mind (*mano*), mentality (*mānasa*). *His* (*yassa*—lit. 'whose' agreeing with *phuṭṭhassa* above, both being in the genitive): of a new [bhikkhu], a middle, or an elder [bhikkhu].[103] *Ne'er . . . shall waver* (*na kampati*): neither moves nor vacillates.

184. *Sorrowless* (*asokaṁ*): unsorrowing (*nissoka*), with the dart of sorrow extracted. *Stainless* (*virajaṁ*): with stains gone (*vigataraja*), with stains erased (*viddhastaraja*). *In safety* (*khemaṁ*): fearless, unmenaced.

The rest is as already stated. This is the word-commentary.

[(*b*) *Commentary on the meaning*]

185. The commentary on the meaning should be understood as follows.

Though by worldly ideas tempted, Ne'er his cognizance shall waver (*phuṭṭhassa lokadhammehi cittaṁ yassa na kampati*): when someone is tempted (touched), beset, by the eight worldly ideas, namely, gain and non-gain [fame and ill-fame, censure and praise, pleasure and pain] (*D.* iii. 260), and his cognizance does not waver, is unmoved, never vacillates, then that cognizance of his should be understood as a good omen since it brings about the non-wavering supramundane state. And whose cognizance is it that does not waver when he is tempted by them? The Arahant's, in whom taints are exhausted, no one else's at all. And this is said:

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[102] The neat genitive/past-participle construction of the verse is not directly reproducible in English.

[103] Counting from his Full Admission (*upasampadā*), a 'new bhikkhu' has up to 5 years' seniority, a 'middle bhikkhu' has over 5 and up to 10, and an 'elder bhikkhu' has 10 or more. His age from birth does not count here.

'Just as a solid mass of rock
'Remains unshaken by the wind,
'So too, no forms, sounds, smells or tastes,
'No tangibles of any sort,
'Nor yet ideas, disliked or liked,
'Avail to move those such as this.
'Such cognizance stands quite aloof
'In contemplating subsidence' (*A.* iii. 379).

186. [**154**] It is only the cognizance in one whose taints are exhausted that is called *sorrowless* (*asokaṁ*). That is sorrowless because of the absence of what is stated in the way beginning 'Sorrow, sorrowing, sorrowfulness, inner sorrow, inner sorriness, consuming of the heart' (*Vbh.* 100). Some say that it is extinction (*nibbāna*), but that has no sequence of meaning with the line that precedes it. And just as the cognizance of one whose taints are exhausted is 'sorrowless', so too it is *stainless* (*virajaṁ*) and *in safety* (*khemaṁ*), since it is 'stainless' with the absence of any stain of lust, hate and delusion, and it is 'in safety' because it is safe from the four bonds (*D.* iii. 230). Consequently it should be understood as a good omen since, although threefold as demonstrated [by the three words beginning with 'sorrowless'] when thus taken at the moment of its occurrence in whichever mode it happens to occur, it is a cause for bringing about undisconcertability and the highest state in the world, etc., and is a cause for bringing about fitness for gifts (sacrifices), and so on (see *e.g. M.* i. 37).[104]

187. So in this stanza there are four good omens stated with unwavering cognizance, sorrowless cognizance, unstained cognizance, and secure cognizance, with respect to the eight worldly ideas. How they are good omens has already been made clear in each instance.

The commentary on the meaning of this stanza 'Though by worldly ideas tempted, Ne'er his cognizance' is ended.

[*Stanza* 12]

[*Etādisāni katvāna sabbattha-m-aparājitā*
Sabbattha sotthiṁ gacchanti: taṁ tesam mangalam uttamaṁ]

188. After thus stating thirty-eight good omens with the ten stanzas

[104] *Appattakkhandhatādi-* ('undisconcertedness, etc.', lit. 'state of shoulders (or neck) not drooping, etc.') is plainly the right reading, though *C.* confirms *appavattakkhandhatādi-* ('Non-occurrence of categories, etc.') with vl. *asekkhakkhandhādi-*.

beginning with 'Not consorting with the foolish' (Stanza 2), he now uttered this final stanza 'Since by working suchlike [omens]', extolling the good omens already mentioned by himself. Here is a commentary on its meaning.

189. *Suchlike* (*etādisāni*): such as these (*etāni disāni*), namely, 'the non-consorting with fools, etc., of the kinds already stated by me'. *Since by working* (*katvāna*): *katvāna* is the same as *karitvā* or *katvā* (alternative forms of gerund), and is no different in meaning.

190. *Men are everywhere unvanquished* (*sabbattha-m-aparājitā*): [**155**] what is meant is that not being vanquished by even one among the four enemies classed as the Māras of categories, defilements, and determinative acts, and [Māra] the god's son, and having on the contrary themselves vanquished those four Māras. The letter *m* here [in the compound *sabbattha-m-aparājitā*] should be taken as inserted merely for purposes of liaison.

191. *And go everywhere in safety* (*sabbattha sotthiṁ gacchanti*): whether in this world or in the other world, whether standing, walking, etc., *everywhere* they *go in safety* owing to their remaining unvanquished by the four Māras after they have worked suchlike good omens as these; what is meant is that they go in safety, go unmenaced, unharassed, secure, and fearless, because of the absence of those taints, vexations and fevers that would have arisen from their consorting with fools, and the rest. And the nasal component should be understood as inserted for metrical reasons.[105]

192. *That is their supreme good omen* (*taṁ tesam mangalam uttamaṁ*): with this line of the stanza the Blessed One concluded his teaching. How? 'God's son, take it thus: Whoever *work suchlike* [*omens*] (*etādisāni karonti*), then since they *go everywhere in safety* (*sabbattha sotthiṁ gacchanti*) it is *that* (*tam*)—namely, the thirty-eight-fold good omen of non-consorting with fools, etc.—which is therefore *their* (*tesaṁ*)—namely, of those who have worked suchlike [*omens*]—*supreme* (*uttamaṁ*), best, superlative, *good omen* (*mangalaṁ*).' Now when this teaching was thus concluded by the Blessed One, a hundred thousand myriads of deities reached Arahantship, and the number of those who reached the fruitions of Stream-entry, Once-return, and Non-return was incalculable.

193. Then on the following day, the Blessed One addressed the venerable Ānanda thus 'Ānanda, last night a certain deity

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[105] This refers to the final nasal in *sotthiṁ*, making an adverbial formation which replaces the normal nominative pl. adj. *sotthī*.

approached me and asked me a question about good omens. I told him thirty-eight good omens. Learn this discourse on good omens, have the Bhikkhus recite it'. The Elder learnt it and had the bhikkhus recite it. That has come down by the succession of teachers, being such as we have it today. So it can be understood that this was how this Divine Life became prosperous, flourishing, and widespread among the many, [**156**] disseminated and properly explained by gods and men (see *D.* ii. 106).

[*Conclusion*]

194. Now here is how to construe [it all] from the beginning, the purpose of doing which is to gain exercise and facility of knowledge in these same good omens.

So then these creatures, who desire the pleasures of this world and of the other world and supramundane pleasure as well—when, after abandoning consorting with foolish people and coming to depend on the wise, they honour those who should be honoured—when they are encouraged, by living in a befitting place and by merit previously made, to perform what is profitable—when, by right direction in self-guidance, they each acquire a selfhood adorned with ample learning, a craft, and discipline—when they speak what is well spoken since it befits the discipline—when, as long as they have not renounced the lay state, they liquidate their old indebtedness [to other people] by aid for mother and father, contracting new indebtedness [to themselves] by support for wife and children, and they gain success in riches and corn through spheres of work that bring no conflict, and then, by taking the heartwood of riches through giving and the heartwood of life through True-Ideal conduct, they work the welfare of their own people by support of kin and the welfare of other people by unexceptionable actions, till, by avoiding through abstinence from evil the hurting of others and by refraining from besotting drink the hurting of themselves, they increase the profitable side by diligence in True Ideals—and when, having abandoned the lay life owing to increase in what is profitable, they are gone forth [into homelessness], and after cultivating excellence in the Duties by respect and humble manner towards the Enlightened One, disciples of the Enlightened One, preceptors, teachers, and so on, and contentedly abandoning cupidity for requisites, they establish themselves on the plane of True Men by means of gratitude, and then after abandoning slackness of cognizance through hearing the True

Idea and transcending all anxieties through patience, they find helpers for themselves through meekness under correction and so come, owing to seeing monks, to see how to proceed with the practice, till, after removing, by discussion of the truth, doubt about ideas that should be doubted about, they [eventually] achieve Purification of Virtue by means of ardour in faculty-restraint, Purification of Cognizance by means of the kind of Divine Life that consists in the Monk's True Ideal, and the four Purifications[106] that follow upon those—[**157**] then, by means of this practice the Purification of Knowledge and Seeing that is referred to by [the words] ' seeing truths that are called Noble ', they realize [at last] the fruition of Arahantship called ' extinction ', after which their cognizance no more wavers owing to the eight worldly ideas than does Mount Sineru owing to wind and rain; they are sorrowless, unstained and secure; and those who are secure are everywhere unvanquished and go everywhere in safety. That is why the Blessed One said:

Since by working suchlike [omens]
Men are everywhere unvanquished
And go everywhere in safety,
That is their supreme good omen.

The explanation of the Good-omen Discourse in the Illustrator of Ultimate Meaning, the Commentary on the Minor Books, is ended.

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[106] For the ' 7 Purifications ' see *M.* Sutta 24. They form the basic structure of the Visuddhimagga. (1) *Purification of Virtue* is self-evident. (2) *P. of Cognizance* is jhana and the ' 5 kinds of worldly Direct Knowledge ', (3) *P. of View* is ' defining of Name-and-form '. (4) *P. by Overcoming Doubt* is ' discerning of Conditions ', *i.e.* objective understanding of Dependent Arising. (5) *P. by Knowledge and Seeing of What is the Path and What is Not the Path* is the first stage of insight, *i.e.* contemplation of arising and subsidence (rise and fall) and learning to recognize as such states of elation and uplift that are not the Path. (6) *P. by Knowledge and Seeing of the Way* is the development of insight by contemplation of impermanence, suffering, and not-self, in successive stages up till the moment preceding path-attainment. (7) *P. by Knowledge and Seeing* is the four Paths and their respective Fruitions. What is meant here by ' the four Purifications ' is nos. (3) to (6).

CHAPTER VI

THE JEWEL DISCOURSE

(*Ratanasuttaṁ*)

1. Now the turn has come for a commentary on the Jewel Sutta, which begins with [the words] ' Whatever beings ' and is placed [in the Minor Readings] next to the Good-Omen Sutta. So after stating the purpose of its inclusion here, then

> By whom 'twas spoken, when, where, why,
> Are matters that we next descry,
> Whereafter, when the time falls due,
> We comment on the meaning, too.

We do so in order to show—as it were how to descend to the waters of a river, a lake,[1] etc., by way of a perfectly pure landing-place—how to descend to the meaning of this Discourse by way of a purified Source.

2. Herein [as regards the foregoing stanza], what was shown by the Good-Omen Sutta was self-protection and the countering of such taints as are a condition both for doing what is not good and for not doing what is good. This Sutta, however, accomplishes the protection of others[2] and the countering of such taints as are a condition for [the unwanted presence of] non-human beings, etc.; and that would be a purpose for placing it here. So this, to start with, is the purpose for which it was placed here.

3. Now as to [the questions] ' By whom 'twas spoken, when, where, why?' (§ 1), it may be asked here: By whom was this Sutta delivered? When, where, and why was it delivered?—It was delivered by the Blessed One himself, not by disciples, etc.; and that [**158**] was when Vesālī was being plagued by famine, etc., and the Blessed One had been asked for by the Licchavis and had been brought from Rājagaha to Vesālī; and it was delivered by him then at Vesālī for the purpose of countering those plagues. These are the summary answers.

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[1] ' *Taḷāka*—lake ' (?): not in *P.E.D.*; *B.* has *taḷāla*.

[2] *B.*, *C.* and *Ss.* read *parārakkhaṁ*; *C.* has vl. *purārakkhaṁ* (' protection of a city ') as in P.T.S. ed.

When it comes to detail, however, the Ancients comment after first giving the story of [the origin of] Vesālī.

4. Now here is the commentary. A child, it seems, was conceived in the womb of a king of Benares' chief queen. When she came to know this, she informed the king, who gave her the 'child-protection' ceremony. With the child thus well protected by the ceremony she entered the maternity home when the child was ripe for birth. Now the emergence of the child takes place in the morning in the case of the meritorious, and she was one of those. So it was in the morning that she gave birth, [but what was born was] a piece of flesh like a lump of lac or like hybiscus flowers. As a consequence she thought 'They might criticize me before the king, saying that the other queens give birth to children like golden statues, but the chief queen has given birth to a piece of flesh'. Thinking to escape such criticism, she put the piece of flesh in a vase, had it covered and sealed with the royal seal and then set it afloat in the Ganges. Deities arranged for the guarding of what human beings had rejected, and after inscribing in vermilion on a gold label the words 'Offspring of the king of Benares' chief queen', they tied it on [the vase]. After that the vase floated on the current of the Ganges untroubled by danger from waves and so on.

5. On that occasion a certain ascetic was living in dependence on a cowherd's family by the banks of the Ganges. Early one morning he went down to the Ganges, and seeing the vase coming by, he picked it up, regarding it as flotsam. Then he saw the written label and the royal seal on it. He opened it and found the piece of flesh. [159] When he saw that, [he thought] 'It might be a living foetus, and that is why there is no bad smell of decay about it', and so he brought it to his hermitage and put it in a clean place. Then at the end of a fortnight there were two pieces of flesh. When the ascetic saw that, he put them in a better place. At the end of another fortnight five swellings for the hands, feet and head appeared on each piece. Then at the end of another fortnight one piece of flesh became a boy like a golden statue and the other a girl. Child-love sprang up in the ascetic then, and milk was produced from his thumb. After that, when he obtained milk-rice he ate the rice and sprinkled the milk on the children's mouths. Whatever entered their stomachs was as visible as if it were inside a crystal jug, so skinless (*nicchavi*) were they—some others have said, however, that their skins adhered (*līnā chavi*) to each other as if stitched together—. At any rate they became known by the name of Licchavi either

because of their skinlessness (*nicchavitā*) or because of their skins' adherence (*līnacchavitā*).

6. With his nursing of the children the ascetic was late in going to the village for alms and when he returned the day was already advanced. When the cowherds came to know about his interest [in the children], they said ' Venerable sir, nursing children is an impediment to those gone forth [from the house life]. Give us the children. We will nurse them. You do your own work '. The ascetic agreed. So next day the cowherds levelled the road, and after strewing it with flowers and hoisting flags and banners, they came to the hermitage playing musical instruments. The ascetic told them ' The children have great merit. Educate them carefully, and when they have been educated, see that they are married to each other with the two ceremonies.[3] Then make a present of the five products of the cow to the king and obtain [from him] a tract of land. Have a town built on it and anoint the boy there ', and that done, he gave them the children.

7. They [**160**] agreed, and so they brought the children away and looked after them. As the children grew up, they played with the cowherds' children, and in the course of quarrels they cuffed and kicked them. The cowherds' children wept, and when asked by their parents ' What are you crying for?', they said ' These orphans the ascetic used to nurse are hitting us too much '. Then their parents said ' These children are bullying and hurting the other children, they must not be kept company with, they must be kept away from (*vajjitabba*)', and after that, it seems, the place three hundred leagues in extent was called *Vajji* (' Keep-away '), [which was how the people of those parts came to be called Vajjians.]

8. Then the cowherds made a present to the king and took over that place, after which they had a town built there. The boy, who was now sixteen years old, they anointed king, and they married him to the girl. Then they made an agreement that no girls were to be brought in from outside and that no girls were to be given out from there.

9. From their first cohabitation two children were born, a daughter and a son. Sixteen times there were two born in this way. Then, when the children had eventually grown up and when there came to be insufficient [room] to contain the wealth of gardens, parks,

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[3] The 2 ceremonies in marriage in which the bride goes to the groom's house and *vice versa*.

dwelling-places and retainers, they three times built a curtain-wall round it, each time a quarter-league's distance outside the last. Because of that repeated enlargement (*vesāli-katatta*) the [town] came to be called Vesālī.

This is the story of Vesālī.

[*The Source*]

10. Now at the time when the Blessed One had appeared [in the world] Vesālī was prosperous and enjoying abundance. And there were seven thousand seven hundred and seven regents there, and likewise junior regents, [**161**] generals, custodians, and so on, according as it is said 'Now on that occasion Vesālī was prosperous, flourishing, populous, crowded with people, with a plentiful food supply; and there were seven thousand seven hundred and seven palaces and seven thousand seven hundred and seven upper chambers and seven thousand seven hundred and seven parks and seven thousand seven hundred and seven pools' (*Vin.* i. 268).

11. But on another occasion it ran short of food through suffering droughts and bad harvests. First the poor people died and [their bodies] were thrown outside. Owing to the corpse-stench of dead men, non-human beings gained entry to the city. After that, many more died. So great was the repulsiveness that a 'snake-breath' pest[4] broke out among creatures. Vesālī being thus plagued by the

[4] '*Ahivātakaroga*—snake-breath pest': *ahi*=snake, *vāta*=wind (breath or blast), *roga*=pest (sickness). We do not know what sickness this term may represent. Plague, cholera and malaria have been some of the suggestions made. *C.P.D.* (*q.v.*) gives two Piṭaka refs. (*Vin.* i, 78, 79) and several from the commentaries (on *Vin.*, *Jā.*, *Dh.*, etc.). *VinA.* says '"*Ahivātakaroga*" is *māri-vyādhi*' (if the reading is right; but that means simply 'killing-sickness'), and adds 'where that sickness arises, that family dies with all its bipeds and quadrupeds: or else someone who breaks a wall or a roof and flees, or who goes through (the walls of?) a village, etc. (*tirogāmādigato*), escapes' (note the flight through the walls in § 16 below). *DhA.* (i, 187) says 'First the flies die, next the beetles, the mice, . . . and last of all the human beings in the house'. See also note in *Jā.* trsln. ii, 55. At *Jā.* (Comy.), ii, 295 a *nāga-rājā* ('Royal Nāga-Serpent' or 'Naga-King', *cf. ahi*=snake above) kills people with a *nāsika-vāta* ('nose-breath' or 'nostril-blast'), and the same term occurs at *Vis.* 400, where this 'nostril-blast' emitted by a *nāgarājā* is countered by a *supaṇṇa-vāta* (a *Supaṇṇa* being a sort of winged demon who preys upon the semi-demon Nāga-Serpents). There is another version of this Vesālī plague in the Sanskrit *Mahāvastu* (i, 253), which doubtless grew up independently from a common source, in which the term *adhivāsa* is used in connexion with this sickness when it attacks a district and, contrastingly,

three fears of famine, non-human beings and pest, the citizens approached the [principal] regent and said ' Great king, a threefold fear has made its appearance in this city. This has never happened before as far back as seven royal dynasties. Perhaps it has happened now because some illegality in your title is in question '. The regent assembled them all in the city hall and told them to investigate his title. They investigated the entire lineage but found nothing. So finding no defect in the regent, they wondered ' How shall this fear be allayed?'. Some suggested the six teachers, [Pūraṇa Kassapa and the others, saying,], ' It will be allayed as soon as they arrive '. Others said ' An Enlightened One has appeared in the world, it seems. That Blessed One teaches a True Idea for the benefit of creatures. He is mighty and powerful. All fears will be allayed as soon as he arrives '. At that they were pleased, and they asked ' Where is that Blessed One living now? If we [**162**] sent for him, would he come?'. Then others said ' Enlightened Ones are compassionate. Why should he not come?'—' That Blessed One is living at Rājagaha now, and king Bimbisāra attends upon him. Perhaps he would not let him come.'—' Then let us get the king to agree to have him brought.' So they despatched two Licchavi regents to the king with a sumptuous present backed by a large military force, [telling them] ' Get Bimbisāra to agree to your bringing the Blessed One here '. They went and gave the king the present and informed him of what was happening, saying ' Great king, send the Blessed One to our city '. Instead of agreeing, the king said ' Find out for yourselves '. So they approached the Blessed One, and after paying homage, they said ' Venerable sir, three fears have arisen in our city. If the Blessed One would come, we should be safe '. The Blessed One adverted [to the matter, and perceiving that] ' When the Jewel Sutta is pronounced at Vesālī, that protection will pervade a hundred thousand myriads of world-systems, and at the end of the Sutta eighty-four thousand breathing things will attain to the True Idea ', he assented.

12. When king Bimbisāra heard that the Blessed One had assented, he had it proclaimed in the city ' The Blessed One has consented to go to Vesālī ', and then he went to the Blessed One and asked ' Venerable sir, did you agree to go to Vesālī?'—' Yes, great king.'—' Then, venerable sir, wait till we have had the road prepared.' So

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maṇḍalaka when it attacks a family. The translator is indebted to Miss I. B. Horner for this information.

king Bimbisāra had the ground levelled in the five-league interval between Rājagaha and the Ganges, and at a distance of every league he had a dwelling-place built, after which he informed the Blessed One that it was time for him to depart. The Blessed One set out surrounded by five hundred bhikkhus. All along the five-league-long road the king had flowers of the five colours strewed knee-deep, and flags, banners and pennants, etc., [**163**] hoisted. He had two white parasols held above the Blessed One and one above each bhikkhu. Then doing honour to the Blessed One with flowers, incense, etc., accompanied by his own retinue, he had the Blessed One reside in each one of the dwellings, making at each a full-scale almsgiving. In this manner he conducted the Blessed One to the Ganges in five days. There he had a boat adorned with every kind of decoration, and he sent a letter to the inhabitants of Vesālī: ' The Blessed One has arrived. Prepare a road. Let all come out to meet the Blessed One '. They decided to do double the honour, and so, after they had had the ground levelled in the three-league interval between the Ganges and Vesālī, they had four white parasols made for the Blessed One and two for each bhikkhu, and to do honour to them they came and stood on the [north] bank of the Ganges. Bimbisāra had two boats joined and a pavilion built on them decorated with festoons of flowers, etc., and there he had an Enlightened One's throne, made of every kind of jewel, prepared. The Blessed One took his seat upon it, and the five hundred bhikkhus boarded the boat, each taking the seat that became him. Then the king followed the Blessed One down into the river till the water was up to his neck, and he said ' Venerable sir, I shall reside here on the banks of the Ganges till the Blessed One comes ', and he turned back. Deities as far up as the realm of the Akaniṭṭha (Not-Junior) [Divinities in the Pure Abodes] did honour to him from above, and Kambala and Assatara Nāga [-Serpents] and others living in the Ganges did honour to him from below.

13. When the Blessed One had travelled on the Ganges for one league with this great honour, he crossed the Vesālians' boundary. Then, honouring the Blessed One twice as much as Bimbisāra had done, the Licchavi regents came to meet him till the water was up to their necks. At that moment, at that very instant, a great cloud, the darkness of whose broad summit was laced with lightning flashes, began to rain down in torrents in the four directions. Then scarcely had the Blessed One [**164**] set his foot upon the Ganges' bank than a ' lotus ' downpour began; but only those got wet who

wanted to get wet, and no one got wet who did not want to get wet. Everywhere the water flowed knee-deep, thigh-deep, waist-deep, neck-deep, and all the corpses were swept into the Ganges by the water till the land was left quite clean.

14. At each interval of a league the Licchavis had the Enlightened One reside, and there they gave a great almsgiving. Thus in three days, doing double the honour [that Bimbisāra had done], they conducted him to Vesālī. As soon as the Blessed One arrived at Vesālī, Sakka Ruler of Gods came heralded by a community of gods. With the arrival of gods possessing such great influence, most of the non-human beings fled. The Blessed One stopped at the city gate, and he addresssed the venerable Ānanda thus ' Ānanda, learn this Jewel Sutta, and with the Licchavi princes perform a Safeguard Ceremony in procession round the intervals between the three city walls, taking with you the material for making the ceremonial offerings '. And then he delivered the Jewel Discourse.

15. That is how the answers to the questions ' By whom was this discourse delivered? When and why was it delivered?' (§ 3) are given in detail by the Ancients, starting with the Vesālī story.

16. So while this Jewel Discourse, the purpose of which was to counter those plagues, was being delivered there at the city gate on the very day of the Blessed One's arrival at Vesālī, the venerable Ānanda learnt it. And then in reciting it afterwards as a Safeguard Ceremony he took water with him in the Blessed One's bowl and proceeded around the whole city, aspersing it with the water. As soon as the words ' No matter what ' (stanza 3) were uttered by the Elder, the non-human beings who had not already fled and were lurking in middens and behind walls and in such places, fled towards the four gates. But the gates could not accommodate them all, and so some who were unable to escape through the gates broke through the walls in their flight. The sickness in men's limbs was cured. They came out and did honour to the Elder with all kinds of flowers, incense, and so on. A multitude [**165**] sprinkled the city hall in the centre of the city with all kinds of scents, made a canopy decorated with every kind of ornament, and when they had prepared an Enlightened One's throne, they conducted the Blessed One to it. The Blessed One entered the city hall and sat down on the seat prepared, and the Community of bhikkhus and the regents and the people sat down in the places allotted them. And Sakka Ruler of Gods, together with an assembly of gods, presided above in the two

worlds of deities,[5] and other gods as well. And when the Elder Ānanda had proceeded round the whole of Vesālī and had performed the Safeguard Ceremony, he came with the citizens of Vesālī and sat down at one side. There the Blessed One pronounced that same Jewel Discourse to all of them.

At this point what was set out in the Schedule, namely,

> ' By whom 'twas spoken, when, where, why,
> Are matters that we next descry ' (§ 1),

has been given in detail in all aspects.

[*The commentary on the words and meaning*]

17. But since it was said

> ' Whereafter when the time falls due,
> We comment on the meaning too ',

the comment on the meaning must begin. Now while there are some others who say that ' only the first five stanzas were spoken by the Blessed One, the rest being spoken by the venerable Ānanda at the time of his performing the Protection Ceremony ', that may be so in fact, or it may not. But does that investigation concern us? The commentary that we shall make on this Jewel Sutta will actually fit both cases.

[*Stanza* 1—*the exhortation*]

18. The first stanza is:

> *Yānīdha bhūtāni [samāgatāni bhummāni vā yāni va antalikkhe*
> *Sabbe va bhūtā sumanā bhavantu atho pi sakkacca suṇantu bhāsitaṁ].*

As to ' whatever ' here [in this stanza]: *whatever* (*yāni*) [means] whatsoever kinds, whether possessing little or great influence. *Here* (*idha*): in this place; he spoke with reference to the meeting-place on that occasion. *Beings* (*bhūtāni*): the word *bhūta* [past participle of *bhavati* ' to be '][6] has, in such passages as ' It is, when that is so (*bhūtasmiṁ*), an offence entailing expiation ' (*Vin.* iv. 25), the meaning of *factual* (*vijjamāna*), and in such passages as ' " This [entity] is (*bhūta*) ": [166] do you see in this way, bhikkhus?'

[5] Sakka Ruler of Gods rules only the two lowest sensual-sphere heavens, the Cātumahārājika and Tāvatiṁsa, none of the 4 above those.

[6] *Bhūtāni* is neut. pl. here but elsewhere masc. pl. is used; def. at *MA.* i, 31.

(*M.* i. 260) it has the meaning of the *pentad of categories* (*khandha-pañcaka*), and in such passages as ' Bhikkhu, the four great entities (*mahā-bhūta*) are the cause ' (*S.* iii. 101) it has the meaning of the fourfold [*material*] *form* (*rūpa*) consisting of the earth element and [the elements of water, fire and air], and in such passages as ' The being (*bhūto*) who has eaten up time ' (*Jā.* ii. 260) it has the meaning of [an Arahant, that is,] *one whose taints are exhausted* (*khīṇāsava*), and in such passages as ' No beings (*bhūtā*) in the world but shall lay down the compound ' (*D.* ii. 157) it has the meaning of all *creatures* (*satta*), and in such passages as ' By felling[7] plant-life (*bhūtagāma*) ' (*Vin.* iv. 34) it has the meaning of *trees* (*rukkha*), etc., and in such passages as ' He perceives a being (*bhūtaṁ*—*M.* text has *bhūte*) as a being (*bhūtato*) ' (*M.* i. 2) it has the meaning of the *body of creatures* (*sattakāya*) below those of the Four Kings' [heaven]. [Now] although [this word has these meanings] it should [nevertheless] be regarded here as [referring to] non-human beings without distinction.
Assembled (*samāgatāni*): foregathered.
19. *So be they native to the earth* (*bhummāni*): generated on the earth. *Or* (*vā*) is an alternative [particle]; hence, having taken one alternative with the words ' whatever beings—so be they native to the earth—are assembled here ', then in order to take the second alternative, he said *or sky* (*yāni va antalikkhe*), which means ' Whatever beings generated in the sky are assembled here '. And here it can also be understood that those beings generated upwards from the Yāma Heaven as far as the Akaniṭṭha Heaven[8] are beings ' native to the sky ' because they are generated in divine mansions manifested in the sky. And it can be understood that beings residing in trees, creepers, etc., or generated on the earth, below [the Yāma Heaven] from Sineru downwards, are ' beings native to the earth ' because they are all generated on the earth and in trees, creepers, rocks, etc., that are bound up with the earth.
20. Now when the Blessed One had comprised all non-human beings

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[7] *Pātavyatā* seems here to derive from root *pat* to fall, though at *M.* i, 305 (*kāmesu pātavyataṁ*) it is derived fm. root *pā* to drink by *MA.* which would make it there mean gulping or swallowing (as such not in *P.E.D.*).

[8] *P.E.D.* under *Yāma*, this ref., gives ' from the Underworld to the Highest Heaven ' for *Yāmato yāva Akaniṭṭhaṁ*: this is a mistake; for the Yāma Gods, whose king is called Suyāma (see *A.* iv. 242), in no way ' belong to Yama king of the Underworld ' (for whom see *e.g. M.* Sutta 130), who governs the ' unhappy destinations '. The *yamaloka* (' Yama's world ': *Dh.* 45) cited by P.E.D. under *yāma* is out of place since it has no connexion with the Yāma Gods of the third sensual-sphere heaven.

under the two alternative phrases ' so be they native to the earth or sky ', he comprised them again with a single phrase in saying ' Let beings each and all have peace of mind '. Herein, *all* (*sabbe*) [means] without remainder. *Each and* (*eva*—lit. ' quite ') is for emphasis; the intention is: Not excluding even one. *Beings* (*bhūtā*, masc. pl.): non-human beings. *Let . . . have peace of mind* (*sumanā bhavantu*): let them have pleasure in their minds (*sukhitamana*), become happy and joyful.

21. *And also* (*atho pi*): the pair of particles refers to what is about to be said, their purpose being to provide a link between functions. *Let them listen closely to these words* (*sakkacca suṇantu bhāsitaṁ*): [**167**] heeding, attending, and whole-heartedly reacting, let them listen to my teaching, which brings heavenly excellence and supramundane pleasure.

22. So after the Blessed One had comprised all beings with the indefinite phrase ' whatever beings are assembled here ', and had then defined them as twofold thus ' so be they native to the earth or sky ', and had reunited them with the words ' let beings each and all ' he concluded this stanza by exhorting them about the excellence of the ends (see Ch. v, § 37) with the words ' have peace of mind ' and about the excellence of the means with the words ' and also listen closely to these words ', and likewise exhorting them respectively about the excellence of reasoned attention and excellence of others' speech (*cf. M.* i. 294), and also about the excellence of right direction in self-guidance and of waiting on True Men (*cf. A.* ii. 32), and also about the excellence of the cause for concentration and understanding.

[*Stanza* 2—*the exhortation concluded*]

[*Tasmā hi bhūtā nisāmetha sabbe mettaṁ karotha mānusiyā pajāya*
Divā ca ratto ca haranti ye baliṁ tasmā hi ne rakkhatha appamattā.]

23. The second stanza [*begins*] ' Therefore O beings '. Herein, *Therefore* (*tasmā*) is a term for a reason. *O beings* (*bhūtā*): a term of address. *Give attention* (*nisāmetha*): listen. *All* (*sabbe*): without remainder. What is meant? He meant ' Because you have left the heavenly places and the excellent enjoyment found there and have assembled here for the purpose of hearing the True Idea, not for the purpose of seeing dancers, dancing, etc., therefore, O beings, give attention all '. Or else, seeing that with the phrases ' let [them] have peace of mind ' and ' listen closely ' they had peace of mind and

desire to listen, what he meant was ' Because, through peace of mind, you are fitted owing to the purity of ends due to right-direction-in-self-guidance and reasoned-attention, and because, through desire to listen closely, [you are fitted] owing to the purity of means due to the waiting-on-True-Men and the hearing-speech-from-others that form the footing [for right view], therefore, O beings, give attention all '. Or else, pointing back to the phrase ' these words ' at the end of the previous stanza as the reason, he meant ' Because my words are very difficult to come by owing to difficulty in finding the moment that avoids all the [aspects of the] wrong moment,[9] and [because] they have many advantages owing to their occurrence with the special qualities of understanding and compassion—and that was what I desired to express when I said " listen . . . to these words "—therefore, O beings, give attention all '. That is what is meant by this line.

24. After exhorting them to attend to his own words by adducing the reason, he began to tell what the attention was to be given to [by saying] [**168**] *work lovingkindness for the race of men* (*mettaṁ karotha mānusiyā pajāya*). The meaning of that is as follows: ' Establish friendliness (*mittabhāva*) and well-wishing for the race of men that is being plagued by these three plagues.' But some read *mānusiyaṁ* [instead of *mānusiyā*] which is wrong because the locative sense is not implied,[10] and so what they comment [with that as basis] is wrong. The intention here is as follows: ' I am not speaking because of lordly powers as an Enlightened One, but rather it is for the sake of the welfare of yourselves and the race of men that I say " Work lovingkindness for the race of men " '. And how lovingkindness benefits those who practise it can be understood here by means of such discourses as

> ' The kingly seers who, after they have won
> ' The earth that teems with creatures, travel round
> ' Offering up [with ceremonial pomp]
> ' Horse sacrifice and human sacrifice,
> ' Libations, too, and lavish vāja-drinking:
> ' They are not worth even a sixteenth part
> ' Of him that in his heart keeps love in being ' (*A.* iv. 151)

[9] Reading with *C.* *sabbākkhaṇaparivajjitassa*; *Ss.* has *sabba-akkhaṇa-*, but *B.* has *aṭṭhakkhaṇa-*. For the *akkhaṇa* allusion see *D.* iii, 263.

[10] The verbal phrase *mettaṁ karotha* (' to work lovingkindness ') is taken as having a dat. indirect object, *i.e.* *mānusiyā pajāyā* (' for the human race ') and not a loc. as the rejected reading has it.

and

> ' Who with a heart unsoiled by hate can treat
> ' A single breathing thing with lovingness,
> ' By just that fact is skilled; but if his mind
> ' Has sympathy with every breathing thing,
> ' As one ennobled he performs high merit ' (*A.* iv. 151)

and by means of [the Discourse on] the Eleven Benefits (*A.* v. 342); and then how it benefits those towards whom it is practised can be understood by means of such discourses as

> ' The man with whom gods sympathize
> ' Will always see auspicious things ' (*D.* ii. 89).

25. After saying ' work lovingkindness for the race of men ', thus pointing out how beneficial it is to both, he now said *By day, by night their offerings they bring, Wherefore protect them well with diligence* (*divā ca ratto ca haranti ye baliṁ, tasmā hi ne rakkhatha appamattā*) showing also what [**169**] the help [to be given] was. Its meaning is as follows: ' There are human beings who portray the gods with paintings and wood-carvings and approach shrines, trees, etc., and for their sake make daytime offerings, and also night-time offerings of honour with lamps[11] in the dark of the moon, and so on; or they make daytime offerings for the sake of guardian deities with dedication of a gift through merit-transference extending to the High Divinities by giving ticket-meals, etc., and they make night-time offerings with dedication of a gift through merit-transference by having an all-night hearing of the True Idea, etc., performed with the raising of parasols and with lamps and garlands. So since they make their offerings addressed to you thus by day and by night, how can you fail to guard them? Therefore protect them; therefore protect and guard these human beings who perform these offering-ceremonies, dispel their woes, bring them welfare, be diligent in maintaining that gratitude in your hearts and recollect it always.'

[*Stanza* 3—*the Perfect One*]

[*Yaṁ kiñci vittaṁ idha vā huraṁ vā saggesu vā yaṁ ratanaṁ paṇītaṁ*
Na no samaṁ atthi tathāgatena:
Idam pi buddhe ratanam paṇītaṁ, etena saccena suvatthi hotu]

[11] Reading with *C.* and *Ss. karonti, dīpapūjañ ca kāḷapakkhādīsu rattiṁ baliṁ karonti. B.* supports P.T.S.

26. After thus showing how helpful human beings are to deities, he [now] began an invocation of a Truth-Utterance in the way beginning 'Whatever to be prized ', doing so for the purpose of eliminating their plagues and for the purpose of gods' and men's hearing the True Idea by means of an exposition of the special qualities of the Enlightened One and the rest.

27. Herein, *whatever . . . is found* (*yaṁ kiñci*) embraces without remainder indefinitely whatever is suitable for trading here or there. What is *To be prized* (*vittaṁ*) is riches; for that produces [the prize of] prosperity (*vitti*), thus it is to be prized (*vitta*). *Here or* (*idha vā*) demonstrates the human world. *Beyond* (*huraṁ vā*) demonstrates the rest of the world besides that. Now [although] this [latter] can extend to include the whole world except the human, [nevertheless] since ' or in the heavens ' is said next, both the human and heavenly worlds being thus excluded, what has to be understood [by ' beyond '] is the inclusion of the remaining [world of] Nāgas, Supaṇṇas, and so on.[12] So what is demonstrated by these two words [' here ' and ' beyond '] is any thing-to-be-prized that is suitable for human beings [' here '] and capable of use as an ornament, such as gold, silver, pearl, crystal, beryl, coral, ruby, emerald, etc., and it is any thing-to-be-prized belonging to the Nāgas, Supaṇṇas, etc., [' beyond '] that has arisen in those realms with their many-hundred-league-wide [**170**] jewel-made divine mansions standing on ground strewed with sands of pearl and crystal.

28. *Or in the heavens* (*saggesu vā*): in the sensual-sphere and form-sphere worlds of gods; for by means of creditable (*sobhaṇa*) action they are arrived at, are gone to (*gammanti*),[13] thus they are heavens (*sagga*); or they are quite (*suṭṭhu*) the foremost (*agga*), thus they are heavens (*sagga*). *What* (*yaṁ*): what either has an owner or is ownerless. *Jewel* (*ratanaṁ*): it induces (*nayati*), brings, generates (*janayati*),[14] weal (*rati*—lit. ' delight '), thus it is a jewel (*ratana*); this is a designation for whatever is admired, greatly valuable,

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[12] Nāgas of this kind are conceived as cobra-spirits, normally friendly to man (see this Ch., § 126). Supaṇṇas are a sort of winged demon, whose delight is to prey upon Nāgas.

[13] ' *Gammati*—to be gone to ': not in *P.E.D.*

[14] ' *Janayati*—to generate ': not in *P.E.D.*; *ratiṁ janayati* means literally ' generates delight ', an example of punning word-derivation (often now called ' edifying etymology '—but should we then suppose the other kind ' unedifying ' ?), which suggests the rather clumsy English counterpart in the translation. The device, irritating to modern scholarship afraid of the pun, is semantically and mnemonically useful.

inestimable, rarely seen, and used by superb creatures, according as it is said:

> ' (1) Much admired, and (2) great in value,
> (3) Inestimable, (4) rarely seen,
> (5) Superb creatures make use of it:
> This is what the word " jewel " can mean '.

Rare (*paṇītaṁ*—lit. ' superior '): supreme, best, not little. So what is indicated by this line is any jewel with an owner such as a Sudhamma [Hall], the Vejayanta [Palace],[15] etc., which are divine mansions made of all kinds of jewels and many hundred leagues in size, and also any jewel with no owner, either such as belongs to divine mansions left vacant when creatures [are reborn downwards to] fill the states of deprivation during a period destitute of an Enlightened One, or any ownerless jewel lying in the earth, in the ocean, in the Himalayas, and so on.

29. *None is there equal to a Perfect One* (*na no samaṁ atthi tathāgatena*): *no* (*na*) is a negation. *One* (*no*) is for emphasis.[16] *Equal* (*samaṁ*): comparable. *To a Perfect One* (*tathāgatena*): to an Enlightened One.[17]

30. What is meant? It is that whatever the thing-to-be-prized and jewel exhibited, there is not even one here to resemble the Buddha-Jewel.

31. (1) Now any jewel [may be defined] in the sense of its *being much admired* (§ 28). For example, a Wheel-Turning Monarch's Wheel-Jewel or Gem-Jewel (see *D.* Sutta 17 and *M.* Sutta 129 and respective commentaries)—which being arisen, most people have no admiration for anything else, and no one goes any more with flowers, incense, etc., to a spirit's or to a non-human being's place [of worship], but rather all people admire only the Wheel-Jewel and the Gem-Jewel and honour them, aspiring to some boon or other and sometimes succeeding in what they aspire to—, even such a jewel as that is

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[15] For ' Sudhamma Hall ' (the ' Gods' Senate House ') see *e.g. M.* i. 338, and *MA.* ii. 422; for the ' Vejayanta Palace ' (Sakka's Palace) see *M.* Sutta 37. '*-ppabhuti*—etcetera ': see Ch. ii, *n.* 1.

[16] A literal rendering of this line might be ' Not (*na*) indeed (*no*) any equal (*samaṁ*) is there (*atthi*) with a Perfect One (*tathāgatena*) '. The commentary would then be translatable as ' *Not* (*na*) is a negation. *Indeed* (*no*) is for emphasis '. The Pali word *no* is not the gen. 1st pers. pl. pronoun here.

[17] For the full exegesis of the word *tathāgata* see *MA.* i. 45-52. A brief one is given below at §122 of this Ch.

never the equal of the Buddha-Jewel. If a jewel is definable in the sense of its being admired, then only a Perfect One is [really] a jewel; [**171**] for when a Perfect One has arisen, whatever gods and men there are with great influence, they show admiration for nothing else and do honour to none else. Indeed the High Divinity Sahampati did honour to the Perfect One with a jewel garland as big as Sineru, and other gods did likewise according to their means, besides such human beings as [King] Bimbisāra, King [Pasenadi] of Kosala, Anāthapiṇḍika, and so on. And after the Blessed One had finally attained extinction, King Asoka renounced ninety-six *koṭis* (96,000,000?) for his sake and founded eighty-four thousand monasteries throughout the whole of Jambudīpa (India). So what need is there to mention other admirers? Who else indeed is there finally attained to extinction if not the Blessed One, for the sake of whose places of Birth, of Enlightenment, of Turning the Wheel of the True Idea, and of Extinction, or for the sake of whose images, shrines, etc., such admiration and respect was manifested? That is how there is no jewel the equal of a Perfect One in the sense of its being admired.

32. (2) Likewise any jewel [may be defined] in the sense of its *great value*; for example, Kāsi (Benares) cloth, according as it is said ' Bhikkhus, Kāsi cloth even when old has a good appearance and is soft to touch and of great value ' (*A.* i. 248): but even such a jewel as that is never the equal of the Buddha-Jewel. If a jewel is [definable] in the sense of its great value, then only a Perfect One is [really] a jewel; for no matter whose refuse-rag robe a Perfect One accepts, that [act] of theirs is greatly fruitful and beneficial for them, as, for instance, for King Asoka. His great value consists in this. And as to the term ' great value ', it should be understood that the following Sutta passage establishes the absence of any defect [in this argument]: ' No matter whose robes, alms food, resting place, or requisite of medicine as cure for the sick, he accepts, that is greatly fruitful and beneficial for them; that, I say, is his great value. As that Kāsi cloth is of great value, so is this kind of person, I say ' (*A.* i. 248). That is how there is no jewel the equal of a Perfect One in the sense of its great value.

33. Likewise any jewel [may be defined] [**172**] in the sense of its *inestimability*. For example, the Wheel-Jewel that appears for a Wheel-Turning Monarch. Its hub is of sapphire, its thousand spokes are made of the seven kinds of gems, its rim of coral, its joints of red gold; and after each ten spokes there is one head-spoke

whose purpose is to make a sound by catching the wind, the sound made by which is like the sound of the five-factored music most skilfully played.[18] Then on each side of its hub is a lion's head, and inside there is a hollow as there is in that of a cart wheel. It has no maker, and no one has had it made;[19] it originates with [natural] temperature and with action for its conditions.[20] And when the king has completed the tenfold duty of a Wheel-Turner, and, it being the Uposatha Day of the Fifteenth and a full-moon day, he has bathed his head, undertaken the Uposatha [observances], and gone up to the private apartments in the upper palace, then while he is seated engaged in purifying his virtues, he sees it rising like the full moon or the sun, and the sound of it is audible for twelve leagues around and its appearance is visible for a league. Then it is that most people, on seeing it, create a great uproar, [saying] ' One would fancy a second moon or sun was rising!', and it passes above the city till it arrives at the east side of the royal palace, where it stops as though axle-locked in a place neither too high nor too low that is suitable for the many to do honour to it with incense and flowers, and so on. And following upon that, the Elephant-Jewel appears, all white, with polished feet and sevenfold stance,[21] possessing supernormal powers, flying through the air, and he comes from the Uposatha Clan or from the Chaddanta Clan[22]—when coming from the Uposatha Clan he is the eldest of all [that clan], but when coming from the Chaddanta Clan he is the youngest of all [that clan]—, fully trained and tamed. Then with an assembly twelve leagues broad, [the King] tours [with the Elephant-Jewel] the whole of Jambudīpa and returns before the morning meal to his own royal capital. And following upon that, the Horse-Jewel appears, all white, with polished hooves, raven-black head and *muñja*-grass-like

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[18] ' *Patāḷita*—played ': not in *P.E.D.*, where however see under *tāḷeti*.

[19] *Kāretā* (' one who has something made ') is a causative verbal personal noun, *kattā* (' maker ') being the active equivalent. The former is not in *P.E.D.*

[20] See four kinds of origination of form (*rūpassa samuṭṭhāna*) given at *Vis.* Ch. xx. §§ 27 *ff.*/pp. 614 *ff.*; these are origination from cognizance, from action, from temperature, and from nutriment. N.B. they are not to be confused with the six *Vinaya* kinds of origination of a wrongdoing (see Ch. ii. § 35), which is a legal, not an Abhidhamma classification.

[21] ' *Sattapatiṭṭha*—with sevenfold stance ': *VisA.* has ' *Hatthapādavāla-vatthikosehi bhūmiphassehi sattehi patiṭṭhito* '.

[22] For ten kinds of elephants see *MA.* ii, 25-6. Chaddanta and Uposatha are mentioned there as the two superior varieties.

mane, and he comes from the royal horse-clan called Valāhaka. The rest is the same as in the case of the Elephant-Jewel. And following upon that, [**173**] the Gem-Jewel appears. It is a fine beryl gem of purest water, eight-faceted, well cut, and as broad as a wheel's hub. It comes from the Vepulla Rock. When it is mounted above the royal standard, it glows for a league around even in the darkness possessing the four factors, and owing to the glow people think it is day and set about their work, and they can see even down to the very ants. And following upon that, the Woman-Jewel appears. She is normally the chief queen, and she comes either from the Uttarakurus or from the Maddarāja Clan. She escapes the six defects beginning with being too tall (*M.* iii. 174-5); she surpasses human appearance without reaching divine appearance; for the king her limbs are warm in cold weather and cool in hot weather, while her touch is like that of cotton a hundred times beaten; from her body there exhales the fragrance of sandalwood and from her mouth the fragrance of lotuses; and she possesses the several special qualities beginning with rising before [the Wheel-Turning Monarch]. Following upon that, the Steward-Jewel appears. He is normally a banker in the royal employ, in whom the heavenly eye has become manifest as soon as the Wheel-Jewel appears. By that means he sees hidden treasure, with or without owner, for as much as a hundred leagues around, and he approaches the king and offers his services thus 'Sire, you may remain inactive. I shall do with money what should be done with money'. And following upon that, the Counsellor-Jewel appears. He is normally the King's eldest son, who has come to possess the quality of extraordinary understanding as soon as the Wheel-Jewel appears, and by penetrating with his mind the minds of the assembly twelve leagues [across] he is capable of curbing and rousing them. He approaches the King and offers his services thus 'Sire, you may remain inactive. I shall counsel your government'. Now with this or any other such jewel [defined] in the sense of inestimability, on which no value can be set by estimation or adjudgment that it is worth a hundred thousand or a myriad, not even a single jewel is there among them ever the equal of the Buddha-Jewel. [**174**] If a jewel is [definable] in the sense of inestimability, then only a Perfect One is [really] a Jewel; for a Perfect One cannot be delimited by anyone who [tries to] estimate and adjudge him as to virtue or as to concentration or as to any one among the things beginning with understanding thus 'One who has precisely so many special qualities, on being compared

with him, is found to be his counterpart'. That is how there is no jewel the equal of a Perfect One in the sense of inestimability.

34. (4) Likewise any jewel [may be defined] in the sense of its being *rarely seen*. For example, notwithstanding the rarity of the manifestation of a Wheel-Turning Monarch and his [seven] jewels, even such a jewel as that is never the equal of the Buddha-Jewel. If a jewel is [definable] in the sense of its being rarely seen, then only a Perfect One is (really) a Jewel. How indeed can a Wheel-Turning Monarch and the rest be a jewel since many arise in a single aeon? But the world can be vacant of a Perfect One for even an incalculable aeon. So that is why, because of his arising [only] from time to time, a Perfect One is rarely seen. And this was said by the Blessed One on the occasion of his final extinction: 'Deities are protesting, Ānanda: "We have come far indeed to see a Perfect One. [Only] From time to time does a Perfect One arise in the world, accomplished and fully enlightened. And tonight towards dawn there will be a Perfect One's final extinction. And this eminent bhikkhu is standing in front of the Blessed One, hiding him so that at the last moment we shall not be able to see the Perfect One"' (*D.* ii. 139). That is how there is no jewel the equal of a Perfect One in the sense of its being rarely seen.

35. (5) Likewise any jewel [can be defined] in the sense of *use by a superb creature*. For example, a Wheel-Turning Monarch's Wheel-Jewel and the rest. That kind is not generated for the use, even in a dream, of inferior men of such low-bred clans as those of outcastes, wicker-workers, hunters, cartwrights and scavengers, for all that they may possess riches amounting to a hundred thousand *koṭis* (10,000,000,000?) and live on the grand floor of a seven-storied palace. [**175**] It is only generated for the use of a king of Warrior-Noble (*khattiya*) caste, well born on both sides, who has completed the tenfold duties of a Wheel-Turning Monarch. But even such a jewel as that is never the equal of the Buddha-Jewel. If a jewel is [definable] in the sense of use by a superlative creature, then only a Perfect One is (really) a jewel; for a Perfect One is not for the use, even in a dream, of the six teachers beginning with Pūraṇa Kassapa and others like them, who, for all that they may be reputed in the world to be superb creatures, have not yet perfected the basis [for enlightenment] and whose seeing is distorted. However, he is for the use of such as Bāhiya Dārucīriya (*Ud.* 6-8), etc., and other great disciples hailing from the great clans, who have perfected the basis

[for enlightenment] and are capable of reaching Arahantship at the end of a single four-line stanza, and whose knowledge and seeing is penetrative [of the four Noble Truths]. For they make use of him in one way or another by accomplishing (proving) the Unsurpassables of Seeing, Hearing, Service, and the rest (*D.* iii. 250). That is how there is no jewel the equal of a Perfect One in the sense of its use by a superlative creature.

36. Also any jewel is, without distinction, a jewel (*ratana*) in the sense of its generating weal (*RATi-janANA*).[14] For example, a king is elated as soon as he sees the Wheel-Turning Monarch's Wheel-Jewel, and so it generates weal (produces delight) in him. Again a Wheel-Turning Monarch takes a golden jug in his left hand and with his right hand asperses the Wheel-Jewel, [saying] ' Roll on, good Wheel-Jewel; triumph, good Wheel-Jewel ' (*D.* iii. 62; *M.* iii. 172). After that the Wheel-Jewel goes in the eastern direction through the air emitting as sweet a sound as the five-constituent music. [176] And in its wake, travelling by its might, the Wheel-Turning Monarch goes with a four-constituent army [of elephants, cavalry, chariots, and infantry] twelve leagues in breadth. He goes not too high and not too low, below the tops of the high trees and above the tops of the low trees, taking presents from the hands of those [among his retinue] who come with presents of flowers, fruits, leaves, etc., [gathered from] among the trees [in passing],[23] and [as he goes] he instructs the local kings, who come and profess the profoundest obedience thus ' Come, great king ', etc., telling them ' Breathing things are not to be killed ' and so on. But wherever the king desires to eat or to take a rest by day, there the Wheel-Jewel alights from the air and remains as though axle-locked on a level piece of ground that will accommodate all the functions beginning with that of the water [ablution]. Then when the king is minded to proceed, it moves on, sounding as before, and as soon as the twelve-league-broad assembly hears that, it too mounts into the air. Eventually the Wheel-Jewel plunges into the eastern ocean, and when it does that, the water recedes for as much as a league and stands back like a wall. The multitudes gather up as much as they want of the seven kinds of jewels. Then when the king has taken the golden jug [and said] ' Thus far extends my kingdom ' and

[14] See page 184.

[23] It is not self-evident here who gathered the flowers and made the offerings, and the passage has been supplemented from the fuller version at *MA.* iv. 220.

aspersed it, it turns back. The army is [now] in front, the Wheel-Jewel behind, and the king in the middle. The water fills in again each place [in the sea bed] as the Wheel-Jewel withdraws from it. In like manner too it goes into the southern, the western and the northern oceans. When it has thus toured the four directions, the Wheel-Jewel mounts into the sky to a height of three [hundred] leagues. There the king stops and surveys, as though it were a white-lotus pool[24] in full bloom, the world-system adorned as it is with its four great continents and two thousand lesser islands, that is to say, Pubbavideha [in the east] seven thousand leagues round, Uttarakuru [in the north] [177] eight thousand leagues round, Aparagoyāna [in the west] seven thousand leagues round, and Jambudīpa (India) [in the south] ten thousand leagues round, each of which with its five hundred lesser islands has been conquered by the might of the Wheel-Jewel. And as he surveys it thus, no little weal (delight) arises in him, and so that Wheel-Jewel (*cakkaratana*) is a generator of weal (*ratim janeti*) for the king. But even such a jewel as that is never the equal of the Buddha-Jewel. If a jewel is [definable] in the sense of generating weal (producing delight), then only a Perfect One is [really] a jewel. How will a Wheel-Jewel be able to compete with that? For a Wheel-Turning Monarch's weal even when generated by all the jewels beginning with the Wheel, does not count beside, is not even a fraction of, or part of a fraction of, any kind of heavenly weal. And a Perfect One generates weal that is loftier than, superior to, even that, [since] in the countless gods and men who carry out his own instructions he generates the weal of the first jhana, the weal of the second, third, fourth, and fifth jhanas, the weal of the base consisting of infiniteness of space, the weal of the bases consisting of infiniteness of consciousness, of nothingness, and of neither perception nor non-perception, the weal of the Stream-Entry Path, the weal of the fruition of Stream Entry, and the weal of the paths and fruitions of Once-Return, Non-Return, and Arahantship. That is how there is no jewel equal to a Perfect One in the sense of generating weal (producing delight).

37. Furthermore, this jewel is twofold as with consciousness and without consciousness. Herein, the kind of jewel without consciousness is the Wheel-Jewel, the Gem Jewel, or other kind not bound up with faculties such as gold, silver, and so on. That with conscious-

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[24] *Vana*, here rendered 'pool' because of the context, usually means 'wood', but one does not speak of a 'lotus wood'.

ness is those beginning with the Elephant-Jewel and ending with the Counsellor-Jewel, or any other such kind bound up with faculties. And of the two kinds thus, the jewel with consciousness is accounted the foremost. Why? Because those without consciousness consisting of gold, silver, crystal, pearl, etc., are used for the decoration of those with consciousness beginning with the Elephant-Jewel.

38. The Jewel with consciousness is also twofold as animal and human. Herein, the human jewel is accounted the foremost. Why? Because the animal jewel is used for the human jewel's [178] conveyance.

39. The human jewel is also twofold as the woman jewel and the man jewel. Herein, the man jewel is accounted the foremost. Why? Because the woman jewel performs service for the man jewel.

40. The man jewel is also twofold as the house-living jewel and the homeless jewel. Herein, the homeless jewel is accounted the foremost. Why? Because although a Wheel-Turning Monarch is the foremost of the house-living jewels, nevertheless by his paying homage with the fivefold prostration (Ch. V, n. 96) to the homeless jewel, who is associated with the qualities of virtue, etc., and by his waiting on and reverencing him, he [eventually] reaches heavenly and human excellence till in the end he reaches the excellence of extinction.

41. The homeless jewel is also twofold as the Noble One and the ordinary man. And the Noble jewel is also twofold as the Initiate and the Adept. And the Adept is also twofold as the bare-insight worker and the one whose vehicle is quiet.[25] The one whose

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[25] For the rendering of *sekha* as 'Initiate' (and of *asekha* as 'Adept') see Appx. I. '*Sukkhavipassaka*—Bare-insight worker' (or 'Dry-insight worker'): a commentarial term for one who practises insight not on jhana. There is no clear definition anywhere, apparently; but it is perhaps in some ways connected with the Piṭaka term *paññāvimutta*, several descriptions of which are given in the Suttas: see *e.g. A.* iv. 452 (*cf. M.* i. 435-6), where Arahantship is reached with minimum of 1st jhana; or *M.* i. 477 (*cf. D.* ii. 70), where reached without the 8 Liberations (collectively); or *S.* ii. 119 *ff.*, where reached without the 5 kinds of mundane direct-knowledge (*abhiññā*) and 4 formless states (*āruppa*) (N.B. deliberate omission of the 4 jhanas here from the 'dispensable' kinds of concentration). The 4 ways of declaring Arahantship (*A.* ii. 157) may be also compared. It is nowhere stated in the Suttas that the Path can be actually attained in the absence of jhana. Piṭaka definitions of the Path itself define its eighth factor, *sammāsamādhi*, as jhana (*e.g. D.* ii. 313; *Vbh.* 236), and the enumeration of the (20) kinds of Path-cognizance in the *Dhammasaṅgaṇī* (§§ 277-364) contain none without at least the 1st jhana. So a *sukkhavipassaka* would seem to be one who, at minimum,

vehicle is quiet is also twofold as one who has reached the Disciples' Perfections and one who has not. Herein, one who has reached the Disciples' Perfections is accounted the foremost. Why? Because of the greatness of his qualities.

42. Also a Hermit Enlightened One is accounted foremost in comparison with one who has reached the Disciples' Perfections. Why? Because of the greatness of his qualities; for even several hundred disciples like Sāriputta and Moggallāna are not to be compared to a hundredth part of a Hermit Enlightened One's qualities.

43. Also a Fully Enlightened One is accounted foremost in comparison with a Hermit Enlightened One. Why? Because of the greatness of his qualities; for even if Hermit Enlightened Ones were seated all over Jambudīpa crosslegged and with knees touching each other, not even [all together] would they count beside, exhibit a fraction or a part of a fraction of, a single Fully Enlightened One's qualities. And this is said by the Blessed One: 'Bhikkhus, in so far as there are creatures without legs or with two legs or . . . a Perfect One is accounted the foremost of them' (*A.* ii. 34), and so on.

44. Thus no jewel is ever the equal of a Perfect One in any way at all. Hence the Blessed One said 'None is there equal [**179**] to a Perfect One'.

[*The invocational refrain*]

[*Idam pi buddhe ratanaṁ paṇītaṁ, etena saccena suvatthi hotu*]

45. When the Blessed One had thus stated how the Buddha-Jewel is unequalled by other jewels, he now, in order to dispel for those creatures the plagues that had arisen, invoked a Truth-Utterance, namely, 'This jewel rare is in the Enlightened One; So may there by this very truth be safety', which Truth-Utterance does not have for its support either birth or race or appearance, but on the contrary has for its support the Buddha-Jewel's unequalledness in the world that begins with the Avīci (Unmitigated) Hell and ends with the Acme of Existence, [namely, the base consisting of neither perception nor non-perception,] unequalledness, that is, in the matter

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does not use jhana for insight for attaining the Path. The intention is perhaps to emphasize that jhana-concentration never leads of itself *alone* to the Path and so should not be over-valued for its own sake: but the subject needs careful handling. 'One whose vehicle is quiet' uses jhana as object of his insight. See *Vis.* ch. xviii.

of such special qualities as the Categories of Virtue, Concentration, [Understanding, Deliverance, and Knowledge and Seeing of Deliverance] (see *D.* iii. 279).

46. The meaning of that is as follows. There is *this* (*idam pi*)—which, because of its unequalledness in the [already mentioned] special qualities by any thing-to-be-prized or jewel whatever either here or beyond or in the heavens—*jewel rare in the Enlightened One* (*buddhe ratanaṁ paṇītaṁ*); *so* if that is true, then *by this very truth* (*etena saccena*) for these breathing things *may there be safety* (*sotthi* (*sic*) *hotu*), may there be existence of creditable [things] (*sobhaṇānaṁ atthitā*) [for them], freedom from pest, and freedom from plagues.

47. Now just as in such passages as ' Ānanda, the eye is void of self or of what belongs to self ' (*S.* iv. 54) the meaning is ' [Void] of self-ness or of belonging-to-self-ness ', otherwise[26] it would not thereby be excluded[27] that the eye was self or belonged to self, so too, it has to be understood that the expression ' this jewel rare ' means ' rare-jewelness, rare-jewelhood ', otherwise it would not be established that the Enlightened One [in whom it is] was a jewel. For it is not established that that *in which* there is a jewel is also a jewel. But that *in which* there is the meaning of being-admired, etc. (§§ 31 *ff.*), called ' jewelness ' connected therewith in one way or another is thereby established as a jewel owing to the existence in it of that jewelness.[28] Or alternatively, the meaning of the words ' This jewel . . . in the Enlightened One ' (*idam pi buddhe ratanaṁ*) can be understood as ' for this reason the Enlightened One is a jewel '.

48. No sooner had this stanza been uttered by the Blessed One than the royal clans' safety was assured and the fears were allayed. And the command in this stanza was obeyed by non-human beings in a hundred thousand myriad world-systems.

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[26] ' *Itarathā*—otherwise ': see Ch. i, § 32.

[27] ' *Paṭisiddha*—excluded ' (or ' refuted '): logical term, not in *P.E.D.*; see Glossary.

[28] This argument objects that the Enlightened One is not necessarily himself a jewel simply because a jewel is *in* him (locative case). This use of ' -ness ' or ' -hood ' (*-bhāva*) and ' -ness ' (*-tā*) in the sense of a recognizable characteristic (*lakkhaṇa*) is intended to show that the expression ' the jewel (*i.e.* jewelness) *in* the Enlightened One ' is predicative here like ' the green (*i.e.* greenness) *in* the leaf ' whereby the leaf *is* green, not positional like ' the water *in* the pot ' whereby the pot *is not* the water; and the latter would instance what is meant by the ' characterization of one substantive by another substantive ' (*bhāvena bhāvalakkhaṇaṁ*—see Ch. v, § 46 and note 31).

[*Stanza 4—the True Ideal as nibbāna*]

[*Khayaṁ virāgaṁ amataṁ paṇītaṁ yad ajjhagā sakyamunī samāhito*
Na tena dhammena sam'atthi kiñci:
Idam pi dhamme ratanaṁ paṇītaṁ; etena saccena suvatthi hotu]

49. **[180]** After expressing truth in this way by means of the special qualities of the Enlightened One, he now began to express it with the words 'such waning, fading', doing so by means of the special quality of the True Idea as extinction (*nibbāna*).

50. Herein, because lust, etc., have waned (been exhausted), quite waned (been quite exhausted), with the realization of extinction, and because that is this bare exhaustion as cessation-by-non-arising,[29] and because that is divorced from lust, etc., both associatively (subjectively) and objectively, or else because, when it is realized, lust, etc., are entirely faded out, driven out, abolished, therefore that [extinction] is called *waning* (*khayaṁ*—exhaustion) and *fading* (*virāgaṁ*). Then since in this case 'no arising is evident, [no subsidence (fall) is evident,] no otherness[30] of what is present [is evident]' (*A.* i. 152), therefore, taking it that it 'neither is born nor ages nor dies', it is called *deathless* (*amataṁ*), and it is called *rarest* (*paṇītaṁ*) in the sense of supremacy, in the sense of no-little-ness.

51. *Such . . . found* (*yad ajjhagā*): which (*yaṁ*) he found (lit. 'came upon'), experienced, obtained, realized, with the power of his own knowledge. *The Sakyan Sage* (*sakyamuni*): Sakyan because of his coming of a Sakyan clan, Sage (*muni*) because of his possession of the ideal of Stillness (*moneyya*—see *Sn.* 70 *ff.*); the Sakyan himself as a sage is the 'Sakyan Sage' (*sakyo eva muni=sakyamuni*—resolution of compound). *In concentration* (*samāhito*): with cognizance concentrated by means of the concentration which is [a factor] of the Noble Path.

52. *That True Ideal no equal has at all* (*na tena dhammena sam'atthi kiñci*): *That True Ideal*, which bears the names 'waning', etc., and was gained by the Sakyan Sage, *has no* kind of ideal that is its *equal at all*; that is why it is said next in the Sutta [quoted in § 43]

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[29] For discussion of *nibbāna* as *khaya* ('exhaustion') and *anuppādanirodha* ('cessation-as-non-arising') see *Vis.* Ch. xvi, § 70/p. 508.

[30] Neither 'otherness' in the sense of misconceiving a percept to be other than what it is (*ayathābhūta*) nor 'otherness' in the sense of altering and becoming 'something else'.

'Bhikkhus, in so far as there are True Ideals, whether determined or undetermined, fading out is accounted the foremost of them' (*A.* ii. 34), and so on.

[*The invocational refrain*]

53. When the Blessed One had thus stated how extinction (*nibbāna*) as the True Ideal is unequalled by other ideals, he now, in order to dispel for those creatures the plagues that had arisen, invoked a Truth-Utterance, namely, *This Jewel rare is in the True Idea, So may there by this very truth be safety*, which truth-utterance has for its support the unequalledness of extinction as the True Ideal—unequalledness, that is, in the matter of such special qualities as waning, fading, deathlessness and rarity.

54. Its meaning should be understood in the same way as in the preceding stanza (§§ 45 *ff.*). And the command in this stanza was also obeyed by non-human beings in a hundred thousand myriad world-systems.

[*Stanza 5—the True Ideal as 4 paths and 4 fruitions*]

[*Yam buddhaseṭṭho parivaṇṇayi suciṁ samādhim ānantarikañ ñam āhu,*
Samādhinā tena samo na vijjati:
Idam pi dhamme ratanam paṇītaṁ, etena saccena suvatthi hotu]

55. After expressing truth in this way by means of the special quality of the True Ideal as extinction, he now began to express it with the words 'The Enlightened One, most high, a pureness praised', doing so by means of the special qualities of the True Ideal as the path.

56. Herein the term *Enlightened One* (*buddha*) is explained in the way beginning 'He is the discoverer of the truths' (see Ch. i, § 18), [**181**] and he is *most high* (*seṭṭha*) since he is supreme and praiseworthy; he is enlightened and he is most high, thus he is *the Enlightened One most high* (*buddho ca so seṭṭho ca=buddhaseṭṭho*—resolution of compound). Or alternatively, among those enlightened by another (*anubuddha*)[31]

[31] For *anubuddha* ('enlightened by another') see *e.g.* the prologue verses to the Commentaries to the four *Nikāyas*. It seems to be a term used restrictedly for those disciples enlightened by the Buddha whose enlightenment was sufficiently developed for them to be allowed to give enlightening discourses, which were incorporated in the Tipiṭaka. Another rendering would

and the [self-enlightened] Hermit Enlightened Ones (*paccekabuddha*), who are called 'Enlightened Ones' (*buddha*), he is the most high, thus he is 'the Enlightened One, most high'. *Such . . . praised* (*yaṁ . . . parivaṇṇayi*): such as that Enlightened One most high commended and expounded in various instances in the way beginning 'The eightfold is the best of paths, For it leads safe to Deathlessness' (*M.* i. 508) and 'Bhikkhus, I shall expound to you the Noble Right Concentration with [its] support and requisite equipment' (*M.* iii. 71). *Pureness* (*suciṁ*): entire cleansing owing to its severance of the staining of defilement.

57. *Calling it concentration straight-resulting* (*samādhiṁ ānantarikaṁ ñam āhu*): and which he called 'straight-resulting concentration' since it produces its fruit quite certainly straightway next to its own occurrence; for when path-concentration has arisen, there is no obstacle whatever that can prevent the arising of its fruit, according as it is said 'And were this person already entered upon the way to realization of the fruit of Stream Entry and were it the time for the aeon to be consumed by fire, still the aeon would not be consumed by fire until that person had realized the fruit of Stream Entry. This type of person is called a "holder-up of an aeon", and all those possessed of a path are holders-up of an aeon' (*Pug.* 13-4).

58. *No equal is there to such concentration* (*samādhinā tena samo na vijjati*): *to such* pureness praised by the Enlightened One most high as 'straight-resulting *concentration*' *no* form-sphere concentration or formless-sphere concentration *is there* that is its *equal* at all. Why? Because, even if someone is reborn somewhere or other in the world of High Divinity owing to the maintenance of these [kinds of mundane concentration] in being, that still implies his liability to be reborn again [perhaps] in the hells, etc., and because, when this kind of person is ennobled by maintenance of the Arahant's [supramundane] concentration in being, that implies the elimination of all rebirth. That is why it is said next in the Sutta [quoted in § 52] 'Bhikkhus, in so far as [**182**] there are determined True Ideals the Noble Eightfold Path is accounted the foremost of them' (*A.* ii. 34), and so on.

59. When the Blessed One had thus stated how this straight-resulting concentration is unequalled by any other kinds of con-

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be 'the Buddhas' like'. *P.E.D.* rather misses the tone of the term except for citing 'wakened by the wake'. But *cf. anubuddhi* (*MA.* ii. 386; v. 105) and *anubodha*. The prefix *anu-* suggests 'discovery by following instruction' as opposed to 'original discovery'.

centration, he now, in the way already stated (§§ 45, 53), invoked a Truth-Utterance, namely, *This . . . in the True Idea* (*idam pi dhamme*), which has for its support the unequalledness of the path as the True Ideal.

60. Its meaning should be understood in the way already stated. And the command in this stanza was also obeyed by non-human beings in a hundred thousand myriad world-systems.

[*Stanza* 6—*the Community as the* 8 *Persons*]

[*Ye puggalā aṭṭha satañ pasatthā cattāri etāni yugāni honti,*
Te dakkhiṇeyyā sugatassa sāvakā, etesu dinnāni mahapphalāni:
Idam pi sanghe ratanañ paṇītañ, etena saccena suvatthi hotu]

61. After expressing truth in this way by means of the special qualities of the Path as the True Ideal, he now began to express it with the words ' Whom Those At Peace extol are the Eight Persons ', doing so by means of the special qualities of the Community.

62. Herein, [taking the meaning of this first line as follows ' Whom Those At Peace extol are the Eight Persons ',] *whom* (*ye*) is an indefinite indication. *Persons* (*puggalā*) are creatures. *Are the eight* (*aṭṭha*) is their numerical delimitation; for the four who have entered upon the way and the four who stand in the fruition [of the way] make eight. *Those At Peace extol* (*satam pasatthā*—lit. ' praised of those at peace '): praised by the true men (*sappurisa*), namely Enlightened Ones, Hermit Enlightened Ones, and Enlightened Ones' disciples, and by others, both gods and men. Why? Because of their association with the conascent special qualities of virtue and the rest. For these have the conascent special qualities of virtue, concentration, etc., just as *campaka* or *vakula* flowers, etc., have conascent colour, scent, etc., and so are as dear and welcome to the wise as are flowers with excellent scent and so on to gods and men. That is why it is said ' Whom Those At Peace extol are the Eight Persons '.

Or alternatively, [taking this line to mean instead ' The eight and a hundred persons who are extolled ',] *who* (*ye*) is an indefinite indication. *Persons* (*puggalā*) are creatures. [But in this interpretation] *eight and a hundred* (*aṭṭhasataṁ*)[32] is the numerical delimita-

[32] Translation breaks down here. English has no expression that could mean either ' eight persons praised by the wise ' or ' a hundred and eight persons '. *Sataṁ* can be either the nom. neut. sing. numeral ' a hundred ' or the gen. masc. pl. of *santa* (either ' existing ' as ppr. root *as* or ' quieted '

tion. For [reckoning firstly those who stand in the fruitions of the four paths,] there are 3 kinds of Stream Enterer, namely, the Single-Germ, the Clan-to-Clan, and the Seven-at-Most (*A.* i. 233), and then there are 3 kinds of Once-Returner according as they have attained their fruition in the sensual-desire existence (being), or in the existence (being) with form, or in the existence (being) without form. And these [multiplied] by the four kinds of Way-of-Progress (*D.* iii. 228) make 24.

Again in the *Aviha* [lowest Pure Abode] there are 5 kinds of Non-Returner, namely, One who Attains Extinction Early in that next existence, One who Attains Extinction More than Halfway through that next existence, One who Attains Extinction Prompted by Determination, One who Attains Extinction Unprompted by Determination, and One who is Going Upstream Bound for the *Akaniṭṭha* (Not-Junior) Gods (*D.* iii. 237); and likewise in the *Atappa*, the *Sudassa* [**183**] and the *Sudassī* [Pure Abodes], though in in the *Akaniṭṭha* [highest Pure Abode], where there is not the last kind of Non-Returner, there are only four kinds, so that the total of Non-Returners is 24. Lastly there are two kinds of Arahants, namely, the bare-(dry-)insight worker and the one whose vehicle is quiet (§ 41). Then in addition there are the 4 who stand upon the paths. These all [total] 54, which, if multiplied by 2 according to whether they have had faith for their charge or understanding for their charge (see *e.g. S.* iii. 225-6), make a grand total of 108. The rest is as already stated.

63. *Which are four pairs* (*cattāri yugāni etāni honti*): all of these eight—or one hundred and eight—persons indicated above in detail are in brief four pairs, making him who stands upon the path of Stream Entry and him who stands upon the fruition of Stream Entry one pair, and so on up to the pair consisting of him who stands upon the path of Arahantship and him who stands upon the fruition of Arahantship. *They merit offerings* (*te dakkhiṇeyyā*): here *they* (*te*) is the definite demonstrative for what was earlier indicated indefinitely [by the word 'whom' (*ye*)]. The persons *who* (*ye*) in detail were eight—or a hundred and eight—but in brief are called the 'four pairs', *they* (*te*) all *merit offerings* (*dakkhiṇeyyā*), are worthy of an offering. And an 'offering' is a thing to be given when it is given with faith in action (*kamma*) and in the ripening of action, without any expectation that 'This (recipient] will [in return] give

as pp. root *sam*). In the first case the line could be rendered 'The eight and a hundred persons who are praised'.

medicinal treatment or do messenger work for me', and so on (see *Vbh.* 246). Persons associated with the special qualities of virtue, etc., are worthy of that, and these are of that sort, that is why it is said that 'they merit offerings'.

64. *The Sublime One's [true] disciples (Sugatassa sāvakā)*: the Blessed One is sublime (*sugata*) because of his association with a creditable (*sobhaṇa*) manner of going (*gamana*), and because of his having gone only to a creditable place (*sobhaṇaṁ ṭhānaṁ gatattā*), and because of his having gone rightly (*suṭṭhu gatattā*), and because of his enunciating rightly (*suṭṭhu gadattā*).[33] Now all these are disciples (*sāvakā*—lit. 'hearers') of that Sublime One since they hear (*suṇanti*) him. Of course, others hear him too, but when they have heard him they fail to do the task to be done. These, however, when they have heard him, reach the paths and fruitions by doing the task to be done in putting into practice the ideas that accord with the True Idea (*Sn.* 317), which is why they are called 'disciples' (hearers).

65. *Gifts given them repay a rich reward (etesu dinnāni mahapphalāni)*: even small gifts given to disciples of the Sublime One repay a rich reward (are greatly fruitful) because they acquire that kind of purifiedness of offerings that is due to the [purity of the] receiver (see *M.* iii. 256-7). That is why it is said next in the Sutta [quoted in § 58] 'Bhikkhus, in so far as [**184**] there are communities or societies the Community of the Perfect One's disciples is accounted the foremost of them; that is to say, the four pairs of men, the eight persons. This community of the Blessed One's disciples is . . . foremost in the ripening [it gives]' (*A.* ii. 34).

66. When the Blessed One had thus stated a special quality of the Community-Jewel as all those who stand upon the paths and the fruitions [of the paths], he now invoked a Truth-Utterance, namely, *This . . . in the Community (idam pi sanghe)*, which has for its support the special quality already mentioned.

67. Its meaning should be understood in the way already stated. And the command in this stanza was also obeyed by non-human beings in a hundred thousand myriad world-systems.

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[33] The derivation and exegesis of *tathāgata* are gone into at great length at *MA.* i. 45 *ff.*

[*Stanza 7—the Community as the Arahants*]

[*Ye suppayuttā manasā daḷhena nikkāmino Gotamasāsanamhi,*
Te pattipattā amataṁ vigayha laddhā mudhā nibbutiṁ
bhuñjamānā:
Idam pi sanghe ratanaṁ paṇītaṁ, etena saccena suvatthi hotu]

68. After expressing truth in this way by means of the special qualities of the Community that stands upon the paths and fruitions, he now began to express it with the words ' Such as by strength of mind in true vocation ', doing so by means of the special qualities of only those certain persons from among them who experience fruition with the exhaustion of [all] taints.

69. Herein *such as* (*ye*) is an indefinite indication. *In true vocation* (*suppayuttā*—lit. ' well yoked '): they are thoroughly (*suṭṭhu*) yoked (*payutta*); the meaning is that, having abandoned (*PAhāya*) the various kinds of improper search (see D. iii. 224), they have begun to yoke (*YUÑJITUṀ*) themselves to insight supported by a livelihood purified (*SUddha*) [from improper search for requisites]. Or alternatively, those who are called ' in true vocation ' (*suppayutta*) are those possessed of purified (*suddha*) means (*payoga*) consisting in body and speech.[34] Thereby he shows their Virtue Category. *By strength of mind: manasā daḷhena=daḷhena manasā* [showing *daḷha* as adj. by placing it before *mano*]; the meaning is: with cognizance yoked by strong concentration. Thereby he shows their Concentration Category.

70. *Desireless dwell* (*nikkāmino*): being without regard for body and for life, they have effected the departure (*nikkhamana*) from all defilements by means of energy harnessed to understanding. Thereby he shows their Understanding Category perfected by energy.[35] *In Gotama's dispensation* (*Gotamasāsanamhi*): in only the dispensation of the Perfect One who was by race a Gotama. Thereby he shows the absence of any departure from defilements in the case of those who perform the various kinds of deathless penances (*S.* i. 103) outside that [dispensation], because of the absence in them of the special qualities of true vocation (*suppayoga*) and so on.

71. *They* (*te*) is a definite demonstrative referring back to the indefinite indication ['such ' (*ye*) above] (§ 69). *Have reached their*

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[34] For ' purified means ' *cf.* Ch. v, § 37.

[35] See *M.* i. 301 for the ' three categories ' of Understanding, Virtue, and Concentration, into which the Eightfold path is classed.

goal (*pattipattā*): what ought to be reached (*pattabba*) is the goal (*patti*), and what ought to be reached is what is worthy of being reached, having reached which, [**185**] they are entirely safe from bondage. This is a designation for the fruition of Arahantship. They have ' reached their goal ' by reaching that goal. *The Deathless* (*amataṁ*) is extinction (*nibbāna*). *By encountering* (*vigayha*): by encountering (*vigāhitvā*) [it] as object.

72. *Gained: laddhā=labhitvā* (alternative form of. gerund). *Free from loss* (*mudhā*): without expense, by not incurring even a farthing's worth of expense. *Quenching* (*nibbutiṁ*): the attainment of fruition, wherein the disturbance of defilement is tranquillized. *Savour* (*bhuñjamānā*): experience. What is meant? [It is this:] *Such as in* this *Gotama's dispensation* are *in* the *true vocation* because their virtue is perfected, and as are, *by strength of mind* because their concentration is perfected, *desireless* because their understanding is perfected, [such as] *they* are said to *have reached their goal*, when, *by encountering the Deathless* by means of this right way, *they savour the* fruition-attainment called *quenching*, having *gained* [it] *without loss*.

73. When the Blessed One had thus stated a special quality of the Community-Jewel as the persons whose taints are exhausted and who experience the bliss of that fruition-attainment, he now invoked a Truth-Utterance, namely, *This . . . in the Community* (*idam pi sanghe*), which has for its support that already-mentioned special quality.

74. Its meaning should be understood in the way already stated. And the command in this stanza was also obeyed by non-human beings in a hundred thousand myriad world-systems.

[*Stanza* 8—*the Community as the Stream Enterer in general*]

[*Yath'indakhīlo paṭhaviṁ sito siyā catubbhi vātehi asampakampiyo,*
Tathūpamaṁ sappurisaṁ vadāmi yo ariyasaccāni avecca passati:
Idam pi sanghe ratanaṁ paṇītaṁ, etena saccena suvatthi hotu]

75. After expressing truth in terms of[36] the Community in this way by means of the special quality of persons whose taints are exhausted, he now began to express it with the words ' As a locking-

[36] See Ch. iv, *note* 6.

post', doing so by means of the special quality of the Stream Enterer which is manifestly evident in the majority.

76. Herein, *as* (*yathā*) is a term of comparison. *A locking-post* (*indakhīlo*): this is a term for the post made of heart-wood hammered in after digging out the earth to [a depth of] eight or ten hands in the middle of the threshold [of a city gateway], its purpose being to hold fast the [double] gates of a city.[37] *The earth* (*paṭhaviṁ*): the ground. *Deep-planted in* (*sito*): set (*nissita*) by entering into. *Would be: siyā=bhaveyya* [alternative grammatical form].

77. *By the four winds' blast* (*catubbhi vātehi*): by the winds coming from the four directions. *Unshaken* (*asampakampiyo*): incapable of being shaken or moved.

78. *So too indeed* (*tathūpamaṁ*): in suchwise. *Is the True Man* (*sappurisaṁ*): the supreme man (superman). *I say* (*vadāmi*): I declare.

79. *That sees the Noble Truths by undergoing* (*yo ariyasaccāni avecca passati*): who sees the four truths with understanding by having fully apprehended them.[38] Herein, the four truths should be understood in the way stated in the Visuddhimagga (Ch. xvi). But here is the meaning [of these lines] in brief.

80. Just *as* [**186**] *a locking-post deep-planted* because of the depth of its base *in the earth would be unshakable by the four winds, so too, I say, is* this *true man who sees the Noble Truths by undergoing*. Why? Because just as a locking-post [is unshaken] by the four winds, so he too is unshaken by all other-sectarian winds and is incapable of being shaken or made to fall from that seeing by anyone at all. That is why it is said in a Sutta 'Bhikkhus, suppose there were an iron post or locking-post with a deep base well dug in, immovable, unshakable, then if fierce gales and rain came from the eastern direction, . . . western . . . southern . . . northern direction, they could never make it shake or shiver or shift. Why is that? Because the base was

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[37] *P.E.D.* does not bring out this meaning of *indakhīla* ('Locking-post'). It seems unlikely that *vinivāraṇa* means 'protection' here rather than 'holding fast'; the word is not in *P.E.D.*

[38] *Avecca* can be taken as ger. of *ava+eti* 'to go down to' and in that sense it is glossed by *ajjhogahetvā* ('having fully apprehended'), which is ger. of *adhi+ava+gaṇhāti*, lit. 'to take down as far as'. At *MA.* i. 172 it is explained as *yāthāvato ñātattā acalena accutena pasādena* ('by confidence that is immovable and unoverthrowable because of having known according to reality'). The sense conveyed is 'the confidence due to actual experience by arriving at, by "undergoing", cessation', namely the realization of *nibbāna* effected by actually reaching the path.

deep and because the locking-post was well dug in; so too, bhikkhus, any monks or divines who have understood according as it is that "This is suffering", that "This is the origin of suffering", that "This is the cessation of suffering", and that "This is the way leading to the cessation of suffering", nevermore scan the face of another monk or divine in the expectation that "Surely this worthy one really knows and really sees?" Why is that? Because the four Noble Truths have been well seen [by them]' (*S.* v. 444).

81. When the Blessed One had thus stated a special quality of the Community-Jewel as [that of] the Stream Enterer, manifestly evident in the majority, he now invoked a Truth-Utterance, namely, *This . . . in the Community*, which has for its support that same special quality.

82. Its meaning should be understood in the way already stated, And the command in this stanza was also obeyed by non-human beings in a hundred thousand myriad world-systems.

[*Stanza 9—the Community: the Stream Enterer as the "Seven-at-most"*]

[*Ye ariyasaccāni vibhāvayanti gambhīrapaññena sudesitāni,*
Kiñcāpi te honti bhusappamattā na te bhavam aṭṭhamaṁ ādiyanti:
Idam pi sanghe ratanaṁ paṇītaṁ, etana saccena suvatthi hotu]

83. After expressing the truth in this way in terms of the Community by means of the special quality of the Stream Enterer in general, he now began to express it with the words 'Such as clearly discern the Noble Truths' by means of the special quality of the Seven-at-most. He is the most junior of all the three kinds of Stream Enterer, namely the Single-germ, the Clan-to-clan, and the Seven-at-most, according as it is said: 'Here a certain person, with the destruction of three fetters[39] is a Stream Enterer; after generating only one existence

[39] There are 10 fetters (*saṁyojana*—see *D.* iii. 234). They are: Embodiment view, uncertainty, misapprehension of virtue and duty, sensual desire, and ill will (which five are called the 'hither-side fetters'); then lust for form, lust for the formless, conceit, agitation, and ignorance (which five are called the 'further-side fetters'). The first three are done away with by Stream Entry, the next two are weakened by Once-Return, and done away with by Non-Return, and the last five are done away with by Arahantship (see *e.g. M.* Sutta 6). 'Form' refers to the kind of being accompanied by the form found in the world of High-Divinity-with-form (*rūpa-brahmaloka*) attainable

(being) he makes an end of suffering: this one is a Single-germ ' and likewise ' After travelling and trudging through [existences (being) in] two or three clans, [187] he makes an end of suffering: this one is a Clan-to-clan ' and likewise ' After travelling and trudging [through existences (being)] among gods and men seven times, he makes an end of suffering: this one is a Seven-at-most ' (*A.* i. 233; *Pug.* 16).

84. Herein, *such* (*ye*) and *Noble Truths* (*ariyasaccāni*) are as already stated (§§ 62, 79). *As clearly evince* (*vibhāvayanti*): they make exposed and evident to themselves by dispelling with the light of understanding the darkness of defilement that hides the truth.

85. *By Him Profound in Understanding* (*gambhīrapaññena*): by him who, owing to the measurelessness of his understanding, has understanding that is founded on what is unobtainable by the knowledge belonging to the world with its gods; what is meant is: by him of omniscient knowledge. *Well taught* (*sudesitāni*): properly taught by such and such methods, namely, by compound and resolution, by whole and part, and so on.

86. *Although they may be mightily neglectful* (*kiñcāpi te honti bhusappamattā*): these persons who have clearly evinced the Noble Truths, *although they may be mightily neglectful* owing to such opportunities for negligence as [enjoyment of] divine kingship or Wheel-Turning kingship, *still* even in that case, with the cessation and disappearance of [a measure of action-resultant] name and form that might, beyond the seven existences [specified], have gone on arising in the beginningless round of rebirths were it not for the [measure of] cessation of determinative-act consciousness (action-determining consciousness) brought about by Stream-Entry knowledge, *they can never take an eighth existence* (*na te bhavam aṭṭhamam ādiyanti*). But it is only in the seventh existence that they so develop insight as to reach Arahantship.

87. When the Blessed One had thus stated a special quality of the Community-Jewel as [that of] the Seven-at-most, he now invoked a Truth-Utterance, namely, *This . . . in the Community*, which has for its support that special quality just stated.

88. Its meaning should be understood in the way already stated. And the command in this stanza was also obeyed by non-human beings in a hundred thousand myriad world-systems.

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by the four jhanas, ' formless ' to the four ' formless states ' (*āruppa*) attainable by the four formless attainments, ' conceit ' is the ' conceit " I am " ' (*asmimāna*).

[*Stanza* 10—*the Community as the Stream Enterer continued*]

[*Sahāv'assa dassanasampadāya tayassu dhammā jahitā bhavanti:*
Sakkāyadiṭṭhi vicikicchitañ ca sīlabbataṁ vāpi yad atthi kiñci.
Catūh'apāyehi ca vippamutto, cha cābhiṭhānāni abhabbo kātuṁ:
Idam pi sanghe ratanaṁ paṇītaṁ, etena saccena suvatthi hotu]

89. After expressing truth in this way in terms of the Community by means of the special quality of the 'Seven-at-most' that consists in not taking an eighth existence, he now began to express it with the words 'Along, too, with', doing so by means of the special quality that, even though he does take seven existences, distinguishes him from other persons who have not abandoned the taking of existences (of future being).

90. [**188**] Herein, *Along, too, with* (*sahāva*) [means] together with (*saddhiṁ yeva*). *His* (*assa*): of a certain one among those stated thus 'Still they can never take an eighth existence'. *Excellence in seeing* (*dassanasampadāya*): the excellence (*sampatti*—perfection) of the Stream-Entry Path; for the Stream-Entry Path is called 'seeing' (*dassana*) since it is first of all in the actual seeing of extinction, which constitutes the excellence (perfection) in the task to be done by seeing extinction (see *Vis.* Ch. xxi, end). The manifestation of that in oneself is 'excellence (perfection) in seeing'; along with that excellence in seeing.

91. *He comes to have abandoned three ideas* (*tayassu dhammā jahitā bhavanti*): here [the word] *su* (not rendered) is merely a particle for filling out the line, as in such passages as '*Idaṁ-su me Sāriputta mahāvikaṭabhojanasmiṁ*' (Such, Sāriputta, was my eating of the Great Distortions—*M.* i. 79);[40] consequently the meaning here is: along with the excellence of his seeing, he comes to have abandoned three ideas, comes to have rejected (*pahīna*) them. This is the meaning here.

92. Now in order to show the ideas abandoned, he said *view of embodiment, uncertainty, and* [*misapprehending*] *virtue and duty, all* (*sakkāyadiṭṭhi vicikicchitañ ca sīlabbataṁ vāpi yad atthi kiñci*).[41]

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[40] See the rest of the *M.* passage and compare with the '4 *Mahāvikaṭāni*' ('Great Distortions') at *Vin.* i. 206.

[41] For 'Embodiment' as translation of *sakkāya* see Appx. I.

Here for metrical reasons the full expression 'misapprehending of virtue and duty' is used (see *D.* iii. 234). For this rendering see Appx. I.

Herein, there being (*sati*—loc. masc. sing.) a body, it is the twenty-based view (*diṭṭhi*) about the factual pentad of categories of what is affected by clinging, called a ' body ' (*kāya*), that is the embodiment view (*sakkāyadiṭṭhi*—see *MA.* ii. 360-1). Or else, an existent (*satī*—nom. f. sing.) view about the body is also the embodiment view; the meaning is then that it is a factual view about a body of the kind stated [*i.e.* the view, not its, object, is factual]. Or again, a view about an existent (*sati*—loc. masc. sing.) body is the embodiment view; the meaning is then a view that has occurred about a factual body of the kind already stated, [taking it] thus ' It is form, etc., that is called " self " ' (see *M.* i. 300; iii. 17). With the abandoning of that, all kinds of [wrong] view are abandoned too, since that is their root.[42]

93. Understanding is called ' wish to be cured ' (*cikicchita*)[43] because it allays the sickness of defilement. From that has departed (*vigata*) this wish-to-be-cured (*cikicchita*) as understanding, or that has departed from this wish-to-be-cured as understanding, thus it is uncertainty (*vicikicchita*); this is a designation for the eight-based indecision stated in the way beginning ' He doubts about the teacher ' (*Dhs.* §§ 1004-5; *cf. M.* i. 101). With the abandoning of that, all kinds of uncertainties are abandoned since that is their root.

94. [**189**] The virtue (*sīla*—' habit ') consisting in ox-virtue, dog-virtue (*cf. M.* i. 387 *f.*), etc., and the duty (*vata*—' vow ') consisting in ox-duty and dog-duty, etc., which are stated in the texts about monks and divines outside this [dispensation] in the way beginning ' Purification by virtue (habit), purification by duty (vow) ' (*Nd*2. ad *Sn.* 790) are called *virtue and duty* (*sīlabbata*). With the abandoning of that, all kinds of deathless penance beginning with nakedness and shavenness are abandoned since that is their root.

95. It is because of that, [because the three mentioned are the roots of all kinds] that *all* (*yad atthi kiñci*—lit. ' that there is of whatever kind ') is said at the end [of the three]. And here it can be known that the embodiment view is abandoned through excellence in seeing

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[42] While all wrong views are abandoned with the attainment of the path of Stream Entry, the conceit ' I am ' (*asmi-māna*) is only abandoned by Arahantship (see *e.g. M.* Sutta 1—*maññati* is there verb for *māna*—and *S.* iii. 128-32).

[43] *Cf. DhsA.* 259, 354. *P.E.D.* derives *vicikicchā* from root *cit* ' to think ', and so also the verb *tikicchati*. Duroiselle, however, derives *tikicchati* and *vicikicchā* from root *kit* ' to cure ', which agrees with the commentaries. The form *vicikicchā*, as a desiderative reduplication, then follows the rule of reduplicating guttural *k* with palatal *c*. *Ppn.* should be amended accordingly.

suffering, uncertainty through excellence in seeing the origin [of suffering], and [misapprehension] of virtue and duty through excellence in seeing the path and extinction.

96. Having thus shown his abandoning of the Round of Defilement,[44] he now said, *immune from the four states of deprivation* (*catūh'apāyehi ca vippamutto*), pointing out the abandoning also of the Round of Action's Ripening, which has to be when the Round of Defilement is. Herein, the ' four states of deprivation ' are the hells, animals, the ghost realm and the body of Asuras (demons). The meaning is that even if he takes seven existences, he is nevertheless immune from [rebirth among] them. Having thus shown his abandoning of the Round of Action's Result, he now said *he cannot do the major six wrongdoings* (*cha cābhiṭhānāni abhabbo katuṁ*), pointing out the abandoning of the Round-of-Action, which is the root of that Round-of-Action's-Result. *Major wrongdoings* (*abhiṭhāna*) are gross wrongdoings. These, which he cannot do, are six. They are stated in the Book of Ones in the way beginning ' Bhikkhus, it is impossible, it cannot happen, that a person perfected in his view should deprive his mother of life ' (*A.* i. 27; *M.* iii. 64-5), and they should be understood as the actions consisting in matricide, parricide, Arahanticide, drawing the blood [of a Perfect One], causing schism in the Community, and choosing someone other [than the Enlightened One] for one's teacher. They are mentioned more for the purpose of condemning the ordinary man's state, since actually a Noble Disciple whose view is perfected does not even deprive an ant of life (*cf.* *MA.* iv, 108); for an ordinary man does do even such greatly reprehensible major wrongdoings because his view is not perfected (has no excellence), but one whose seeing is perfected (has excellence) is unable to do them. The incapability is mentioned here in order to show that he does not do them even in the next existence; for in the next existence, even if he does not know about his own noble-discipleship, he does not, in virtue of the essential idea [of his nature], do either these six or [**190**] [incur] the five risks (see *A.* iii, 204-6) beginning with normal killing of breathing things, which amount to six wrongdoings with the appointing of another [than the Enlightened One] for one's teacher, on which latter account some read *cha chābhiṭhānāni* [instead of *cha cābhiṭhānāni*]. And the illustration here is [the story of] the boys who were noble disciples taking the dead fish ( ), and so on.

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[44] For the ' three rounds ' (*vaṭṭa*) see *Vis.* Ch. xvii, § 298/p. 581.

97. When the Blessed One had thus stated a special quality of the Community-Jewel as the special quality that, even if he takes seven [more] existences, distinguishes a noble disciple from other persons who have not abandoned being (existence), he now invoked a Truth-Utterance, namely, *This . . . in the Community*, which has for its support that same special quality.

98. Its meaning should be understood in the way already stated. And the command in this stanza was also obeyed by non-human beings in a hundred thousand myriad world-systems.

[*Stanza* 11—*the Community as the Stream Enterer continued*]

[*Kiñcāpi so kammaṁ karoti pāpakaṁ kāyena vācā uda cetasā vā*
Abhabbo so tassa paṭicchādāya abhabbatā diṭṭhapadassa vuttā:
Idam pi sanghe ratanaṁ paṇītaṁ, etena saccena suvatthi hotu]

99. After expressing truth in this way in terms of the Community by means of the special quality that, even if he takes seven [more] existences, distinguishes a noble disciple from other persons who have not abandoned being (existence), he now began to express it with the words ' though he can still perform an evil action ', doing so by means of the special quality of absence of concealment of what he has done, which is found in one whose seeing is perfected (has excellence), even if he is negligent, [pointing out that] not only is one whose seeing is perfected unable to do the six major wrongdoings, but that he is unable after having done even the smallest evil action to conceal it.

100. Here is the meaning. *He* (*so*), that is, one perfected in his seeing, *though* (*kiñcāpi*) owing to his abiding in negligence due to forgetfulness, he *can still perform by body even an evil action* (*kāyena pāpakammaṁ karoti*), namely, such reprehensible transgressions of [training rules] made known as are called ' recoiled from by Enlightened ones ' (*Vbh.* 246), for example, having a hut built [for himself without consulting the Community] (*Vin.* iii. 143), sleeping in the same room [as one not fully admitted to the Community] (*Vin.* iv. 14), etc., but [at the same time always] other than and excepting the kind of intentional action reprehended in the world and referred to by the Blessed One thus ' My disciples do not transgress even for life's sake a training rule made known to disciples by me ' (*A.* iv. 201), [and though he can still perform evil actions] *by speech*

(*vācāya*) such as reciting the True Idea [with explanations] word by word [together with one not fully admitted] (*Vin.* iv. 13), teaching more than five or six phrases (words) of the True Idea [to a woman with no intelligent man present] (*Vin.* iv. 19), gossip, and harsh speech, [**191**] [and though] he can still perform evil actions *by mind* (*cetasā*) such as occasional arousing of greed and hate, as accepting gold and silver, and as use of robes and the other [three requisites] without reviewing [the purpose of using them], *yet* nevertheless *he cannot conceal it* (*abhabbo so tassa paṭicchādāya*), he does not, knowing that ' This is unallowable, should not be done ', conceal [such an action] even for an instant, but that very moment, by revealing it to the teacher or to wise companions in the divine life, he acts according to the True Idea, restraining himself in what requires restraint thus ' I shall not do that again '. Why is that? Because *this fact proclaims him that has seen the State* [*of Peace*] (*abhabbatā diṭṭhapadassa vuttā*), this fact of his inability to conceal such an evil act proclaims (is what is stated of) a person who has seen the State of Extinction and whose seeing is [thereby] perfected (has excellence). How? ' Bhikkhus, just as a young tender prostrate infant at once draws back when he puts his hand or foot on a live coal, so too, this is essential to the idea of a person perfected in his view, that although he may commit an offence of a kind from which a way of emergence has been made known, still he at once confesses, reveals and discloses it to the teacher or to wise companions in the divine life, and having done that, he enters upon restraint for the future ' (*M.* i. 324).

101. When the Blessed One had thus stated a special quality of the Community-Jewel as the special quality of absence of concealment of what has been done, which is found in one with excellence of seeing, even if negligent, he now invoked a Truth-Utterance, namely, *This . . . in the Community*, which has for its support that same special quality.

102. Its meaning should be understood in the way already stated. And the command in this stanza was also obeyed by non-human beings in a hundred thousand myriad world-systems.

[*Stanza* 12—*The Enlightened One, Teacher of the True Idea as Text*]

[*Vanappagumbe yathā phussitagge gimhānamāse paṭhama-*
smiṁ gimhe
Tathūpamaṁ dhammavaraṁ adesayi nibbānagāmiṁ para-
maṁhitāya:
Idam pi buddhe ratanaṁ paṇītam, etena saccena suvatthi hotu]

103. After expressing truth in this way in terms of the Community-Jewel by means of the several aspects in the special qualities of the [types of] persons included in the Community, he now began to express truth with the words ' As a tall forest tree with blossom crowned ', doing so in terms of the Enlightened One and taking for its support that True Idea as Text that had already been taught by him when indicating the special qualities of the Three Jewels here in brief (stanzas 4 and 5) and elsewhere in detail (see *e.g. M.* i. 37; *A.* iii. 285).

104. Herein, a ' forest ' (*vana*—lit. ' wood ') is a mass of trees defined as growing close together. [**192**] When matured (*pavuddha*) in roots, heartwood, sapwood, bark, branches, and foliage, a ' tree ' (*gumba* lit. ' bush ') is a ' tall-tree ' (*pagumba* lit. ' mature-bush '). A tall-tree (mature-bush) in a forest (wood) is *a tall forest tree* (*vanappagumbo* lit. ' a wood mature-bush '), and it is that *vanappagumbo* (nom. mas. sing.) that is called *vanappagumbe* (variant nom. masc. sing.);[45] for it is allowable to state it in this way as is done in such passages as ' *Atthi savitakkasavicāre atthi avitakkavicāramatte* ' (' There is [concentration] with thinking and exploring, there is [that] without thinking and with only exploring ': *Kv.* 413) and ' *Sukhe dukkhe jīve* ' (' Pleasure, pain, soul ': *D.* i. 56; *M.* i. 517).[46] *As* (*yathā*) is a term of comparison. *With blossom crowned* (*phussitagge*): *phussitāni aggāni assa=phussitaggo* (resolution of compound): the meaning is that it has produced flowers on all its twigs and branches. That [normal form] is [here] replaced by *phussitagge* in the way stated above [for *vanappagumbe*].

105. *In the warm summer month, the early heat* (*gimhānamāse paṭhamasmiṁ gimhe*—loc. sing.): in one out of the four summer months. If [it is asked] ' In which month? ', [the answer is] ' In the early heat '; the meaning is ' in the month of Citta (April) '; for that

[45] The case of *vanappagumbe yathā phussitagge* is nom. masc. sing. of the form called ' Magadhism ' (*cf. M.* ii. 254 and *S.* iv. 98). Read *avitakka-vicāramatte.*

[46] Pakudha-Kaccāyana's wrong view.

is also called the Early Heat and the New Aestival (*bālavasanta*) as well. From here onward, the word-meaning is evident.

106. Now here is the meaning in brief. Just as, in the New Aestival named the ' Early Heat ', a ' mature-bush ', so named by [using for it] the metaphor of a young tree-shrub (see § 104), with its topmost branches in full blossom in a jungle forest (wood) of many sorts of trees is of extraordinary splendour, so too, with [his] displaying of the extinction-leading path, which is *such* (*tathūpamaṁ*, that is, like the tree) owing to the extraordinary splendour of its flowers classed under the different meanings of the Categories (*M.* Sutta 109), Bases (*M.* Suttas 143 *ff.*), etc., the Foundations of Mindfulness (*M.* Sutta 10), Right Endeavours (*M.* Sutta 16), etc., and the Categories of Virtue, Concentration, etc. (*M.* Sutta 44), *he displayed* (*adesayi*) *the glorious Ideal* (*dhammavaraṁ*) that consists of the texts and is *extinction-leading* (*nibbānagāmiṁ*), [doing so] not for the sake of gain or for the sake of worship, etc., but rather with his heart moved[47] simply by the Great Compassion (*Ps.* i. 126) *for the weal supreme* (*paramaṁhitāya*) of creatures. In the compound *paramaṁhitāya* the nasal *ṁ* is inserted for easier scansion of the stanza, the meaning being *paramahitāya nibbānāya adesayi* (' he showed [it] for the supreme weal that is extinction ').

107. When the Blessed One had thus stated the True Idea consisting of the text, comparing it to a tall forest tree crowned with blossom, he now invoked a Truth-Utterance in terms of the Enlightened One, namely, *This . . . in the Enlightened One*, which has for its support that same [True Idea].

108. Its meaning should be understood in the way already stated; only that it should be construed as follows: *This* [**193**] *jewel rare*, called the ' Ideal that consists of the text ' of the kind stated (§ 106), *is in the Enlightened One*. And the command in this stanza was obeyed by non-human beings in a hundred thousand myriad world-systems.

[*Stanza* 13—*the Enlightened One, teacher of the supramundane True Idea*]

[*Varo varaññū varado varāharo anuttaro dhammavaraṁ adesayi:*
Idam pi buddhe ratanaṁ paṇītaṁ, etena saccena suvatthi hotu]

109. After expressing truth in this way in terms of the Enlightened One by means of the textual True Idea, he now began to express it

[47] ' *Abbhussahita*—moved (motivated) ': not in *P.E.D.*, where, however, see *abbhussāhana*.

with the words ' Glorious knower ', doing so by means of the supramundane True Idea.

110. Herein, *glorious* (*varo*) is what is wished for by those bent on the rare (superior) thus ' Oh that we might be like that! '; or else *glorious* because of association with glorious special qualities; the meaning is; supreme, best. *Knower* (*varañña*—lit. ' knower of the glorious '): knower of extinction; for extinction is glorious as the supreme goal (meaning) of all ideals (ideas), and he knew it by penetrating it for himself at the root of the Tree of Enlightenment. *Giver* (*varado*—lit. ' giver of the glorious '): the meaning is that he was the giver of the glorious True Idea (Ideal) siding with penetration [of the Truths] and siding with morality (see *Netti.* 49) in the cases of the bhikkhus of the Group of Five (*Vin.* i. 8 *ff.*) or the young men of the Auspicious Group (*Vin.* i. 23) or the Matted-Hair Ascetics (*Vin.* i. 34), and of others both gods and men. *Bringer of glory* (*varāharo*): he is called ' bringer of glory ' because the glorious path was brought [to light by him]. For this Blessed One, in fulfilling the whole thirty Perfections[48] from [the time of his resolution made at the feet of the former Enlightened One] Dīpankara, brought [to light] (*āhari*) the glorious ancient path travelled by former Fully Enlightened Ones (see *S.* ii. 105-6), and that is why he is called ' bringer of glory '.

111. Furthermore, he is *glorious* by his obtainment of omniscient knowledge (*Ps.* i. 131), he is the *knower* of glory by his realizing extinction, he is the *giver* of glory by his gift to creatures of the pleasure (bliss) of deliverance, and he is the *bringer of glory* by his bringing the supreme way; and with these supramundane special qualities he is *peerless* (*anuttaro*) because of their absence in anyone else at all.

112. Another method: he is *glorious* with the fulfilment of his resolve to gain peace, he is the *knower* of glory with the fulfilment of his resolve to gain understanding, he is the *giver* of glory with the fulfilment of his resolve to gain generosity, and he is the *bringer of glory* with the fulfilment of his resolve to gain truth, since he brought the glorious Path-Truth.

113. Analagously, he is *glorious* by his support of merit, he is the *knower* of glory by his support of understanding, he is the *giver* of glory by his bestowal of the means to Buddhahood upon those who

[48] 30 *pārami* (perfections) as three groups of ten are mentioned at *MA.* i. 45; ii. 7; iii. 22; also at *BudvA.* and *VisA.* 181. For the 10 principal perfections see Ch. v, *note* 40.

seek that, and he is the *bringer of glory* by his bringing the means to Hermit Buddhahood to those who seek that. Being *peerless* owing to his having no like in these several ways, or being himself [self-taught] without a teacher, he *taught a glorious True Ideal* (*dhammavaraṁ adesayi*) as a teacher of others because of his teaching of a glorious True Ideal—which is associated with the special qualities of being ' well proclaimed ', etc. (*M.* i. 37)—for the purpose of [bringing] discipleship to those who seek that. The rest is as before.

114. When the Blessed One had thus stated a special quality of his own as the ninefold supramundane True Ideal,[49] he now [**194**] invoked a Truth-Utterance in terms of the Enlightened One, namely, *This . . . in the Enlightened One*, which has for its support that same special quality.

115. Its meaning should be understood in the way already stated, only that it should be construed as follows: This glorious supramundane True Ideal, which he knew and gave and brought and taught, *this jewel rare, is in the Enlightened One.* And the command in this stanza was also obeyed by non-human beings in a hundred thousand myriad world-systems.

[*Stanza* 14—*the final extinction*]

[*Khīṇaṁ purāṇaṁ navaṁ natthi-sambhavaṁ, virattacittā āyatike bhavasmiṁ,*
Te khīṇabījā avirūḷhicchandā nibbanti dhīrā yathā'yam padīpo:
Idam pi sanghe ratanaṁ paṇītaṁ, etena saccena suvatthi hotu]

116. After expressing truth in this way with two stanzas in terms of the Enlightened One, with the textual True Ideal and the supramundane True Ideal for its support, he now began to express truth with the words ' Consumed the old ', doing so once more in terms of the Community and taking for its support that special quality of reaching the [element of] extinction without [residue of] clinging left (see *Iti.* 38),[50] which is the [final] goal of those who have already

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[49] The ninefold supramundane True Ideal (*lokuttara-dhamma*) is the four paths, four fruitions, and extinction (*Dhs.* 1094), and must not be confused with the ' nine-factored Dispensation ' beginning with ' Threads of Argument, Songs ' (see Ch. i, *note* 8).

[50] The expressions *sa-upādisesa* (' with residue of clinging left ') and *anupādisesa* (' without residue of clinging left ') seem to have been originally

arrived at the ninefold supramundane True Ideal by practising the way according as they have heard (learnt) it in hearing (learning) that textual True Ideal.

117. Herein, *consumed* (*khīṇaṁ*) is quite severed. *The old* (*purāṇaṁ*): the prior (*purātanaṁ*). *The new* (*navaṁ*): that occurring right now. *No more gives being* (*natthi-sambhavaṁ*):[51] that without factual manifestation. *From cognizance lust faded* (*virattacittā*): lust has departed from their cognizance. *For new being* (*āyatike bhavasmiṁ*): for renewed being (existence) [in] the future extent. *They* (*te*): those bhikkhus with taints exhausted for whom the old is used up (exhausted) and the new no more gives being and from whose cognizance lust for new being (existence) has faded. *The germ consumed* (*khīṇabījā*): their germ [of future being] is cut off. *Have no more zeal for growth* (*avirūḷhicchandā*): devoid of zeal for growth. *They go out* (*nibbanti*): they stop burning. *Steadfast* (*dhīrā*): those perfected in steadfastness (*dhiti*). *As did this lamp* (*yathā'yam padīpo*): like this lamp.

118. What is meant? [It is this.] The old past-time action (*kamma*: neut.) is, although it has already arisen and ceased, still unconsumed for [ordinary] creatures since it is still capable of inducing their rebirth-linking owing to their not having abandoned the [germ-softening] moisture of craving; [but] there are those in whom the moisture of craving has been dried out by the Arahant path and for whom that old action is [thus] consumed, [**195**] like germs burnt up by fire, since it is no more capable of giving any ripening in the future; then any action of theirs occurring right now as honouring the Enlightened One, etc., is called ' the new '; [but] they are those for whom it no more gives being[51] since, owing to the

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medical terms, if we are to judge by their use at *M.* ii. 257 (where read *sa-upādiseso* for *anupādiseso* at lines 1 and 3), meaning a residue of a poisoned arrow's poison still clinging to the wound after treatment. The terms are then used figuratively of the Arahant, who during the remainder of his life manifests the ' residue of clinging left ' in the form of the five-category process, which, however, ' will cease ' with the end of his life-span (see *e.g.* also *M.* Sutta 140 and *Sn.* 1075-6).

[51] For ontological reasons it seemed important and worthwhile to preserve in the rendering of *sambhava* here its connexion with the root *bhu* (' to be ', ' to exist'). In the Suttas themselves there is great sensitivity shown in the use of this root, and a delicate and penetrating ontological insight (not always maintained in the commentaries). The subject does not seem to have been studied. See Appx. I. This mention is made in justification of a rendering here that might, without it, seem un-called-for. To translate

abandonment of craving, it is no more capable of fruiting in the future than the flower of a plant whose roots have been cut; and these, from whose cognizance lust for new (future) being has faded with the abandoning of craving are the bhikkhus with taints consumed (exhausted) [called] ' [with] the germ consumed ' because the [action-resultant] rebirth-linking consciousness, stated thus ' Action is the field, consciousness is the seed ' (*A.* i. 223), has been consumed with the consumption (exhaustion) of action; and then, because the zeal that there formerly was for the renewal of being called ' growth ' has been abandoned precisely by abandoning the origin [of suffering], they have no more zeal for growth as they formerly had because no more being is given at the time of death. And because they are steadfast with perfection of steadfastness, they go out, as did this lamp, with the ceasing of the final consciousness. They go beyond any mode of description (*cf. Sn.* 1076) again such as ' with form ', ' formless ', and so on (*cf. S.* iii. 46). And, it seems, one lamp among those that had been lit to honour the city deities on that occasion, actually went out, and it was with reference to that that he said ' as did this lamp '.

119. When the Blessed One had thus stated the special quality of extinction without [residue of] clinging left, as the [final] goal of those who have arrived at the ninefold supramundane True Ideal[52] by penetration in accordance with what they had learnt after learning the textual True Ideal [both] stated in the two preceding stanzas (12 and 13), he now concluded the teaching by invoking a Truth-Utterance in terms of the Community, namely, *This . . . in the Community*, which has for its support that same special quality.

120. Its meaning should be understood in the way already stated; only that it should be construed as follows: *This jewel rare*, called the taint-exhausted bhikkhu's extinction of the kind already stated, *is in the Community*. And the command in this stanza was obeyed by non-human beings in a hundred thousand myriad world-systems.

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sambhava here by ' production ', while doubtless correct, completely obliterates the ontological connexion, cutting it off from the contexts that illuminate it.

[52] See note 49 above.

[*Stanzas* 15-17—*spoken by Sakka Ruler of Gods*]

[*Yān'idha bhūtāni samāgatāni bhummāni vā yāni va antalikkhe,*
Tathāgataṁ devamanussapūjitaṁ buddhaṁ namassāma:
suvatthi hotu.

Yān'idha bhūtāni samāgatāni bhummāni vā yāni va antalikkhe,
Tathāgataṁ devamanussapūjitaṁ dhammaṁ namassāma:
suvatthi hotu.

Yān'idha bhūtāni samāgatāni bhummāni vā yāni va antalikkhe,
Tathāgataṁ devamanussapūjitaṁ saṅghaṁ namassāma:
suvatthi hotu]

121. Then Sakka Ruler of Gods thought 'Safety has been brought to the city by the Blessed One's invocation of a Truth-Utterance that has for its support the special quality of the Three Jewels. Now something must be said by me for the city's safety supported by the special quality of the Three Jewels', and so he uttered these final stanzas, 'Whatever beings there are'.

122. Herein, the Enlightened One is called 'thus-gone' (*tathāgata*—'perfect') since he has thus come (*tathā āgata*) to what has to be come to by those who undertake activity for the sake of the benefit of the world, [**196**] and since he has thus gone (*tathā gata*) to what has to be gone to by them, and since he has thus known (*tathā ājānana*) what has to be known by them, and since he has enunciated only what is real (*yaṁ . . . tathaṁ, tassa gadanato*). And then he is exceedingly honoured by the aid generated by gods and men outwardly with flowers, incense, etc., and by that generated in themselves with practice according to the True Idea, and so on. Consequently, Sakka Ruler of Gods associated the whole assembly of gods with himself in saying *Come, let us laud the Enlightened One, thus gone, Honoured of gods and men: may there be safety* (*tathāgataṁ devamanussapūjitaṁ buddhaṁ namassāma: suvatthi hotu*).

123. Then in the case of the True Idea, [first] the True Idea as the Path [is called] 'thus-gone (by)' (*tathāgata*—'perfect') since, as what has to be gone (by) by means of the power of quiet and insight coupled together (see *A.* ii. 157; *Ps.* ii. 92; *M.* iii. 289), it is thus gone (by) (*tathā gata*) by one who is shedding what favours defilement; and then the True Idea as extinction [is called 'thus gone (to)' (*tathāgata*—'perfect')] since it is gone (to) by Enlightened Ones, etc., in

such a way that, being gone (to) and penetrated by understanding in that way (*tathā gato*), it ensures the abolition of all suffering.

124. Then the Community is called 'thus gone' (*tathāgata*—'perfect') since it has thus gone (*tathā gata*) by the respective [four] paths which have to be gone (by) by those practising the way of one's own welfare. Consequently, in the two remaining stanzas he said respectively . . . *the True Idea, thus-gone, Honoured of gods and men: may there be safety* and . . . *the Community, thus-gone, Honoured of gods and men: may there be safety.* The rest is as already stated (§ 122).

[*Conclusion*]

125. When Sakka Ruler of Gods had uttered this trio of stanzas, he departed, keeping the Blessed One on his right, [and he went] to the city of the gods with his godly assembly. But the Blessed One preached that same Jewel Discourse on the following day, too, and again eighty-four thousand breathing things attained to the True Ideal. And so too he preached it up till the seventh day, and each day there occurred a like attainment to the True Ideal.

126. When the Blessed One had lived at Vesālī for a fortnight, he announced his departure to the regents. Thereupon the regents conducted him to the banks of the Ganges in three days with redoubled worshipping. [197] The royal Nāgas (Serpents) born in the Ganges thought 'Human beings are worshipping the Perfect One, so why should not we?', and so they had boats built of gold and silver and gems, and they had them fitted out with thrones made of gold and silver and gems as well. Then they had the water covered over with lotuses of the five colours. When this was done, they went to the Blessed One [and said] 'Do us the favour'. The Blessed One consented. He boarded a jewelled boat, and each of the five hundred bhikkhus boarded [a jewelled boat] for himself. The royal Nāgas took the Blessed One and the five hundred bhikkhus into the Nāga Realm, where the Blessed One spent the whole night in teaching the True Idea to an assembly of Nāgas. On the following day, they made a great almsgiving with heavenly eatables and comestibles. The Blessed One gave his blessing, and then he came forth from the realm of the Nāga (Serpents). Thereupon the earth deities thought 'Human beings and Nāgas are worshipping the Perfect One, so why should not we?', and they raised parasols and super-parasols on the tall forest trees and the rocks, and so on. And it so happened that there was a grand ceremonial worshipping right up as far as the Not-Junior Realm [in the Pure Abodes in the

world of High Divinity]. And then Bimbisāra conducted the Blessed One to Rājagaha in five days in the way already described, but with twice the worshipping accorded by the Licchavis at the time of his coming to them.

127. After the Blessed One had arrived back at Rājagaha, when the bhikkhus were gathered in the meeting-hall after the meal, the following talk meanwhile arose among them: ' Oh how mighty the Blessed One is, for whose sake the ground high and low on both banks of the Ganges is levelled and strewed with sand and covered with flowers for a distance of eight leagues, and the water of the Ganges is covered with many-coloured lotuses for the distance of a league, and parasols and super-parasols are raised right up as far as the Not-Junior Realm!'. The Blessed One knew what was happening. So he came forth from the Scented Cell, and travelling by means of a marvel suited to the moment, he went to the meeting-hall and sat down on the glorious Enlightened One's seat made ready. [198] When he had done so, he asked ' Bhikkhus, for what talk are you gathered here now?'. The bhikkhus told him all.

128. The Blessed One said ' Bhikkhus, the occurrence of this grand ceremonial honour is not due to any might of mine as an Enlightened One, nor is it due to the might of Nāgas, gods, or High Divinities. Rather is its occurrence due to the might of former acts of giving up what is of relative value '.

The bhikkhus said ' Venerable sir, we have no knowledge of the giving up of what is of relative value. Venerable sir, it would be good if the Blessed One would tell about it so that we may have knowledge of it '.

[*The story of Sankha and Susīma*]

129. The Blessed One said ' Bhikkhus, at Taxila there was once a Divine called Sankha, and he had a son called Susīma, a sixteen-year-old student. One day Susīma went to his father and stood at one side. His father asked " What is it, my dear Susīma?".

' " I want to go to Benares and learn the [priestly] craft " he replied.

' " Then, my dear Susīma, there is the Divine named so-and-so there who is a friend of mine. Go and learn from him."

' He gave him a thousand kahāpaṇas. The son took the money, and after paying homage to his father and mother, he set out. Eventually he arrived at Benares, where he approached the teacher in a manner conforming with the accepted formalities, and after

paying homage to him, he announced his identity. The teacher accepted the student as the son of his friend and accorded him every hospitality. As soon as the student had rested from the fatigue of his journey, he placed the thousand kahāpaṇas at his teacher's feet and asked for permission to learn the craft. The teacher gave his permission and proceeded to teach him. He learnt quickly and much, and whatever he learnt he retained without loss, just as though it had been lion oil kept in a gold vessel. In a few months he finished what would normally have been a twelve-year course.

'However, whilst saying it over, he found that he saw only a beginning and a middle, but no end. Then he went to his teacher and said [**199**] "I see a beginning and a middle of this craft, but I see no end".

'"I too am just the same, my dear" his teacher said.

'"Then who is there now who knows the end of this craft?"

'"There are Seers at Isipatana, my dear; they might know."

'"I shall go and ask."

'"Ask as you please, my dear."

130. 'He went to Isipatana, and he approached the Hermit Enlightened Ones and asked "Do you know a beginning and a middle and an end?"

'"Yes, friend, we know."

'"Train me in that, too."

'"In that case, friend, you will have to go forth into homelessness. No one who has not gone forth can do that training."

'"Good, venerable sirs. Give me the Going Forth. Do whatever is necessary to have me know the end."

'They gave him the Going Forth. Not being able to instruct him in a meditation subject [as a Fully Enlightened One could have done], they had him train in the simple essentials of good conduct in the way beginning "You should wear [the waist-cloth] like this; you should put on [the upper robe] like this". He trained in that, and since he had within him the already perfected support [for progress in understanding], it was not long before he discovered Hermit Buddhahood. He became known throughout Benares as the Hermit Buddha Susīma, he attained the summit of gain and fame, and he had an excellent following. However, since action that he had performed [in the past was of a kind that] led to a short life-span, he soon attained final extinction. The Hermit Buddhas and a great body of people saw to the disposal of his physical frame,

and they took the relics and built a monument for them at the city gate.

131. 'Then Sankha the Divine thought "My son has been gone a long time, and I know nothing of what has happened to him". So, wanting to see his son, he set out from Taxila and eventually came to Benares. He saw a large crowd gathered, and thinking "Surely one at least among so many will know what has happened to my son", he went up [to the crowd] and asked "There is a student called Susīma who came here. Perhaps you may know what has happened to him?"

132. 'They said "Yes, Divine, we know. He became expert in the three Vedas under a divine of this city, and then he went forth into homelessness under the Hermit Buddhas [**200**] and eventually attained extinction by the element of extinction without [residue of] clinging left. This monument was built for him".

'Weeping and lamenting, he struck the ground with his hand. Then he went to the shrine-terrace. He weeded it of grass; in his own cloak he brought sand, which he strewed on the Hermit Buddha's shrine-terrace, and he watered it with a watering-pot. Then he did honour to the shrine with [wild] woodland flowers, hung up a cloth banner and fixed his own parasol above the shrine. After that he departed.'

133. When the Blessed One had thus shown the past history, he gave the bhikkhus a discourse on the True Idea in order to provide the sequence connecting that former birth with the present: 'Bhikkhus, you might [think] "Doubtless someone else was Sankha the Divine on that occasion"; but it should not be so regarded. I was Sankha the divine on that occasion. It was by me that Susīma the Hermit Buddha's shrine-terrace was weeded of grass; and as the outcome of that action (*kamma*) of mine the eight-league path was cleared of stumps and thorns, levelled and cleaned. It was by me that the sand was strewn there; and as the outcome of that action of mine they strewed the eight-league path with sand. It was by me that honour was done there with [wild] woodland flowers; and as the outcome of that action of mine they made a flower-covering with many kinds of flowers on the nine-league path by land and water. It was by me that the ground there was watered with a watering-pot; and as the outcome of that action of mine it rained down in torrents on Vesālī. It was by me that the cloth banner was hung up on his monument and the parasol fixed above it; and as the outcome of that action of mine banners were hung up and parasols and super-

parasols raised right up as far as the Not-Junior Gods' Realm. So, bhikkhus, the occurrence of this grand ceremonial honour is not due to any might of mine as the Enlightened One, [201] nor is it due to the might of Nāgas, Gods or High Divinities; rather is its occurrence due to the might of former acts of giving up what is of relative value.'

134. At the end of this discourse on the True Idea he uttered this stanza:

> 'Now if a man should see full pleasure
> 'In giving up relative pleasure,
> 'Then let him give up relative pleasure
> 'Seeing, steadfast, full pleasure [there]' (*Dh.* 290).[53]

The explanation of the Jewel Discourse in the Illustrator of Ultimate Meaning, the Commentary on the Minor Books, is ended.

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[53] The point of this verse is not that one should merely give up a lesser pleasure for a greater, but that if one can come to see the pleasure in *renunciation* of relative pleasures as the greatest, then one should choose that, and renounce those.

CHAPTER VII

THE WITHOUT-THE-WALLS DISCOURSE

(*Tirokuḍḍasuttaṁ*)

1. The turn has come for a comment on the Without-the-walls Discourse [placed next to the Jewel Discourse in the Minor Readings], which begins thus ' Without the walls they stand and wait '. We shall comment on its meaning after stating the purpose of its inclusion here.

2. Herein, although it was not in this order that this Without-the-walls Discourse was uttered by the Blessed One, still the purpose of its inclusion here [next to the Jewel Discourse] can be understood as follows. Either it was uttered for the purpose of showing that although someone neglectful in the practice of profitable action of the various kinds [stated] in the preceding [discourse] may be reborn in a place [somewhat] better than the actual hells and animal womb, yet he may still be reborn among such ghosts as these, and consequently no one should be negligent therein; or else it was uttered for the purpose of showing that some of the beings by whom Vesālī was plagued, for the allaying of which plagues the Jewel Discourse was uttered, were of such kinds as this. Now

> With this discourse [we need to ask]
> By whom 'twas told, where, when, and why.
> The comment is by him done well
> That can all in due order tell.
> So, as the Commentator, I
> Shall in that way perform the task.

3. By whom was it uttered? Where? When? And why? It may be stated that it was uttered by the Blessed One. And that was at Rājagaha [**202**] on the day following [his arrival at Rājagaha], the purpose being to give his blessing to the king of Magadha.

4. Ninety-two aeons ago there was a city called Kāsi. The king there was called Jayasena and his queen was called Sirimā. The Bodhisatta (Creature Dedicated to Enlightenment) named Phussa was conceived in her womb. After he had eventually discovered

complete enlightenment,[1] king Jayasena became possessive with the thought ' My son made the Great Renunciation and became an Enlightened One. The Enlightened One is mine, the True Idea is mine, the Community is mine ', and all the time he himself attended on him, allowing no one else a chance to do so. Three of that Blessed One's younger half-brothers by a different mother thought ' Enlightened Ones appear for the whole world's benefit, not for the sake of one person alone, and our father allows no one else a chance to attend upon him. How can we contrive to attend upon the Blessed One?'. Then they thought ' Let us see if we can find a way '. So they had it appear as if the border was in revolt. When the king heard that the border was in revolt, he sent his three sons to pacify the border. When that was done and they had come back, the king was pleased and offered them a boon: ' Whatever you want ' he said ' take it.'—They said ' We want to wait upon the Blessed One '. —' Take anything but that.'—They insisted ' We have no wish for anything else '.—' Then take that, but set a limit.' They asked for seven years, but the king would not allow it. Then they asked successively for six, five, four, three, two years, one year, seven months, six, five, four months, till they came down to three months, and then the king said ' You may take it ', and he allowed them that.

5. When they had obtained the boon, they were very contented. They approached the Blessed One, and after paying homage to him, they said ' Venerable sir, we want to wait upon the Blessed One for three months. Venerable sir, let the Blessed One consent to this for this three-months' Residence for the Rains '. The Blessed One consented by his silence.

6. Thereupon they sent a letter to a man who was an agent of theirs in the country, [**203**] [saying] ' The Blessed One is to be waited upon by us during these three months. Have a dwelling built and prepare everything needed for waiting on the Blessed One '. When he had completed it all, he informed them. So after clothing themselves in the yellow cloth, they, together with two thousand five hundred male retainers, conducted the Blessed One to the country, waiting on him attentively, and they dedicated the dwelling to him and installed him in it. Their treasurer, a married householder's son, had faith and confidence. He took care to give material for alms for the Community headed by the Enlightened One. The

[1] In the list of 24 Buddhas in the Buddhavaṁsa the Buddha Phussa is the 18th.

country agent received the material and along with eleven thousand men from the countryside he had almsgivings carefully arranged. Now some among those men were disaffected in their hearts. They obstructed the almsgiving, themselves ate the stuff to be given, and set fire to the refectory. When the Pavāraṇā Ceremony[2] was over, the king's sons worshipped the Blessed One, and, with the Blessed One preceding them, they returned to their father. The Blessed One, after his return there, attained extinction.

7. The king, the king's sons, the country agent, and the treasurer, died in due course, and, with their retinue, they were reborn in heaven. Those whose hearts had been disaffected were reborn in the hells. And so ninety-two aeons passed by while these two groups went on being reborn respectively from heaven to heaven and from hell to hell.

8. Then in this auspicious aeon, in the time of the Enlightened One Kassapa, those with the disaffected hearts were reborn among the ghosts. Now when human beings [at that time] gave an almsgiving for their own deceased (ghost) relatives, they dedicated it thus ' Let it be for our relatives ', and those gained excellence [thereby]. When these ghosts saw that, they approached the Blessed One Kassapa and asked him ' Venerable sir, how can we too gain such excellence?'. The Blessed One replied ' You will not gain it now. [**204**] But in the future there will be an Enlightened One called Gotama. In that Blessed One's time there will be a king called Bimbisāra. Ninety-two aeons ago he was your relative. When he has given an almsgiving to the Enlightened One, he will dedicate it to you. You will gain it then '. When that was said, it seemed to the ghosts as if they had been told ' You will gain it tomorrow '.

9. Then when one Buddha-interval had passed, our Blessed One appeared in the world, and those three king's sons with their two thousand five hundred men fell (died) from the world of gods and were reborn in a Divine-caste clan in the kingdom of Magadha. In due course they went forth from the house-life with the seers' going forth and became the three matted-hair ascetics of Gayāsīsā (see *Vin.* i. 23). The country agent became king Bimbisāra, and the householder treasurer became the great banker Visākha whose wife, named Dhammadinnā, was a banker's daughter (see *MA.* ii. 355). And so it was that the whole of the rest of their following was reborn with the king's retinue too.

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[2] ' *Pavārite*—when the *Pavāraṇā* Ceremony was over ': see Ch. ix, *n.* 1.

10. When our Blessed One had appeared in the world, then after the seven weeks [following upon his enlightenment] had gone by, he eventually came to Benares, where he set the Wheel of the True Idea turning, and, after the bhikkhus of the Group of Five, he disciplined the three matted-hair ascetics with their following of two thousand five hundred, and so he came to Rājagaha. And there he established in the fruition of Stream Entry king Bimbisāra, who had come to visit him that very day, and also together with him eleven hosts of Magadhan Divine-caste householders. Then he was invited by the king for the following day's meal, and he assented. On the following day, as he entered Rājagaha, he was preceded by Sakka Ruler of Gods, who eulogized him with the stanzas beginning

> ' To Rājagaha he came controlled and free,
> ' And with him former matted-hair ascetics
> ' Controlled and free. Bright as golden jewel,
> ' The Blessed One went into Rājagaha ' (*Vin.* i. 38).

And in the king's residence he accepted a great almsgiving.

11. Those ghosts then drew near and waited in the hope ' Now [**205**] the king will dedicate the almsgiving to us; now he will dedicate it '. But he thought only about a dwelling place for the Blessed One thus ' Where should the Blessed One live?', and he did not dedicate that almsgiving to anyone at all. The ghosts, finding their hope disappointed, made a horrible screeching in the night round the king's residence. The king was disturbed by a sense of urgency and fear, and at daybreak he told the Blessed One ' Venerble Sir, I heard such a sound during the night. What will happen to me?'. The Blessed One told him ' Do not be afraid, great king, no harm will come of it. The fact is that former relatives of yours have been reborn among the ghosts, and for a whole Buddha-interval they have been kept in expectation of your giving an almsgiving to the Enlightened One and dedicating it to them. Yesterday you did not dedicate it, and it was because they found their hopes disappointed that they made such a horrible screeching '. The king asked ' Venerable sir, would they obtain it if [an almsgiving were] given now?'.—' Yes, great king.'—' Then, venerable sir, let the Blessed One accept my [invitation] for today.' The Blessed One accepted.

12. The king went to his residence. When he had had a great almsgiving prepared, he had the time announced. The Blessed One went, together with the Community of Bhikkhus, to the royal

palace, and he sat down on the seat prepared, along with the Community of Bhikkhus. The ghosts came and stood without the walls, etc., [thinking] ' Today we may get it '. The Blessed One so had it that they all became apparent to the king. In giving the offering-water the king made the dedication as follows ' Let this be for those relatives ', and at that same instant lotus-covered pools were generated for those ghosts. They bathed and drank in them till, with their troubles, weariness and thirst allayed, they took on the colour of gold. When the king gave the gruel, eatables and comestibles he dedicated them too, and at that same moment heavenly gruel, eatables and comestibles were generated for them and when they had eaten them their faculties were refreshed. Then, when he gave clothing and lodging he dedicated those too, [**206**] and heavenly clothing, heavenly sandals[3] and heavenly palaces with such various furniture as carpets, couches, etc., were generated for them. This excellence was apparent to all, just as the Blessed One had resolved it should be, and the king was highly satisfied.

13. Afterwards, when the Blessed One had eaten and shown that he had had enough, he uttered these stanzas ' Without the walls they stand and wait ' for the purpose of giving his blessing to the king of Magadha.

And at this point what was said in brief in the Schedule, namely, ' Of this discourse [we need to ask] By whom 'twas told, where, when, and why. The comment is by him done well That can all in due order tell ', has been explained in detail. Now we shall give the commentary in this Without-the-walls Discourse in due order as follows.

[*Stanza* 1]

14. In the first stanza (see below), it is the further sides of the walls that is called *without the walls* (*tirokuḍḍā*). *They stand* [*and wait*] (*tiṭṭhanti*): this phrase asserts their standing and denies their sitting, and so on. Now just as they say of one who goes to the further side of enclosures and to the further side of mountains that ' he goes unhindered through enclosures (*tiropākāraṁ*), through mountains (*tiropabbataṁ*) ' (*D.* i. 78), so too here he said of those standing at the further side of the walls *without the walls they stand and wait* (*tirokuḍḍesu tiṭṭhanti*).

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[3] For *yāna* (lit. ' going ' or ' transport ') as ' footwear ' see *MA.* iii. 222. This sense not in *P.E.D.*; the word could, of course, mean ' carriages ' here, but it seems unlikely.

15. *And at the junctions and road-forks* (*sandhisinghāṭakesu*): here it is both quadruple [junctions of] carriage-roads and also house-junctions and wall-junctions and lighting-junctions (slits) that are called ' junctions ' (*sandhi*), and it is triple [junctions of] carriage-roads that are called ' road-forks ' (*singhāṭaka*). Combining these together into one [compound] he said *and at the junctions and road-forks*.

16. *They wait beside the jambs of gates* (*dvārabāhāsu tiṭṭhanti*): they stand near the jambs of city gates and house doors. *Returning to their erstwhile homes* (*āgantvāna sakaṁ gharaṁ*): here ' erstwhile homes ' means both a former relative's home and their own homes in which they formerly lived as owners. They come perceiving both as their own home, and that is why 'returning to their erstwhile homes ' is said.

17. [So the Blessed One showed the king] the many ghosts with their hideous, deformed and dreadful bodies, who had come to Bimbisāra's residence perceiving it as their own house since it was the house of a former relative of theirs although they had not previously lived there, and were standing without the walls, at the junctions and road-forks and beside the jambs of gates. Their existence thus was co-essential with the fruit of envy and avarice.[4] There were some wearing long dishevelled[5] [**207**] beards and hair, swarthy-faced, with loose-jointed dangling emaciated rough blackened limbs, who looked

[4] *Issāmacchariyaphalam anubhavante* is here rendered ' their existence was coessential with the fruit of envy and avarice ' for the ontological reasons advanced in Ch. vi, *n.* 51, *Anu-bhavati* and also *paccanubhavantā* (§ 24= *paṭi*+*anu*+*bhavantā*) mean literally ' existing along with ', ' existing owing to ', ' coessential with ', and here the sense to be brought out is that in their very existence acquired at their rebirth, in their *being* itself, they *were* the fruit of their former envy and avarice (see explanations of *bhavanga-citta* in *Vis.* Ch. xvii): it was not so much *what* they (being something else) were experiencing but rather the very experiencing that they subjectively *were*. See *e.g. A.* i. 224-5: ' Ānanda, were there no action that ripened in the sensual-desire element (*kāmadhātu*), would any sensual-desire existence (being—*kāmabhava*) be evident ?—No, venerable sir.—So it is Ānanda, that action is the field, consciousness the seed, and craving the moisture, for the planting (the establishment of the standpoint—*cf.* Ch. iv, *n.* 25) of consciousness in the inferior element for creatures that are hedged in by ignorance and fettered to craving. That is how renewed existence (being) is generated in the future ', and similarly with formed existence (*rūpabhava*) and formless existence (*arūpabhava*). *Nibbāna* is none of these.

[5] *C.* reads *dīghamassukesavikāradhare andhakāramukhe*, but *B.* has *dīgha-massuke sandhikararavaghane*. For *kesa-vikāra* (hair-dishevelledness) *cf. vikiṇṇa-kesā* at *Vis.* p. 415, and Ch. v, § 88 above.

like palmyra trees scorched here and there by forest fires; there were some whose bodies were [inwardly] consumed by flames of fire that, as it surged up from their bellies with the kindling[6] of hunger and thirst, belched from their mouths. There were some that, owing to their having a gullet no bigger than a needle's eye and a mountainous paunch, were unable to swallow enough drink and food for their wants even when they got it, and so had to relish[7] their own famishedness and parchedness for want of other tastes. And there were some that, when they found any blood or matter or oil-of-the-joints oozing from the orifices of each others' burst boils and carbuncles or those of other creatures, savoured it as though it were ambrosia. So he uttered this stanza

Tirokuḍḍesu tiṭṭhanti sandhisanghāṭakesu ca
Dvārabāhāsu tiṭṭhanti āgantvāna sakaṁ gharaṁ.
' Without the walls they stand and wait,
' And at the junctions and road-forks;
' Returning to their erstwhile homes,
' They wait beside the jambs of gates '.

And when he had said this, showing those ghosts, he then uttered the second stanza ' But when a rich feast is prepared ', showing how grim was [the result of the action] done by them.

[*Stanza* 2]

18. Herein, *rich* (*pahute*) [means] not little, plentiful (*bahumhi*); as much as is needed, is what is meant. It is allowed to substitute the syllable *pa* for the syllable *ba* [thus transforming *bahu* into *pahu*] as in such passages as ' *Pahu santo na bharati* ' (' Who, having plenty (being able), does not support [a mother] . . . ': *Sn.* 98). Some read *pahūte* (' abundant ': loc.) and also *pahutaṁ* (' richly ': neut. nom. as adv.); but those are careless readings. *With food and drink: annapānamhi=anne ca pānamhi* (resolution of compound). *Feast: khajjabhojje* (lit. ' chewables and comestibles ')= *khajje ca bhojje ca* (resolution of compound); by that, [namely *anna* and *pāna* and *khajja* and *bhojja* (=*khādanīya* and *bhojanīya*),] he showed the four kinds of nutriment consisting in what is fed on (*asita*), drunk (*pīta*),

[6] *C.* confirms P.T.S. reading but gives *vl.-pipāsāraṇidhammena* and *-pipāsānimmathanena*. *B.* has *-pipāsāraṇinimmadhamena*.

[7] *C.* reads *khuppipāsāpārete*, giving P.T.S. reading as *vl.*; *B.* has *khuppipāsārasato*.

chewed (*khāyita*), and supped (*sāyita*). *Set out* (*upatiṭṭhite*): stands, having approached (*upagamma ṭhite*); what is meant is: made ready, prepared, combined.

19. *The fact that no man does recall these creatures* (*na tesaṁ sarati sattānaṁ*): when these creatures have appeared in the ghost realm, no mother or father or child remembers them. For what reason? It *stems from their past acts* (*kammapaccayā*): it has for its [necessary] condition the miserly acts classed as non-giving, prevention of giving, and so on; [**208**] for that action of theirs does not permit their relatives to remember them.

20. So the Blessed One said

Pahute annapānamhi khajjabhojje upaṭṭhite
Na tesaṁ koci sarati sattānaṁ kammapaccayā.
' But when a rich feast is set out
' With food and drink of every kind,
' The fact that no man does recall
' Those creatures stems from their past acts '.

And when he had said this, showing that although no little food, drink, etc., has been set out and ghosts are wandering round hoping ' Perhaps something will be given dedicated to us ', the fact that no one of their relatives remembers them is due to action [formerly] done by those [ghosts] which has this extremely disagreeable ripening, then he uttered the third stanza, namely, ' So they who are compassionate At heart do give for relatives ', again commending to the king the giving of gifts dedicated to relatives who have appeared in the Ghost Realm.

[*Stanza* 3]

21. Herein, *so* (*evaṁ*) is a term of comparison. It is construable in two ways: either ' Those who, even if they do not recall those creatures owing to their past acts, give something, no matter what, for relatives, are compassionate at heart *so* (*evaṁ*) ' or ' Those who give for relatives pure, good, fitting drink and food at these times *so* (*evaṁ*), great king, in the way that you are doing, are compassionate at heart '. *Do give: dadanti=denti* (alternative grammatical form); do dedicate, consign. *For relatives* (*ñātīnaṁ*): for those connected on the mother's and on the father's side. *They who* (*ye*): any sons or daughters or brothers. *Are: honti=bhavanti* (alternative grammatical form). *Compassionate* (*anukampakā*): benevolent, seeking welfare. *Pure* (*sucim*): spotless, good to see, delightful to the mind,

in accordance with the True Idea, obtained in accordance with the True Idea. *And good* (*paṇītaṁ*—lit. 'superior'): superlative, best. *At these times* (*kālena*): at a time when ghost relatives have come and are standing without the walls and so on. *And fitting* (*kappiyaṁ*): suitable, becoming, fit for Noble Ones' use. *Drink and food: pānabhojanaṁ=pānañ ca bhojanañ ca* (resolution of compound); here anything to be given is intended by the heading 'drink and food'.

22. So, commending the Magadhan king's giving drink and food for ghost relatives, the Blessed One said

Evaṁ dadanti ñātīnaṁ ye honti anukampakā
Suciṁ paṇītaṁ kālena kappiyaṁ pānabhojanaṁ:
'So they who are compassionate
'At heart do give for relatives
'Such drink and food as may be pure
'And good and fitting at these times:'.

And when he had said this, he then uttered the first half of the fourth stanza, namely, 'Then let this be for relatives', showing the way in which it is to be given.

[Stanza 4 first half]

23. That should be construed with the first half of the third stanza as follows: 'So they who are compassionate at heart do give for relatives [**209**] [saying] "Then let this be for relatives; may relatives have happiness"'. Consequently it is the demonstration of the mode of giving that is effected here by the word 'so' (*evaṁ*), in the sense of mode thus 'They give so (*evaṁ*) "Let this be for relatives" and not otherwise'.

24. Herein, *this* (*idaṁ*) indicates the thing to be given. *Vo* (not rendered) is only a mere particle, as in such passages as '*Kacci pana vo Anuruddhā samaggā sammodamānā*'[8] ('I hope that you all live in concord and agreement, Anuruddha': *M.* i. 206) and '*Ye hi vo ariyā*' ('As one of the Noble Ones': *M.* i. 17); it is not the genitive [pronoun]. *Let . . . be for relatives* (*ñātīnaṁ hotu*): let [this] be for

[8] The word *vo* as a particle is perhaps a form of *ve* and simply an emphatic or a line-filler; otherwise *vo=tumhākaṁ*, etc., see *MA.* i. 18. The pl. form *Anuruddhā* is a pl. voc. (addressing 3 persons collectively in this case) using the senior person's name in the pl. regardless of the names of the others: 'You Anuruddha and the others', as also at *Vin.* i. 351, *M.* i. 207, 463. *Cf. Sāriputtā* at *Vin.* iii. 182 and *Vāseṭṭhā* at *D.* iii. 81, etc.

relatives who have appeared in the Ghost Realm. *May relatives have happiness* (*sukhitā hontu ñātayo*): may those relatives who have appeared in the Ghost Realm have happiness (be happy) when their existence becomes coessential with this.[4]

25. So the Blessed One said

> *Idaṁ vo ñātīnaṁ hotu, sukhitā hontu ñātayo.*
> ' Then let this be for relatives;
> ' May relatives have happiness '.

And when he had said this, showing in what way a gift should be given for relatives who have appeared in the Ghost Realm, he then uttered the second half of the fourth stanza, namely ' These ghosts of the departed kin foregathered and assembled there ', and the first half of the fifth, namely, ' Will eagerly . . . for plentiful rich food and drink ', showing that although it may be said ' Then let this be for relatives ', nevertheless it is not that action done by one gives fruit for another, [which is never so,] but simply that an object dedicated in this way is a [necessary] condition for [ghost] relatives [themselves to do] profitable action, [and he showed] how such profitable action with that as its object generates its fruit at that very moment.[9]

[*Stanza* 4 *second half & stanza* 5 *first half*]

26. Here is the meaning of these [two half-stanzas]. *These ghosts of the departed kin* (*te ñātipetā*), who, *there* (*tattha*) where that almsgiving is being given, have *foregathered* (*samāgantvā*) by having come all round (*samantato āgantvā*)—what is meant is, who have combined, or who have united—*and* are *assembled* (*samāgatā*: lit. ' are foregathered ')—what is meant is, are come equally (*samā āgatā*)—, [thinking] ' These relatives of ours are dedicating an almsgiving for our benefit ', [they] *will for the* [*plentiful*] *rich food and drink* (*pahute annapānamhi*), for that rich food and drink dedicated to themselves, *eagerly their blessing give* (*sakkaccaṁ anumodare*), having full faith in the fruit of action, and without abandoning their admiration, [thinking] with undistracted cognizance ' May this almsgiving be for our benefit and welfare ', they are glad (*modanti*) and give blessing (*anumodanti*: lit. ' share gladness ') and are full of happiness and joy.

27. [**210**] So the Blessed One said

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[4] See page 228.

[9] The statement *taṁkhaṇe* (' at that moment ') is not made in the strict Abhidhamma sense.

Te ca tattha samāgantvā ñātipetā samāgatā
Pahute annapānamhi sakkaccaṁ anumodare.
' These ghosts of the departed kin
' Foregathered and assembled there
' Will eagerly their blessing give
' For [plentiful] rich food and drink '.

And when he had said this, showing how there comes to be profitable action that generates its fruit at the same moment for those who have appeared in the Ghost Realm, he then uttered the second half of the fifth stanza, namely, ' So may our relatives live long ', and the first half of the sixth stanza, namely, ' For honour to us has been done ', showing the kind of thanksgiving [offered] by those relatives once their existence has become coessential with the fruit of profitable action.

[*Stanza* 5 *second half & stanza* 6 *first half*]

28. Here is their meaning. *So may . . . live long* (*ciraṁ jīvantu*): may [they] have a long life-span. *Our relatives* (*no ñātī*): our relations (*ñātaka*). *Owing to whom* (*yesaṁ hetu*): depending on whom, by reason of whom. *We have this gain: labhāmase=labhāma* (alternative grammatical form); they speak acknowledging the excellence just gained by themselves at that moment; for it is with three factors, namely, with their own thanksgiving, with the giver's dedication, and with the excellence of the recipients, [namely, the Community headed by the Buddha,] that the offering succeeds and generates its fruit at that very moment, and of these [three] the giver was the special cause, which is why they said ' Owing to whom we have this gain '.

29. *For honour to us has been done* (*amhākaṁ ca katā pūjā*): honour has been done to us by those dedicating their almsgiving thus ' Then let this be for relatives '. *No giver ever lacked the fruit* (*dāyakā ca anipphalā*): the givers never lack the fruit [of their giving] since the action consisting in giving up gives fruit then and there in that continuity in which it was performed.

30. Here it may be asked: But how is it, then, do only relatives reborn in the Ghost Realm gain it or do others gain it too?—This has been answered by the Blessed One himself when questioned by Jāṇussoni of the Divine Caste, so what need be said by us here? For this is said: ' Master Gotama, we Divines make almsgivings and give funereal offerings thus " May this serve for departed (*peta*)

relatives and kin; may departed relatives and kin make use of this gift". Does that almsgiving serve for departed relatives and kin, Master Gotama? Do those departed relatives and kin make use of it?—It serves when they are in the place for it, Divine, not when they are not in the place for it.—But, Master Gotama, what is the place for it, and what is not the place for it?—Here, Divine, someone is a killer of breathing things, a taker of what is not given, misconducted in sensual desires; he speaks falsehood, speaks maliciously, speaks harshly, and gossips; he is covetous, has cognizance of ill will, and has wrong view. [**211**] On the dissolution of the body, after death, he reappears in hell. There he survives and subsists on the kind of nutriment that the denizens of hell have. That is not the place and no almsgiving serves him while he remains there. Here, Divine, someone is a killer of breathing things, . . . and has wrong view. On the dissolution of the body, after death, he reappears in an animal womb. There he survives and subsists on the kind of nutriment that creatures conceived in the animal womb have. That too is not the place, and no almsgiving serves him while he remains there. Here, Divine, someone abstains from killing breathing things, from taking what is not given, and from misconduct in sensual desires; he abstains from false speech, from malicious speech, from harsh speech, and from gossip; he is uncovetous, has no cognizance of ill will, and has right view. On the dissolution of the body, after death, he reappears in the company of human beings. There he survives and subsists on the kind of nutriment that human beings have . . . he reappears in the company of the gods. There he survives and subsists on the kind of nutriment that gods have. That too is not the place, and no almsgiving serves him while he remains there. However, here someone is a killer of breathing things, . . . has wrong view. On the dissolution of the body, after death, he reappears in the Ghost Realm. There he survives and subsists on the kind of nutriment that the denizens of the Ghost Realm have, or else there he survives and subsists on what his friends or his companions or his relatives and kin offer up for his sake from here [in this existence]. That is the place, and an almsgiving serves him while he remains there.—But Master Gotama, if that deceased relative has not reappeared in that place, who makes use of that almsgiving?—There are relatives and kin of his, Divine, who have reappeared in that place. They make use of that almsgiving.—But, Master Gotama, if that deceased relative has not reappeared in that place, and if other relatives and

kin of his have not reappeared in that place, who makes use of that almsgiving?—It is impossible, Divine, it cannot happen, that that place should be empty of relatives of his in this long extent [of the round of rebirths]; and furthermore, no giver ever lacked the fruit' (*A.* v. 269-71).

31. [**212**] So the Blessed One said

Ciraṁ jīvantu no ñātī yesaṁ hetu labhāmase,
Amhākañ ca katā pūjā dāyakā ca anipphalā.
' " So may our relatives live long
' Owing to whom we have this gain;
' For honour to us has been done,
' No giver ever lacked the fruit " '.

And when he had said this, showing the king of Magadha how his relatives who had appeared in the Ghost Realm were giving praise supported by [their new-found] excellence thus ' Great king, these relatives of yours, being satisfied with the excellence in the giving, are praising you thus ', then he uttered the second half of the sixth stanza, namely, ' For there is never ploughing there ' and the seventh stanza, namely, ' Nor merchandizing just the same ', showing how those who have appeared in the Ghost Realm find their sustenance through what is given from here in the absence of any other [such source as] ploughing (farming), cattle-herding, etc., as a reason for their obtaining excellence.

[*Stanza* 6 *second half & stanza* 7]

32. Here is a comment on the meaning. *For*, Great King, *there* (*tattha*) in the Ghost Realm *there is never* (*na hi atthi*) any kind of *ploughing* (*kasī*), depending on which those ghosts might obtain excellence. *Nor any cattle-herding found* (*gorakkh'ettha na vijjati*): not only is there no ploughing (farming), but no cattle-herding exists there in the Ghost Realm either, depending on which they might obtain excellence. *Nor merchandizing just the same* (*vānijjā tādisī natthi*): also there is no merchandizing such as could be a cause for their obtaining excellence. *Nor bartering for coin of gold* (*natthi hiraññena kayakkayaṁ*): there is no buying and selling by means of gold coinage there either such that it could be a cause for their obtaining excellence. *The ghosts of the departed kin live there on giving given here* (*ito dinnena yāpenti petā kālagatā taṁhiṁ*): only that there they do live on, do make their selfhood continue, by means of what is given from here by relatives or friends and companions.

Ghosts (*petā*): creatures that have appeared in the Ghost Realm. *Departed* (*kālagatā*): gone (*gata*) owing to the time (*kāla*) of their own death; or else the reading is *kālakatā*, in which case the meaning is: they have done (*kata*) their time (*kāla*), done their dying. *There* (*tahiṁ*): in that Ghost Realm.

33. So [the Blessed One] said

> [*Na hi tattha kasī atthi, gorakkh'ettha na vijjati,*
> *Vānijjā tādisī, natthi hiraññena kayakkayaṁ;*]
> *Ito dinnena yāpenti petā kālagatā tahiṁ.*
> ['For there is never ploughing there,
> 'Nor any cattle-herding found,
> 'Nor merchandizing just the same,
> 'Nor bartering for coin of gold:]
> 'The ghosts of the departed kin
> 'Live there on giving given here.'

And when he had said this, he now uttered the pair of stanzas, namely, 'As water showered on the hill', explaining that meaning with a simile.

[*Stanzas* 8 *and* 9]

34. Here is their meaning. Just *as* (*yathā*), when *on the hill* (*unname*), on dry land, on a high piece of ground, rain is *showered* down (*abhivaṭṭhaṁ*) by clouds, the *water* (*udakaṁ*) *flows down* (*pavattati*) *to reach the hollow vale* (*ninnaṁ*), flows, goes to, reaches, any hollow, low-lying piece of ground; *so* (*evam eva*) [**213**] the *giving* of a gift *given* (*dinnaṁ*) from *here* (*ito*) *can serve* (*upakappati*)—the meaning is, becomes generated, manifested, for—*the ghosts of the departed kin* (*petānaṁ*); since the ghost world is like the hollow place for the water to flow down to, and the service of the almsgiving is like the water's flowing down, according as it is said 'That is the place, and an almsgiving serves him while he remains there' (§ 30). And just *as* (*yathā*), with the confluence of cascades and springs, rills and rivulets, pools and meres, the great rivers, the *river-beds* (*vārivahā*), *when* they are *full* (*pūrā*), *can bear the water down to fill the sea* (*sāgaram paripūrenti*), *so giving given here can serve the ghosts of the departed kin* in the way already stated.

35. So the Blessed One said

> *Unname udakaṁ vaṭṭaṁ yathā ninnaṁ pavattati,*
> *Evam eva ito dinnaṁ petānaṁ upakappati.*

Yathā vārivahā pūrā paripūrenti sāgaraṁ
Evam eva ito dinnaṁ petānaṁ upakappati.
' As water showered on the hill
' Flows down to reach the hollow vale,
' So giving given here can serve
' The ghosts of the departed kin.
' As river-beds when full can bear
' The water down to fill the sea,
' So giving given here can serve
' The ghosts of the departed kin.'

And when he had said this and so had explained the meaning with these similes, he then uttered the [tenth] stanza, namely, ' He gave to me ', showing that a clansman should give an offering for them recalling as he does so such examples as these since these ghosts are incapable of begging ' Give this for me ' even when they have come to a relative's house desperate with longing to get something there.

[*Stanza* 10]

36. Here is its meaning. ' *He gave* (*adāsi*) this money *to me* (*me*) or this corn, and *he worked* (*akāsi*) at this task *for me* (*me*) by undertaking the management of it himself, and *he was my kin* (*ñāti*) since he was connected on the mother's or the father's side, or he was *my friend* (*mittā*) since he was capable of being a shelter by his affection, or he was my *intimate* (*sakhā*) since he was my fellow refuse-rag wearer [in the life gone forth] '. And so, recalling all this in this way, let him *give gifts, then, for departed ones* (*petānaṁ dakkhiṇaṁ dajjā* [taking *dakkiṇaṁ* as acc. governed by *dajjā* taken as a form of the optative=*dadeyya*]), let him consign the almsgiving. Another reading is *petānaṁ dakkhiṇā dajjā* (' a gift is meet-to-be-given for the departed ' [taking *dajjā* as gerundive adj. agreeing with nom. f. sing. *dakkhiṇā*]); this means that *dajjā*=*daditabbā* [normal gerundive adj.]; what is that? It is that gift (*dakkhiṇā*) for the departed; what is expressed is this: [this should be done] by one who recalls, *recalling what they used to do* (*pubbe kataṁ anussaraṁ*) in the way beginning ' He gave to me '; and then the nominative case [of the present participle *anussaraṁ*] should be understood to have the scope of the instrumental, [that is, *anussaratā*.]

37. So the Blessed One said

Adāsi me, akāsi me, ñātimittā sakhā ca me
Petānaṁ dakkhiṇaṁ dajjā pubbe kataṁ anussaraṁ.

' " He gave to me, he worked for me,
' He was my kin, friend, intimate ".
' Give gifts, then, for departed ones,
' Recalling what they used to do.'

And when he had said this, showing examples for recollection in the consigning of an almsgiving for the departed, [**214**] he then uttered the stanza, namely, ' No weeping ', showing that while people remain overpowered by weeping and sorrow, etc., on the death of their relatives and give nothing for their benefit, their tears and sorrow are only a self-mortification quite sterile of any benefit for the departed ones.

[*Stanza* 11]

38. Herein, *weeping* (*ruṇṇaṁ*) is the act-of-weeping (*rodana*), weptness (*roditatta*), tear-shedding; by that he indicates bodily distress. *Sorrow* (*soka*) is the act-of-sorrowing (*socanā*), sorrowfulness (*socitatta*); by that he indicates mental distress. *Mourning* (*paridevanā*) is the outcrying of one who is affected by loss of relatives, his extolling of [their] special qualities in the way beginning ' My only child, where are you?' (*M.* ii. 106) and ' My love! My darling!'; by that he indicates verbal distress.

39. So the Blessed One said

Na hi ruṇṇaṁ vā soko vā yā c'aññā paridevanā
Na taṁ petānaṁ atthāya, evaṁ tiṭṭhanti ñātayo.
' No weeping, nor yet sorrowing,
' Nor any kind of mourning, helps
' Departed Ones, whose kin remain
' [Unhelpful to them acting] thus.

And when he had said, showing the unhelpfulness of weeping, etc., that as to *weeping* or *sorrowing* or *any kind of mourning*, *not* even all that *helps departed ones*, but their *kin* [who act] *thus remain* only in mere self-torture, he then uttered the stanza, namely, ' And such an offering as this ', showing [instead] the value of an almsgiving such as that given by the Magadhan king.

[*Stanza* 12]

40. Here is its meaning. ' *But when this offering* (*ayañ ca kho dakkhiṇā*), Great King, *is given* (*dinnā*), as has been done by you today with dedication to one's own relatives, *well placed in the Com-*

munity (*sanghamhi supatiṭṭhitā*), *for them* (*assa*), for those departed ghost people, *then*, since the Community is the incomparable field of merit for the world ' (*M.* i. 37), *it can serve them long in future* (*dīgharattaṁ hitāya upakappati*)—can be efficacious, fruitful, is what is meant—and so serving, it can serve them *at once as well* (*ṭhānaso*), can serve at that very moment instead of long afterwards. And just as it is said of him to whom [ideas] are perspicuous at that very moment ' It is perspicuous for a Perfect One at once (*ṭhānaso*) ' (*cf. S.* i. 193), so too here, what serves at that very moment is said to serve ' at once ' (lit. ' on the spot '). Or else what is meant is that it serves in that very place (*ṭhāna*), divided into that of the Famished-and-thirsty, of the Eaters-of-vomit, of the Living-on-gifts-to-others, of the Consumed-by-craving, etc., of which it is said ' That is the place (*ṭhāna*), and an almsgiving serves him while he remains there ' (§ 30), [in which case the adverb *ṭhānaso* (' by place ') is used] in the same way as when in the world [outside the Dispensation] they say of one giving a kahāpaṇa coin that he ' gives by kahāpaṇas (*kahāpaṇaso*) ';[10] **[215]** and with this interpretation of the meaning, [the word] *serves* implies ' is manifest, is generated '.

41. So the Blessed One said

> *Ayañ ca kho dakkhiṇā dinnā sanghamhi supatiṭṭhitā*
> *Dīgharattaṁ hitāy'assa ṭhānaso upakappati.*
> ' But when this offering is given
> ' Well placed in the Community
> ' For them, then it can serve them long
> ' In future and at once as well.'

And when he had said this, pointing out the value of the offering given by the king, he then uttered the final stanza, praising the king for genuine special qualities on account of the following reasons, which are these: when someone gives such an offering as this, the True Idea for relatives is shown by him as the doing of tasks that should be done by relatives for relatives; or alternatively, an indication is given to the many thus ' The True Idea for relatives should be fulfilled by you in doing the tasks that ought to be done by relatives for relatives only in this way and not by self-torture with unhelpful weeping, etc.'; and also ' High honour is done to the departed by your causing those departed ones to gain heavenly excellence; and also strength is furnished for bhikkhus by your supplying with food,

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[10] *Cf.* Kāsikā *ad* Pāṇini v, 4, 43.

drink, etc., the Community headed by the Enlightened One; and also no little merit is laid up by you who have evidenced a generous choice equipped with the special qualities of compassion, and so on '.

[*Stanza* 13]

42. [So in this final stanza,] with the line

So ñātidhammo ca ayaṁ nidassito
' The True Idea for relatives has thus been shown '

he instructs (*sandasseti*)[11] the king with a talk on the True Idea; for here the demonstration (*nidassana*) of the True Idea for relatives is itself the instruction (*sandassana*). Then with the second line

Petānaṁ pūjā ca katā uḷārā
' And how high honour to departed ones is done '

he urges him in undertaking (*samādapeti*); for here the praise ' high ' is itself the urging to undertake (*samādāpana*) that honour again and again. Then with the line

Balañ ca bhikkhūnaṁ anuppadinnaṁ
' And how the bhikkhus can be given strength as well '

he rouses (*samuttejeti*) him; for here the giving of strength itself is the rousing (*samuttejana*) by increasing his activity in the provision of strength [stated as] ' The provision of strength to those of such kind ' ( ). And with the line

Tumehi puññaṁ pasutaṁ anappakaṁ
' And how great merit can be stored away by you '

he encourages (*sampahaṁsati*) him; for here the commemorating of notable merit should itself be understood as the encouraging (*sampahaṁsana*) since it produces encouragement [**216**] by laying emphasis on his special qualities as they actually are.

43. And when the preaching was ended, eighty-four thousand breathing things attained to the True Ideal by reasoned endeavouring due to the sense of urgency occasioned by the emphasis laid on the danger in appearance in the Ghost Realm. And on the following day the Blessed One preached this same Without-the-walls

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[11] This exposition employs the common Sutta-idiom *sandasseti samādapeti samuttejeti sampahaṁseti*, (' he instructed, urged, roused, and encouraged '); see *e.g. M.* ii. 48.

Discourse to gods and men and so up to the seventh day with a like attainment to the True Ideal.

The explanation of the Without-the-walls Discourse in the Illustrator of Ultimate Meaning, the Commentary on the Minor Books, is ended.

CHAPTER VIII

THE TREASURE-STORE DISCOURSE

(*Nidhikhandasuttaṁ*)

1. Now the Treasure-store Discourse, which begins thus 'A man lays by a treasure store', is placed here next after the Without-the-walls Discourse.

So first I shall the reason state
Wherefore they placed this discourse here,
And make the Need-Arisen clear,
Before the Comment I relate.

2. Herein, the reason for its being placed here should be understood as follows. Although it is not in the order in which it appears here that this Treasure-store Discourse was delivered by the Blessed One, [that is to say, next after the Without-the-walls Discourse,] it is nevertheless placed here because it is supplementary to the Without-the-walls Discourse, which was uttered as the giving of a blessing. Or else it can be understood that it was placed here for the purpose of showing by its means the success (excellence) of those who have made merit after showing by means of the Without-the-walls Discourse the failure (destitution) of those devoid of merit. This is the reason for placing it here.

3. The Need-Arisen [for its utterance] was this.[1] At Sāvatthi, it seems, there was a certain land-owner rich in much money and property. He lived the household life in faith and confidence uncognizant of the stain of avarice. One day he gave an almsgiving to the Community of Bhikkhus headed by the Enlightened One. It so happened that on that occasion the king was in need of money, so he sent a man, telling him 'Go and fetch the land-owner named so-and-so'. The man went to the land-owner and told him 'Householder, the king summons you'. The landowner [**217**] was actually serving the Community of Bhikkhus headed by the Enlightened One, his mind being graced by the special qualities of faith and so on. He replied 'Go now, good man; I shall come later. Just

[1] See Ch. iv, *note* 1.

now I am engaged in laying up a treasure '. Then, when the Blessed One had eaten and had shown that he had had enough, he uttered these stanzas, namely ' A man lays by a treasure store ', as a blessing in order to show to the land-owner how that same excellence in merit is in the ultimate sense a treasure store. This was the need arisen.

So having ' first the reason stated Wherefore they placed this discourse here, And made the Need-Arisen clear, the comment I shall now relate ' (§ 1).

[*Stanza* 1]

4. [As regards the first stanza, namely,]

Nidhiṁ nidheti puriso [*gambhīre odakantike:*
Atthe kicce samuppanne atthāya me bhavissati]
' A man a treasure store lays by
[' Deep in a water-level pit:
' He thinks " If need arise for aid,
' It will be there to aid me then " ',]

herein, it is stored away (*nidhīyati*), thus it is a [treasure] store (*nidhi*); the meaning is that it is put by, protected, guarded. That is of four kinds, namely, a fixture, the ambulant, a pseudo-limb, and a follower. Herein, the ' fixture ' is any bullion or gold [stored away] underground or in attics, or any field or land, or anything else of the sort that is devoid of any [alteration of] posture: this is a treasure store as a fixture. The ' ambulant ' consists of bondswomen and bondsmen, elephants, cattle, horses and mares, goats and sheep, fowls and pigs, or anything else of the sort that is associated with [alteration of] the postures: this is a treasure store as the ambulant. The ' pseudo-limb ' is any sphere of work, sphere of craft, branch of science, ample learning (erudition), or anything else of the sort acquired by training and bound up with one's own selfhood as if it were a limb: this is a treasure store as a pseudo-limb. The ' follower ' is merit consisting in giving, consisting in virtue, consisting in maintenance [of concentration and insight] in being, consisting in hearing the True Idea, and consisting in teaching the True Idea, or any other merit of the sort that gives desirable fruit here and there as if it had followed one: this is a treasure store as a follower. But in this instance it is the treasure store as a fixture that is intended.

5. *Lays by* (*nidheti*): puts away, sets apart, guards. *A man* (*puriso*):

a human male. Of course, a man and a woman and a eunuch can lay by a treasure store, but here, though the teaching is given under the heading of a man, nevertheless as to meaning the others should be regarded as taken in combination as well here.

6. *Deep in a water-level pit* (*gambhīre odakantike*): what is 'deep' is in the sense of its having to be plunged down to; it is a 'water-level pit' owing to its proximity (*antikabhāva*) to water (*udaka*). There is such as is deep but not water-level, like a hundred-fathom hole in a jungle tract, and there is such as is water-level but not deep, like a one-span or two-span hole [scooped out] in a low-lying marsh, and there is such as is both deep and water-level [**218**] like a hole deepened in a jungle tract until [it is estimated that] water is about to come. It is with reference to the last that 'deep in a water-level pit' is said.

7. *If need arise for aid* (*atthe kicce samuppanne*): it is inseparable from aid (*atthā anapanetaṁ*), thus it is *for aid* (*atthaṁ*); what is meant is that it brings aid, brings welfare. *Need* (*kiccaṁ*—lit. 'what needs doing'): *kiccaṁ=kātabbaṁ* (alternative gerundive); what is meant is, anything at all that ought to be done (*karaṇīya*—further alternative gerundive). *Arisen* (*samuppannaṁ*) is the same as risen (*uppanna*); what is meant is that it has appeared as a state of something that has to be done (*kattabba*—further alternative gerundive). If that need for aid arises.

8. *It will be there to aid me then* (*atthāya me bhavissati*): this demonstrates the purpose of the treasure store; for he lays it by for that benefit thus 'If need for my doing anything at all that will bring me aid has arisen, this [treasure store] will be able to supply that need of mine'; for it should be understood that the benefit for him is simply the supplying of the need when the need has arisen.

[*Stanza* 2]

9. Having thus, in showing the purpose of the treasure store, shown the intention of acquisition of benefit, he now said

Rājato vā duruttassa corato pīḷitassa vā
Iṇassa vā pamokkhāya dubbhikkhe āpadāsu vā
'"For my discharge, from kings were I
'Denounced, or from a brigand else
'If held to ransom, or of debts,
'In famine or in accidents"'

in order to show the intention of defence against harm.

10. Its meaning should be understood by construing the two phrases 'it will be there' (*bhavissati* from stanza 1) and 'for discharge' (*pamokkhāya*) as appropriate, which are stated thus 'It will be there to aid me then' and 'For my discharge . . . of debts'. Here is the construction. Not only does a man lay by a treasure store [thinking] 'It will be there to aid me then', but he also lays by a treasure store [thinking] 'It will be there (*bhavissati*) *for my discharge* (*pamokkhāya*) *from kings* (*rājato*) *were I denounced* (*duruttassa*) by enemies and adversaries in some such way as "He is a brigand" or "He is an adulteror" or "He is a tax-evader";[2] or it will be there *for my discharge* (*pamokkhāya*) *from a brigand* (*corato*) *if* I am *held to ransom* (*pīḷitassa*) by brigands either by their stealing money through house-breaking or by their threatening my life thus "Give so much money and gold". And then there will be those to whom I owe debts and they will press me to pay off the debts, and it will be there *for the discharge* (*pamokkhāya*) *of my debt* (*iṇassa*) when I am pressed by those [creditors]. And there are occasions when there is a famine, when harvests fail and food is hard to get, and it is not easy for one who is not rich to survive, and so it will be there for me *in* such a *famine* (*dubbhikkhe*); [**219**] and there are accidents due to fire or water or an unwelcome heir, and it will be there for me *in* such *accidents* (*āpadāsu*) when they arise'.

[*Stanza* 2 *third line*]

11. Having thus shown with these two stanzas [of two lines each] that the purpose of laying by a treasure store is twofold as the intention to acquire benefit and the intention to defend against harm, he now said

Etadatthāya lokasmiṁ nidhi nāma nidhīyate
'With suchlike aims what in the world
'Is called a store will be laid by'

in order to round off [the statement of] that same twofold purpose.
12. Its meaning is this. *With suchlike aims* (*etadatthāya*), with the purpose of supplying those [needs] shown as acquisition of benefit and defence against harm respectively with the words 'It will be there to aid me then' and 'From kings were I denounced', *what is called a store* (*nidhi nāma*), namely, money and bullion, etc., *in the world*

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[2] '*Sunkaghātaka*—tax-evader' (or 'customs-defrauder'): not in *P.E.D.*

(*lokasmiṁ*) of location[3] *will be laid by* (*nidhīyate*), put away, set apart.

[*Stanza* 3]

13. Now since that treasure store thus laid by provides only for those who possess merit and not for anyone else the [acquisition of benefits and defence against harm] intended, he pointed out this meaning by saying

Tāva-sunihito santo gambhīre odakantike
Na sabbo sabbadā eva tassa tam upakappati
' Though be it ne'er so well laid by
' Deep in a water-level pit,
' Not all of it will yet suffice
' To serve him all the time; . . . '

the meaning of which is as follows.

14. [*Though*] that treasure store, *be it ne'er so well laid by* (*tāva-sunihito santo*)—be it never so thoroughly dug in and put away, is what is meant, how thoroughly? *deep in a water-level pit* (*gambhīre odakantike*), till it is reckoned to be deep in a water-level pit; what is meant is, be it never so thoroughly done as that—still *not all of it will yet suffice To serve him all the time* (*na sabbo sabbadā eva tassa tam upakappati*); even all of it will not serve for all of the time that man by whom it was laid by; it will not suffice for, be capable of answering, his aforementioned need, is what is meant; but rather only some serves only sometimes, or else it does not serve at all. And the word *taṁ* should be regarded as a mere particle for filling out the line, as in such passages as ' *Yathā tam appamattassa ātāpino* ' (' As [happens] to one who is diligent and ardent ': *M.* i. 22); or else *taṁ* is said with change of gender [from masculine to neuter] where *so* [referring back to *sabbo*] should have been said, and when taken thus its meaning is easily discovered.

[*Stanza* 4 *and stanza* 5 *first half*]

15. [**220**] Having thus said ' Not all of it will yet suffice To serve him all the time ', he now said

Nidhi vā ṭhānā cavati, saññā vā'ssa vimuyhati,
Nāgā vā apanāmenti, yakkhā vā pi haranti naṁ,
Appiyā vā pi dāyādā uddharanti apassato

[3] See *Vis.* Ch. vii, §§ 37 *ff.*/pp. 204 *ff.*

'. . . and then
'The store gets shifted from its place,
'Or he perhaps forgets the marks,
'Or Nāga Serpents hale it off,
'Or spirits fritter it away,
'Or else the heirs he cannot bear
'Abstract it while he does not see',

showing reasons why it will not serve him.

16. Its meaning is this. *The store gets shifted* (*nidhi vā cavati*), may disappear, may go away, *from its place* (*ṭhānā*) in which it was well laid by; even though it has no choice of its own, still with the exhaustion of [its owner's] merit it goes to another place. *Or he perhaps forgets the marks* (*saññā vā'ssa vimuyhati*), he no longer knows what place he laid the treasure store by in. *Or* (*vā*) then, prompted by the exhaustion of his merit, *Nāga serpents* (*nāgā*) *hale it* (*tam apanāmenti*), that treasure store, *off*, remove it to another place; *or else* (*vā pi*) *spirits fritter it away* (*yakkhā haranti*), take what they like and go off with it; *or else* (*vā pi*) *the heirs* (*dāyādā*) that *he cannot bear* (*appiyā*) dig the treasure store out of the ground and *abstract it* (*uddharanti*) *while he does not see* (*apassato*). So that treasure store fails to serve him for these reasons beginning with its getting shifted from its place.

[*Stanza* 5 *second half*]

17. Having thus told reasons for its failure to serve, namely, those beginning with its getting shifted from its place, which are those recognized in the world, he now said

Yadā puññakkhayo hoti sabbam etaṁ vinassati
'And when his merit is consumed,
'The whole will vanish utterly',

showing the one and only reason which is the root of all those aforesaid reasons, namely, exhaustion of merit.

18. Its meaning is this. [*And when* (*yadā*)] on the occasion on which, *there is the consumption* (*khayo hoti*) or the kind *of merit* (*puñña*) that produces gain in property, then the kind of (de-)merit that leads to loss of property finds its opportunity and takes over; and then *the whole* (*sabbam etaṁ*) of the treasure store consisting of such riches as money, bullion, etc., that was laid by by the layer-by *will vanish utterly* (*vinassati*).

[*Stanza* 6]

19. Having thus stated the kind of treasure store recognized in the world, which, although laid by with such and such intention, yet fails to serve as intended and is in various ways inseparable from the idea of vanishing away, the Blessed One now said

Yassa dānena sīlena saṁyamena damena ca
Nidhi sunihito hoti itthiyā purisassa vā
' But when a woman or a man
' Shall have with gifts or virtuousness
' Or with refraining or constraint
' A store of merit well laid by ',

showing that excellence of merit as a treasure store in the ultimate sense, in order to show which he began this Treasure-Store Discourse when giving the landowner his blessing.

20. [221] Herein, *with gifts* (*dānena*) should be taken in the way already stated under ' Giving, True-Ideal conduct ' (*Ch.* v. § 140); *virtuousness* (*sīla*) is bodily and verbal non-transgression, or else what is intended here by ' virtuousness ' is all five-factored and eight-factored virtue[4] [in the case of laymen] and virtue as Pātimokkha-Rule restraint [in the case of bhikkhus].

21. *Refraining* (*saṁyamo*) is the act-of-refraining (*saṁyamana*); what is meant is the hindering of cognizance's ranging about among a variety of objects. This is a designation for concentration. One possessing this kind of refraining is called ' one who has supreme refraining ' in the passage ' Who can refrain by hand and foot, And speech, who has supreme refraining ' (*Dh.* 362). Some others have said that refraining is the act-of-refraining, and that what is meant is restraint, it being then a designation for faculty-restraint (see *e.g. M.* i. 180). *Constraint* (*damo*—lit. ' taming ') is the act-of-constraining (*damana*); what is meant is the quieting of defilement. This is a designation for understanding, since understanding is in some instances called ' understanding ' (*paññā*), as in such passages as ' *Sussusā labhate paññaṁ* ' (' From the wish to hear one gains understanding ': *Sn.* 186), and in some instances it is the ' True

[4] These are the ' 5 Precepts ' (=the 1st 5 in Ch. i, with no. 3 replaced by *kāmesu micchācārā veramaṇī sikkhāpadaṁ samādiyāmi* ' I undertake the training-precept of abstention from misconduct in sensual desires ') and the ' 8 Precepts ' (=the 1st 9 of those in Ch. i, with nos. 7 and 8 combined into one). For an expansion of ' misconduct in sensual desires ' see *e.g. M.* i. 287.

Idea ' (*dhamma*) as in such passages as ' *Saccaṁ dhammo dhiti cāgo* ' (' Truth, the True Idea, steadfastness, generosity ': *Sn.* 188), and in some instances it is ' constraint ' (*dama*) as in such passages as ' *Yadi saccā damā cāgā khantiyā bhiyyo na vijjati* ' (' If no greater thing exists than truth, than constraint, than generosity, than patience ': *Sn.* 189).

22. After defining ' gifts ' and the rest in this way, the meaning of this stanza can be understood in brief as follows. *When a woman or a man shall have* (*itthiyā purisassa vā*), with the four things, namely, *with gifts* (*dānena*), with *virtue* (*sīlena*), with *refraining* (*saṁyamena*) and with *constraint* (*damena*), a treasure *store* (*nidhi*) consisting *of merit* that by being done thoroughly is *well laid by* (*sunihito hoti*) either in the single continuity of cognizance of these things beginning with gifts[5] or in the instances beginning with ' shrines ' [in the next stanza], just as a treasure store consisting of such riches as bullion, gold, pearls or gems is stored away by putting together in one place those things such as the gold and the rest.

[*Stanza* 7]

23. Having thus shown treasure-store-ness in the ultimate sense by means of excellence of merit with the stanza beginning ' But when a woman or a man ', the Blessed One now said

Cetiyamhi saṅghe vā puggale atithīsu vā
Mātari pitari vā pi atho jeṭṭhamhi bhātari
' In shrines or the Community
' Or in a person or in guests
' Or in a mother, in a father,
' Even in an elder brother',

showing the ground wherein that treasure store is well laid by.

24. Herein, it should be built up (*cayitabba*),[6] thus it is a *shrine* (*cetiya*); what is meant is that it should be honoured. Or it is a shrine (*cetiya*) because it has been built up (*cita*). That is of three kinds as [222] a shrine by use, a shrine by dedication, and a relic shrine. Herein, the Tree of Enlightenment is a shrine by use, an

[5] A technical allusion to what is called ' impulsion-cognizance ' (*javana-citta*) and constitutes action (*kamma*)—here the action of giving—and produces action's ripening (*kamma-vipāka*). The subject is best studied in the Visuddhimagga; it is an intricate one.

[6] ' *Cayitabba*—should be built up ': *cayati* is not in *P.E.D.*, but see there under *apacayati* and *ciṇāti* (and also *cetiya*).

image of the Enlightened One is a shrine by dedication, and a monument with a relic-chamber containing a relic is a relic shrine. *The Community* (*sangha*) is any one among those kinds defined as the Community headed by the Enlightened One, and the rest. *A person* (*puggala*) is anyone whether layman or gone forth from the house life. He has no room (*natthi assa ṭhiti*) on any day on which he arrives, thus he is *a guest* (*atithi*); this is a designation for one who should be given hospitality the moment he arrives. The rest is as already stated.

25. After defining 'shrines' and the rest in this way, the meaning of this stanza can be understood in brief as follows. That treasure store, which was called 'well laid by', is well laid by on these grounds. Why? Because it is capable of giving long-lasting desirable fruit, and so those who give even a little at a shrine will for long gain desirable fruit, according as it is said

'I gave only a single flower
'But then for eighty myriad aeons
'I knew no woeful destination' (*cf. Thag.* 96; *cf. Netti.* 138),

and

'Now if a man should see full pleasure
'In giving up relative pleasure' (*Ch.* vi. § 134).

And so too should be understood the classification of the fruit of giving on the other grounds beginning with the Community in the way in which it is stated in the Dakkhiṇāvisuddhi Sutta (*M.* iii. 253-7 and *MA.*), the Velāma Sutta (*A.* iv. 392-6), and so on (*cf. DA.* i. 234). And just as the occurrence of *Giving* at shrines, etc., and the richness of its fruit have been shown, so in each case as applicable there can be understood the occurrence of *Virtue* as Keeping and Avoiding (*Vis.* Ch. i, § 26/p. 11), contingent upon whatever it may be, and the richness of its fruit, the occurrence of *Refraining* as Recollection of the Enlightened One (*Vis.* Ch. vii, § 1 *ff.*/pp. 197 *ff.*) and the richness of its fruit, and the occurrence of *Restraint* as Insight, Attention, and Reviewing, with that as the basis (see *Vis.* Chs. xviii-xxii) and the richness of its fruit.

[*Stanza* 8]

26. Having thus shown the ground, divided into shrines, etc., for a treasure store consisting of merit [to be laid by in] when it is being laid by with giving, etc., the Blessed One now said

[**223**] *Eso nidhi sunihito ajeyyo anugāmiko,*
Pahāya gamanīyesu etam ādāya gacchati
'This treasure store is well laid by,
'A follower unlosable:
'Among what by abandoning
'Must be gone [to] he goes with this'.

He did so showing what distinguishes that treasure store well laid by on these grounds from the treasure store laid by deep in a water-level pit.

27. Herein, [with the words] *this treasure store is well laid by* (*eso nidhi sunihito*) he demonstrates the kind of treasure store that is well laid by with gifts, etc., [stated] in the preceding lines. *Unlosable* (*ajeyyo*): it cannot be won (*jetvā*) [from one] and taken by others, thus it is unlosable. *Ajjeyyo* is also a reading; the meaning of that is: it ought to be got (*ajjitabba*), is worth getting (*ajjanāraha*), ought to be got together (*upajjetabba*),[7] by one who seeks welfare and happiness. With this reading the construction should be made as follows 'This treasure store ought to be got (*eso nidhi ajjeyyo*)', and then after pointing out the connexion by asking 'Why?', the construction should be completed thus 'Because it is well laid by and is a follower'. Otherwise what was stated would be that it was what had been already well laid by that ought to be got; but what has been well laid by is not still to be got (*ajjanīya*), since it has already been got (*ajjita*) [before the laying by].

28. It follows (*anugacchati*), thus it is *a follower* (*anugāmiko*); the meaning is that when a man goes to the other world it does not abandon him in the provision of its fruit, wherever that may be.

29. *Among what by abandoning Must be gone* [*to*] *he goes with this* (*pahāya gamanīyesu etam ādāya gacchati*):[8] when the time of death

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[7] '*Upajjetabba*—should be got together' (*upa*+*ajjati*): not in *P.E.D.*; possibly also a pun on *uppajjati* (*ud*+*pajjati*) 'to arise'.

[8] The lines *pahāya gamanīyesu etam ādāya gacchati* are very elliptic. The Commentary in its 1st interpretation takes *gamanīyesu* in the Middle sense (*i.e.* 'must be gone'='must be off and away') and by that device substitutes the ppr., taking the locative construction as loc. absolute. In its 2nd, *gamanīyesu* is taken in the full passive sense of what must be gone [*from*] (apparently, and not *to*; it is not clear which; for *gacchati* is transitive unlike the English 'to go') by him, and this interpretation can be put on the rendering adopted by adding the word '[from]'. The locative is then 'straight'. Both these interpretations take *gamanīyesu* as qualifying *bhogesu* ('properties') understood. But compare parallel idiom *Assako loko, sabbam pahāya gamanīyaṁ* (*M.* ii. 68; *Ps.* i. 126-7; also *MA.* and esp.

has appeared, [then] *with* (*ādāya*) *this* (*etaṁ*) treasure store *among* all the properties *that must be gone* [*to*] (*gamanīyesu*), *having abandoned* (*pahāya*) [them], *he goes* (*gacchati*) to the other world: that, it would seem, is the meaning; but that will not do. Why? Because properties are not what must be gone *to* (*gamanīya*), since such and such properties have to be abandoned (*pahātabba*); rather such and such distinctions of destination (*gati*) [on rebirth] are ' what must be gone *to* ' (*gamanīya*). Consequently, if that were the meaning, it would be tantamount to saying ' By abandoning properties that are the distinctions of happy destination that must be gone to (*pahāya bhoge gamanīye sugativisese*). Therefore the meaning here should be understood as follows. (1) [From] among properties that, by abandoning (*pahāya*) a mortal in the way stated as ' The store gets shifted from its place ' (stanza 4), etc., are going (*gacchantesu*), he goes (*gacchati*) with (*ādāya* lit. ' taking ') this (*etaṁ*); for this does not abandon him owing to its being a follower. Here it may be [objected] that [the passive gerundive, namely,] *gamanīyesu* (' among what have to be gone [to] ') has the meaning of [the alternative passive gerundive, namely,] *gantabbesu* (' among what ought to be gone [to] ') [and not the meaning of the active present participle] *gacchantesu* (' among what are going ').—That need not be taken rigidly; for in the passage ' *Ariyā niyyānikā* ' (' Noble and for leading outward ': *Sn.* p. 140) the meaning is ' are leading out ' (*niyyāyantā*: active present participle) and not ' must be outled ' (*niyyātabbā*; passive gerundive), and here too the meaning is ' among those that are going ' (*gacchantesu*), not ' among those that must (can) be gone [to] ' (*gantabbesu*). Or alternatively, (2) at the time

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PsA.), which suggests the following interpretation: At the time of death-rebirth an ordinary man passes to a new destination (*gati*), *i.e.*, a new existence (*bhava*), which must be ' gone [to]' (*gamanīya*) or ' gone ' transitively as a journey is ' gone ' by abandoning (*pahāya*) all properties that one mistakenly calls one's own, and when he goes (*gacchati*) thus, he takes with him (*ādāya*) this (*etaṁ*) merit-action (*puñña-kamma*) that is his ' follower ' from existence to existence till it ripens. *Gamanīya* is then an adj. (pass. gdve.) in the ' straight ' locative qualifying the understood existences that ' must be gone [*to*] ' on rebirth, and *pahāya* an adverb (ger. adv.) qualifying *gamananīya*, the two then not having the same subject (namely ' properties ') as in the Commentary. For the loc. pl. *gamanīyesu* here, compare construction and meaning of *vantagamano bhavesu* (Ch. v, § 51) as epithet for the Buddha who has ' rejected going in the kinds of being (existence) ' while the ordinary man here still goes among them since they ' must be gone [*to*] ' by him both with his *kamma* and also by abandoning all properties in his present existence when he dies.

of death one who wants to give [something] to someone is not able even to handle properties, and so first [**224**] those properties must be abandoned (*pahātabbā*) by him bodily, and afterwards they must be gone [from] (*gantabbā*) by him with cognizance that is free from longing; they must be surpassed, is what is meant. Therefore the meaning in this case can be regarded as follows: ' Among properties which, he first having abandoned [them] bodily, afterwards must be gone [from] with cognizance '. (1) In the case of the first meaning, the use of the locative is [in the sense of] withdrawal (*niddhāraṇa*)[9] thus: ' Among properties that must be gone by abandoning [him] he, having thus withdrawn therefrom the portion of merit as a treasure store, takes this and goes '. (2) In the case of the second meaning the locative is in [the sense of] characterizing (qualifying) a substantive by another substantive (see Ch. v, § 46); for this treasure store's substantive-essence of being-taken-and-gone-with-ness (*ādāyagamanabhāva*) is characterized (qualified) by the properties' substantive-essence of must-be-gone-[from-]ness (*gamanīyabhāva*).

[*Stanza* 9]

30. Having thus shown what distinguishes this merit-treasure from the treasure store laid by deep in a water-level pit, the Blessed One further said

Asādhāraṇam aññesaṁ acorāharaṇo nidhi;
Kayirātha dhīro puññāni, yo nidhi anugāmiko
' No others have a share in it,
' And robbers cannot steal this store;
' So let the steadfast merit make,
' The store that is their follower '.

He did so urging gods and men to busy themselves with that merit-treasure by detailing[10] the special qualities of the merit-treasure shown by him, as a trader in rare goods does when he urges buyers to busy themselves [with his wares] by detailing the special qualities of his own goods.

31. Herein, [as to] *no others have a share in it*: *asādhāraṇa-m-aññesaṁ* =*asādhāraṇo aññesaṁ*; the letter *m* is for liaison purposes as it is in such passages as ' *adukkha-m-asukhāya vedanāya sampayuttā* ' (' associated with neither-painful-nor-pleasant feeling ': *Dhs.* p. 1).

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[9] ' *Niddhāraṇa*—withdrawal ': not in *P.E.D.*; see Glossary.
[10] ' *Saṁvaṇṇa*—detailing ': not in *P.E.D.*; see Glossary.

And robbers cannot steal this treasure: *acorāharaṇo=na corehi āharaṇo* (resolution of compound); it is not to be taken by robbers, is what is meant. It must be stored (*nidhātabba*), thus it is a [treasure-]store (*nidhi*).

32. Having thus detailed[10] the special qualities of merit with two half-lines, he next urged them to activity in it with two more, namely, ' So let the steadfast merit make ' and ' The store that is their follower '. Here is the meaning of them. A store that no others own a share of and that robbers cannot steal is what is called ' merit ' (*puññāni*: lit. ' merits '); and not only is that store one which no others own a share of and robbers cannot steal, but also it is ' the store that is a follower ', of which it was said [in the preceding stanza] ' This treasure store is well laid by, a never-failing follower ', and that follower too consists of merit, therefore the steadfast one, the person perfected in discovery (intelligence), perfected in steadfastness, let him make—*kayirātha=kareyya* (alternative grammatical form)—merit (*puññāni*).

[*Stanza* 10 *first half*]

33. Having thus urged gods and men to activity in the merit-store by detailing its special qualities, the Blessed One now said

Esa devamanussānaṁ sabbakāmadado nidhi.
' This is a store can satisfy
' Every desire of gods and men '.

He did so showing in brief what fruit it gives to those who have become active and are pursuing the making of merit.

34. [**225**] [But] this giving all that is desired happens [only] to one who has bound [the merit] up with an aspiration; none happens without any aspiration, according as it is said ' If a householder who observes conduct in accordance with the True Idea, fair conduct, should wish " Oh that on the dissolution of the body, after death, I might reappear in the company of the Warrior-Nobles of the great halls ", it is possible that on the dissolution of the body, after death, he might reappear in the company of the Warrior-Nobles of the great halls. Why is that? Because he observes conduct in accordance with the True Idea, fair conduct ' (*M.* i. 289) and likewise ' " Oh that by realization myself with direct-knowledge I might here and now enter upon and abide in the heart-deliverance

[10] See page 253.

and understanding-deliverance that are taintless with exhaustion of taints ", [it is possible . . .] Why is that? Because he observes conduct in accordance with the True Idea, fair conduct ' (*M.* i. 289) and similarly he said ' Here, bhikkhus, a bhikkhu possesses faith, possesses virtue, . . . learning, . . . generosity, . . . understanding. It occurs to him " Oh that on the dissolution of the body, after death, I might reappear in the company of the Warrior-Nobles of the great halls ". He exerts that cognizance, decides that cognizance, maintains that cognizance in being; those determinations and those abidings of his, thus maintained in being and developed, lead to his reappearance there ' (*M.* iii. 99-100), and so on.

[*Stanza* 10 *second half*]

35. That is why he now said

Yaṁ yad evābhipatthanti, sabbam etena labbhati.
' No matter what they aspire to have,
' All that they get by merit's grace '.

He did so showing the aspiration that causes that [merit's] giving what is desired, which [aspiration] is a procedure of wishing in such-and-such wise with its requisite equipment of exertion of that cognizance, deciding it, and maintaining it in being.

[*Stanza* 11]

36. He now uttered the following [five] stanzas beginning with

Suvaṇṇatā sussaratā [*susaṇṭhānasurūpatā*
Ādhipaccaparivāro: sabbam etena labbhati.]
' Beauty of looks, beauty of voice,
[' Beauty of figure, beauty of form,
' And lordliness, and retinue:
' All that is got by merit's grace '.]

He did so showing by [specific] limitation [in each case] how that ' all ' is obtainable by means of that [merit].

Herein, in the first stanza [of these five] to begin with, *beauty of looks* (*suvaṇṇatā*): is good-coloured complexion, golden sheen of the skin; for that is got by means of this merit store, according as it is said ' Bhikkhus, since a Perfect One, in a former birth, . . . formerly existing as a human being, was unangry and little given to despair, and since when much was said [226] he never answered back, was

never irritated, never felt ill will, never resented, and never manifested annoyance, irritation, hate and surliness, and since he was a giver of fine soft rugs and cloaks made of fine linen, fine cotton, . . . fine wool; with that action performed, stored up, . . . on his being come [again] to the same [human] state, he acquires these two characteristics of a Great Man: He is the colour of gold, and his skin has a golden sheen ' (*D.* iii. 159).

37. *Beauty of voice* (*sussaratā*) is a divine kind of voice, utterance like that of a karavīka bird.[11] That too is obtainable by this means, according as it is said ' Bhikkhus, since a Perfect One in a former birth, . . . abandoning harsh speech, became one who abstained from harsh speech, became a speaker of such words as are innocent, pleasing to the ear [and lovable, as go to the heart, are civil, desired of many and dear to many; with that action performed, stored up,] . . . on his being come [again] to this same [human] state, he acquires these two characteristics of a Great Man: He has a large tongue, and he has a divine voice like the call of a karavīka bird ' (*D.* iii. 173).

38. *Beauty of figure* (*susaṇṭhānatā*) is well- (*SUṭṭhu*) shapedness (*saṇṭhānATĀ*) in the places proper for being evenly filled out and rounded (*SAMūpacitavaṭṭitayuttaṬṬHĀNesu*); what is meant is, construction[12] with evenly filled out roundedness of limbs. And that too is obtained by this means, according as it is said ' Bhikkhus, since a Perfect One in a former birth, . . . formerly existing as a human being, sought the good, the welfare, the comfort, the safety from bondage, of the many, [thinking] " How shall these have increase in faith, in virtue, in learning, in generosity, in understanding, in riches and corn, in fields and lands, in bipeds and quadrupeds, in wives and children, in bondsmen, servants and men, in relatives, in friends, in kinsmen?" With that action performed, stored up . . . on his being come [again] to this same [human] state, he acquires these three characteristics of a Great Man: He has the upper torso of a lion, the furrow between his shoulders is filled in, and his neck[13] is evenly rounded ' (*D.* iii. 164), [227] and so on. And Sutta passages can be cited from here and there that establish obtainment [of the fulfilment of aspirations] by means of this merit-store in cases of others as well as of the Perfect One in this way; but this is in brief for fear of too much detail.

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[11] For the karavīka bird see *Vis.* p. 112 and *MA.* iii. 382 *f.*

[12] ' *Sannivesa*—construction ': not in *P.E.D.* in this sense, *cf. VisA.* 41, where meaning is ' interpretive construction ', also Ch. ix, *note* 3.

[13] For *khandha* as ' neck ' rather than ' shoulder ' see *MA.* iii. 380.

39. We shall now comment on the remaining words. *Beauty of form* (*surūpatā*): here the whole physical frame can be understood as the ' form ', as it is in such passages as ' When a space is equipped [with bones and sinews and flesh and skin,] there comes to be the term " a form " ' (*M.* i. 190); its elegance, beauty of form, not-over-tallness, not-over-shortness, not-over-leanness, not-over-stoutness, not-over-darkness, not-over-fairness, is what is meant. *Lordliness* (*ādhipacca*) is the lordly state; ownership in virtue of the state of a Warrior-Noble of the great halls, etc., is what is meant. *Retinue* (*parivāro*) is excellence of one's own dependents and retainers in the case of the laity, and in the case of those gone forth from the house life it is excellence in [the fourfold] assembly. *Ādhipaccaparivāro=ādhipaccañ ca parivāro ca* (resolution of compound). And here it can also be understood that excellence in physical frame is expressed by ' beauty of looks ', etc., excellence of property by ' lordliness ', and excellence of dependents and retainers by ' retinue '.
40. *All that is got by merit's grace* (*sabbam etena labbhati*, lit. ' all is got by that '): what he points out is that when it was stated above thus ' No matter what they aspire to have, all that is got by merit's grace ' (stanza 10), herein, this firstly is a set of six things stated with [specific] limitation as ' beauty of looks ', etc., all of which can be understood to be got by means of that [merit].

[*Stanza* 12]

41. Having thus shown with this stanza the godly and human excellence short of kingship, which is to be got by merit's might, he now uttered the stanza

> *Padesarajjam* [*issariyaṁ cakkavaṭṭisukham piyaṁ*
> *Devarajjam pi dibbesu: sabbam etena labbhati*]
> ' A local kingship, [empire too,
> ' Bliss of Wheel-Turning Monarchy,
> ' And godly rule in paradise:
> ' All this is got by merit's grace',]

showing excellence of kingship of both [the human and godly] kinds.
42. Herein, *a local kingship* (*padesarajjaṁ*) is kingship in any one portion of the earth so long as it does not extend to the whole of one continent. *Empire too* (*issariyaṁ*) is the emperor's state; and by this he points out Wheel-Turner's kingship that extends to a single continent. *Bliss of Wheel-Turning Monarchy* (*cakkavaṭṭisukham piyaṁ*) is wished for, desired and agreeable; by that he points out

the Wheel-Turner's kingship extending to the four corners [of the earth, that is, to all four continents]. *Godly rule*: *devarajjaṁ*= *devesu rajjaṁ* (resolution of compound); what is pointed out by that is the godly rule [exercised] by human beings such as [that exercised by] Mandhātu [in the heaven of the Thirty-three],[14] and so on. *In paradise* (*api dibbesu*): by this he points out the godly rule also [exercised by] those who [instead] have actually reappeared (been reborn) in heavenly bodies such as are called ' heavenly ' (*dibba*) because of their paradisiac (*divi*) state.

43. *All that is got by merit's grace* (*sabbam etena labbhati*): what he points out is that when it was stated above thus ' No matter what they aspire to have, All that is got by merit's grace ' (stanza 10), [228] this herein is the second ' all ' stated with [specific] limitation as ' local kingship ', etc., that is to be understood as ' got by merit's grace '.

[*Stanza* 13]

44. Having thus shown with this stanza the excellence of godly and human kingship that is to be got by merit's might, he now uttered the stanza

> *Mānusikā ca sampatti* [*devaloke ca yā rati*
> *Yā ca nibbānasampatti*: *sabbam etena labbhati*]
> ' And every human excellence,
> [' Any delight in a godly world,
> ' Even extinction's excellence:
> ' All that is got by merit's grace ',]

showing the excellence of extinction preceded by the excellence in combined form that was stated [variously] in the preceding stanzas.

45. Here is a commentary on the words in it. *Human* (*mānusikā*): it is the offspring of human beings (*manussa*), thus it is human (*mānusī*), and *mānusī* is the same as *mānusikā*. *Excellence* (*sampatti*) is the act of excelling (*sampajjana*).[15] *A godly world*: *devaloko* =*devānaṁ loko* (resolution of compound); in that godly world.

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[14] For the story of king Mandhātu, who, during his human life, shared the throne of Sakka Ruler of Gods, see *MA.* i. 225-6.

The last two syllables of the first line of stanza 12 can be read either as *piyaṁ* (dear) or *pi yaṁ* (also any); either qualifies *-sukhaṁ* (bliss).

[15] Here (§ 45) *sampatti* (' excellence ') is derived from root *pad* (to fall, to go, to proceed), not from root *āp* (to reach) as in *P.E.D.*; but in the explanation of *sampadā* (' excellence ') below (§ 48) that word is related alternatively to roots *pad* and *āp*. *Cf.* treatment of *pada* (also fm. root *pad*) at Ch. ix, § 12.

Any (*yā*) is an inclusion without remainder [in this instance]. They delight (*ramanti*) by means of that when it is arisen in themselves or when it is become an aid externally, thus it is *delight* (*rati*); this is a designation either for pleasure or for what is [an external] basis for pleasure. *Even* (*yā*) is an indefinite term [in this instance]. The word *and* (*ca*: not rendered in the 3rd line) has the meaning of a conjunction [conjoining this] with the foregoing excellence. Extinction itself is *extinction's excellence* (*nibbānasampatti*).

46. Now here is a commentary on the meaning. All the human excellence and the delight in godly worlds mentioned by the phrases beginning with ' beauty of looks ' and also this extinction's excellence that can be reached by means of the states beginning with that beyond that of One Mature in Faith[16]—that as well—, are the third [set of things stated] by [specific] limitation, and *all that is got by merit's grace.* Or alternatively, there is what is not mentioned under ' beauty of looks ', etc., namely, the human excellence classed as particular distinction in understanding, etc., which is demonstrated in the way beginning ' They are well endowed with mindfulness, . . . there is the living of the Divine Life here ' (*cf. Kv.* 99; *cf. A.* iv. 36), and also the further delight in jhana, etc.,[17] in the godly world, and then extinction's excellence of the kind already stated as well, and this is the third ' all ' stated by [specific] limitation that is ' got by merit's grace '. That is how the commentary on the meaning should be understood here.

[*Stanza* 14]

47. Having thus shown with this stanza how the excellence of extinction, which can be reached by means of the state of One Mature in Faith [*i.e.*, a Stream Enterer,] etc.,[16] is to be got by merit's might, he now uttered the following stanza:

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[16] For the 7 kinds of Persons alluded to here see *e.g. M.* Sutta 70 and *Vis.* Ch. xxi. One Mature in Faith (*saddhānusārī*) is a Stream-Enterer who has reached that path (but not its fruition) sustained by faith rather than understanding. One Both Ways Liberated (*ubhatobhāgavimutta*) is an Arahant enjoying the path's fruition, who has attained *both* all nine attainments (*i.e.* 4 jhanas, 4 formless states, and cessation of perception and feeling) *and* complete extinction of craving by understanding. Not all Arahants have all 9 attainments. Here *C.* reads *parāsaddhānusāribhāvādibhāvena*, but *B. aparāsaddhānusāri-*.

[17] The ' etc. ' probably refers to one of the Sutta expressions such as *jhāna-vimokkha-samādhi-samāpatti* (' jhanas, liberations, concentrations, and attainments ': *M.* i. 70).

Mittasampadam āgamma [yoniso ve payuñjato
Vijjāvimutti vasībhāvo: sabbam etena labbhati].
' A man has excellence in friends;
[' Devoting reason right, he wins
' True knowledge and deliverance:
' All that is got by merit's grace.']

He did so showing what is to be acquired through the state of One Both-Ways-Liberated,[16] as the three True Knowledges and the means thereto.

48. Here is a commentary on the words in it. By its means one excells (*sampajjati*), or one arrives at (*pāpuṇāti*) evidences of special qualities, thus it is excellence (*sampadā*);[15] the friend himself is the excellence, thus there is *excellence in friends* (*mittasampadā*): [229] that excellence in friends. *A man has* (*āgamma*: lit. ' owing to '): depending on.[18] *Reason right* (*yoniso*: lit. ' in a reasoned manner ') together with what is the means.[19] *Devoting* (*payuñjato*: lit. ' for one devoting '): he does the maintaining[20] of devotion. One cognizes (*vijānāti*) by its means, thus it is true-knowledge (*vijjā*).[21] One is delivered (*vimuccati*) by its means, or it itself is delivered

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[16] See page 259. [15] See page 258.

[18] The equation of *āgamma* with *nissāya* is borrowed from *M.* iii. 220.

[19] The adverb *yoniso* (lit. ' by-way-of-womb ' and metaphorically ' in a reasoned manner ', ' showing origin ') is formed from the noun *yoni* (lit. ' womb ', ' way of birth ', ' mode of generation ', as *e.g.* at *M.* i. 73, and metaph. ' cause ', ' reason ', ' condition *sine qua non* ', as *e.g.* at *M.* iii. 140). The expression *yoniso manasikāra* (' reasoned attention '), much used in the Suttas (as *e.g.* at *M.* i, 7; *S.* ii. 104 *f.*), signifies, in the technical sense of ' consideration of condition *sine qua non* ', consideration of the conditionality described by the phrases ' That is when this is, that arises with the arising of this; that is not when this is not, that ceases with the cessation of this ' (*M.* i. 262, 264; *cf. D.* ii, 57 *f.*). It implies as well the application of this general principle of conditionality to the particular, when it becomes consideration of Specific Conditionality or in other words the formula of Dependent Origination (refs. as above) as the structure of the subjective-objective process of existence. *Ayoniso manasikāra* (' unreasoned attention ') forgets all this. For the expression ' Together with what is the means ' (*upāyena*) in § 48 as an explanation of *yoniso manasikāra* see *MA.* i. 64; this is simply another way of saying the same thing, *i.e.* discerning of conditionality. The rendering ' devoting reason right ' for *yoniso ve payuñjato* in the verse is slightly free.

[20] ' *Anuṭṭhāna*—maintaining ': (*anu*+*ṭhāna*) not in *P.E.D.*, which only gives *anuṭṭhāna* (*an*+*uṭṭhāna*) *i.e.* ' inactivity '.

[21] This is, of course, a semantic derivation (repeated in the Vibhāvinī Ṭīkā: *na vijānātī ti avijjā*); but see derivation of *avijjā* from *vindati* given at *Vis.* Ch. xvii, § 43/p. 526, and of *vijjā* at *MA.* i. 126.

(*vimutta*), thus it is deliverance (*vimutti*); *he wins true knowledge and deliverance* (lit. 'mastery in true knowledge and deliverance'): *vijjāvimuttivasībhāvo=vijjā-vimuttisu vasī-bhāvo* (resolution of compound).

49. Now here is a commentary on the meaning. There is this mastery (by which a man wins), through non-sluggishness in such-and-such-wise,[22] and this mastery—[won] after he *has found excellence in friends* by depending on the Master or on some venerable companion in the Divine Life and, by taking his advice and instruction, has *devoted reason right* by practising the way as instructed—, this mastery, which is both mastery in the three *True Knowledges* consisting in Recollection of Past Life, [the Heavenly Eye that sees the passing and reappearance of creatures according to their actions, and the Knowledge of Exhaustion of Taints,] and mastery in *deliverance* classed as the eight attainments[23] and extinction stated thus 'Herein, what is deliverance? It is the resoluteness of cognizance and it is extinction' (*Dhs.* 1367), is the fourth 'all' stated by [specific] limitation as 'got by merit's grace'.

[*Stanza* 15]

50. Having thus shown with this stanza the excellence of extinction that is to be got by the might of merit that sides with (favours), mastery in the true knowledge and deliverance just mentioned, which is also to be reached by one Both-Ways-Liberated who possesses the Triple True Knowledge, he now uttered the following stanza:

> *Paṭisambhidā vimokkhā ca* [*yā ca sāvakapāramī*
> *Paccekabodhi buddhabhūmi*: *sabbam etena labbhati*]
> 'Discriminations, liberations,
> ['Perfection of disciples too,
> 'And both kinds of enlightenment:
> 'All that is got by merit's grace'.]

It was because those Both-Ways-Liberated who have reached mastery in true knowledge and deliverance and possess the triple true

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[22] The allusion made by *adandhayitatta* (non-sluggishness) 'in such and such wise' could be to the four Ways of Progress (*paṭipadā*) at *e.g. D.* iii. 228: *dukkhā paṭipadā dandhābhiññā*, etc.

[23] The 'eight attainments' are the 4 jhanas and 4 formless states (base consisting of infiniteness of space, etc.); see also Ps. i. 97.

knowledge all get that evidencing of special qualities that consists in the discriminations, etc., by means of that excellence of merit, [and because] that [excellence of merit] is also treatable in such-and-such-wise as the footing for that evidencing, that he therefore [uttered this stanza], with which this [statement of ' all ' by limitation] is completed.[24] And this understanding with its [four] divisions dealing with ideas, meanings, language, and perspicuity[25] (*A.* ii. 160; iii. 113; *Vbh.* 193-7), which are called *discriminations* (*paṭisambhidā*), and these eight *liberations* (*vimokkha*), which are [set out] in the way beginning ' Possessed of form, he sees forms ' (*D.* ii. 70; *M.* ii. 12), and the *perfection of disciples* (*sāvakapārami*), which establishes the disciples' excellence reachable by the Blessed One's disciples, and [*both kinds*, namely,] the *Hermit Enlightenment* (*paccekabodhi*), which establishes self-becomeness (the state of self-enlightenment without a teacher), and the *plane of enlightenment* (*buddhabhūmi*), which establishes supremacy over all creatures, are the fifth ' all ' stated by [specific] limitation that is ' got by merit's grace '.

[*Stanza* 16]

51. Having thus shown with three stanzas what it is that was stated [in general] in the lines ' No matter what they aspire to have, All that is got by merit's grace ' (stanza 10), [**230**] he now concluded the teaching with the following stanza:

Evam mahatthikā esā [*yadidaṁ puññasampadā*
Tasmā dhīrā pasaṁsanti paṇḍitā katapuññataṁ]
' So great are the rewards it gives,
[' Namely, this merit's excellence:
' For that the steadfast and the wise
' Commend a store of merit made '.]

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[24] If the reading is right, and *C.* and *B.* confirm, then the sentence is a very elliptic and difficult one.

[25] The four *paṭisambhidā* (' discriminations ') hardly appear in the Suttas, but are made much of in the Commentaries. The word ' analysis ' is the usual rendering, which is not etymologically wrong. But the sense lays no emphasis on analysis rather than synthesis. Again, the four are not so much ' logical ' as ' epistemological ' in their scope; for they cover four interlocking fields, namely: *meanings* of ideas or of statements, and effects of causes; *ideas* or statements of meanings, and causes of effects; *language* (*i.e.* ' linguistics ', purely verbal expression); and *perspicuity* or clarity in the marshalling of the other three, described as ' knowledge of the other three kinds of knowledge '. See *e.g. Vbh.* 293 and *Vis.* Ch. xiv, § 21/p. 440.

And he did so commending all this exercise signalized as the treasure store that ' can satisfy every desire ' (stanza 10).

52. Here is a word-commentary on it. *So* (*evaṁ*) refers back to the previous meaning. It has a great reward (*mahā attho assa*), thus it *gives great rewards* (*mahatthikā*); what is meant is that it conduces to great good (reward); *mahiddhikā* (' has great power ') is also a reading. *It* (*esā*) is an indicative; what it indicates is the excellence of the merit stated [in the stanzas] from ' But when a woman or a man Shall have with gifts or virtuousness ' (stanza 6) down to ' So let the steadfast merit make ' (stanza 9). *Namely* (*yadidaṁ*) is only a particle in the sense of confronting; it confronts in this way ' which is this ' (*yā esā cf. MA.* i. 95) in order to demonstrate what was indicated by ' it ' (*esā*). *Merit's excellence*: *puññasampadā*= *puññānaṁ sampadā* (resolution of compound). *For that* (*tasmā*) is a term for a reason. *Steadfast* (*dhīrā*): those endowed with steadfastness (*dhitimanta*). *Commend* (*pasaṁsanti*): praise. *Wise* (*paṇḍitā*): those perfect in understanding. *A store of merit made* (*katapuññatā*): the state of having made merit.

53. Now here is a comment on the meaning. Having thus commended the reward to be arrived at by the might of merit's excellence, which begins with ' beauty of looks ' and ends with ' Both kinds of enlightenment ', the Blessed One now pointed out that same meaning summarily, lauding in the same sense the greatness of the rewards of merit's excellence of the kinds stated. And in so doing, what he meant was ' *It* (*esā*), namely (*yadidaṁ*), the *merit's excellence* (*puññasampadā*) pointed out by me in the way beginning " But when a woman or a man Shall have with gifts or virtuousness ", by its bringing [such] great rewards *gives so great rewards* (*evam mahatthikā*), and *for that* (*tasmā*) those like me, who are *the steadfast* (*dhīrā*) *and the wise* (*paṇḍitā*) owing to their bringing welfare to creatures, preaching of the True Idea, indefatigability, and special quality of being true to what is, *commend a store of merit made* (*katapuññataṁ pasaṁsanti*) in its several constituent aspects, doing so not owing to partiality, and with such phrases as " No others have a share in it, And robbers cannot steal this store " (stanza 9) and " Bhikkhus, do not fear the kinds of merit: that is a designation for pleasure, namely ' kinds of merit ' " ' (*A.* iv. 88).

54. At the end of the teaching the lay follower, along with many [other] people became established in the fruition of Stream Entry. When he went into the presence of King Pasenadi of Kosala, he told him what had happened. The king was exceedingly contented, and

[saying] ' Good, householder, good [**231**] that you lay by a treasure store that cannot be carried off by those like me ', he congratulated[26] and greatly complimented him.

The explanation of the Treasure-Store Discourse in the Illustrator of Ultimate Meaning, the Commentary on the Minor Books, is ended.

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[26] *Sārādheti* (*saṁrādheti*)—' to congratulate ': not in *P.E.D.*

CHAPTER IX

THE LOVINGKINDNESS DISCOURSE

(*Metta-Suttaṁ*)

1. The turn has now come for a comment on the Lovingkindness Sutta, which is placed next to the Treasure-Store Sutta. So after stating the purpose of placing it here, next

> I shall set out to clarify
> Its Source, which illustrates as well
> By whom 'twas spoken, when, where, why,
> And then a comment I shall tell.

2. Herein, excellence of merit consisting in giving, virtue, etc., was what was stated in the Treasure-Store [Sutta], and [this Lovingkindness Sutta is placed here next to that in order to show] how helpful lovingkindness is to that excellence of merit, since when lovingkindness is practised towards creatures, that [excellence of merit] becomes very fruitful and capable of bringing advancement right up to the plane of Enlightenment. Or alternatively, for those who have entered upon the Dispensation by means of the Refuges and have established themselves in virtue by means of the Training Precepts he has already shown a meditation subject with the Thirty-two Aspects that is capable of causing the abandonment of lust, and a meditation subject with the Boy's Questions that is capable of causing the abandonment of delusion; and then with the Good-Omen Sutta self-protection [is shown] as the good-omen-ness in the occurrence of that [abandoning], and with the Jewel Sutta protection of others that conforms with that [good-omen-ness], and then with the Without-the-Walls Sutta [is shown] failure in the occurrence of [that abandoning of] the kind already mentioned, and that discourse points out certain kinds of beings among the beings already mentioned in the Jewel Sutta; and then with the Treasure-Store Sutta is shown the excellence that is the opposite of the failure already mentioned in the Without-the-Walls Sutta. But so far no meditation subject has been shown that is capable of causing the abandonment of hate; and so it was in order to show a meditation

subject capable of causing abandonment of hate that this Lovingkindness Sutta was placed here: for in this way the Minor Readings are brought to full completion. This is the purpose of placing it here.

[*The Source*]

3. Now it was said in the Schedule above:

> 'I shall set out to clarify
> Its Source, which illustrates as well
> By whom 'twas spoken, when, where, why,
> And then a comment I shall tell.'

Herein, [**232**] this Lovingkindness Sutta was spoken by the Blessed One, not by disciples, etc.; and that was when bhikkhus, who had been harassed by deities on the slopes of the Himalayas, had gone to the Blessed One's presence; and it was uttered then at Sāvatthi as a meditation subject with the purpose of [providing] a Safeguard for those bhikkhus. That, it should be understood in brief to start with, is how the clarification of the source illustrates those questions.

4. But in detail it should be understood as follows. On one occasion the Blessed One was living at Sāvatthi when the [time for the] taking up of the Residence for the Rains[1] was near at hand. Now on that occasion many bhikkhus from various countries, who were desirous of taking up residence for the rains in various places after taking a meditation subject in the Blessed One's presence, had approached the Blessed One. And there he had expounded meditation subjects suitable for the eighty-four thousand shades of temperament in the following way, that is to say: for those of lustful temperament he showed Loathesomeness as a meditation subject of the eleven kinds

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[1] There are three seasons of four months each, namely, *Gimhāna* (the Heat or Summer=roughly April-July), *Vassāna* (the Rains=roughly August-November), and *Hemanta* (the Cold=roughly December-March). It is a rule of the Vinaya that bhikkhus undertake to reside in one place for three months during the Rains. They can do this either on the first of the first month or on the first of the second month. The rule was made in order that growing crops should not be trampled on by bhikkhus wandering from place to place. At the end of the Rains, what is called the *Pavāraṇā* ('Invitation') Ceremony is held, consisting in a meeting of the bhikkhus who have spent the Rains together in one place, and each member present invites (*pavāreti*) the other bhikkhus to point out such faults (breaches of Vinaya rules) committed by him during the preceding three months as may have been seen, heard or suspected by them.

as with consciousness and without consciousness;[2] for those of hating temperament, the fourfold meditation subject beginning with Lovingkindness; for those of deluded temperament, the meditation subject consisting in Mindfulness of Death, etc.; for those of speculative-thinking temperament, Mindfulness of Breathing, the Earth Universal, etc.; for those of faithful temperament, the meditation subjects consisting of the Recollections of the Enlightened One, etc.; and for those of intelligent (discovering) temperament, the Definition of the Four Elements.

5. So when [a party of] five hundred bhikkhus had learnt each a meditation subject in the Blessed One's presence and were seeking a suitable resting place with a village as alms resort, eventually in the outland country they came in sight of a mountain forming part of the Himalaya range. While its surface glittered like blue quartz crystal, it was embellished with a cool dense shady green forest grove and a stretch of ground strewn with sand resembling a pearl net or a silver sheet, and it was furnished with a clean spring of grateful cool water. Now when the bhikkhus had spent one night there and the dawn was drawing near, they attended to the needs of the physical frame and then went for alms into a town not far distant. The town was connected with a thousand clans and constructed[3] as a community-residence, and the people [**233**] there had faith and confidence. Since it is hard in the outlands to get a sight of those gone forth into homelessness, they were happy and joyful when they saw the bhikkhus, and they fed them and begged them to stay on there for the three months [of obligatory residence during the Rains], and they had five hundred work-rooms built and furnished with all such necessaries as beds, chairs, pots for drinking and washing water, and so on. On the following day the bhikkhus

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[2] Here are some references for what is mentioned in this paragraph: the '11 kinds of loathesomeness' are Contemplation of the Body as 31 or 32 parts (*e.g. M.* Sutta 119; *Vis.* Ch. viii, and this work, Ch. iii), which is 'with consciousness', while the 10 Corpse Meditations (*Vis.* Ch. vi; *cf.* also the 9 at *M.* Sutta 119) are 'without consciousness'. The 'Four beginning with lovingkindness' are lovingkindness, compassion, gladness (at others' success), and onlooking-equanimity, in other words, the 4 Divine Abidings or Measureless States (*Vis.* Ch. ix). For Mindfulness of Death see *Vis.* Ch. viii, Mindfulness of Breathing, Ch. viii, the Earth Universal Ch. iv, the Recollection of the Enlightened One Ch. vii, the Definition of the Four Elements Ch. xi, and the six Temperaments Ch. iii, §§ 74 *ff.*

[3] '*Sannivittha*—constructed': not in P.T.S. Dict.; see *sannivesa* Ch. viii, *note* 12. Here though, the meaning *could* also be 'lived in communally'.

went into another town for alms, and there too the people served them in like manner and begged them to stay on for the Rains. The bhikkhus consented subject to there being no obstacle. They re-entered the wood, where they [arranged to keep up] energy night and day by having a wood-block struck for the watches,[4] and abiding much in reasoned attention, they went to the roots of trees and sat down.

6. The tree deities were discouraged by the virtuous bhikkhus' courage, and they came down from their own mansions and wandered back and forth with their children. Just as when a block of houses is commandeered from villagers by kings or royal ministers and the human inhabitants of the houses who have had to evacuate them and go to live elsewhere watch from a distance, [wondering] ' When are they going away?', so too the deities came down from their own mansions and wandered back and forth, watching from a distance [and wondering] ' When are the venerable ones going away?'. Next they thought thus ' Bhikkhus who enter upon the first period of residence for the Rains will certainly stay on for three months; but we cannot live with our children away from home for so long. Let us show the bhikkhus some object that will scare them away '. So in the night when it was the bhikkhus' time to give effect to the monks' True Ideal, they created terrifying forms of spirits, and standing in front of each of them, they made a dreadful noise. When the bhikkhus saw the forms and heard the noise, their hearts quailed, [**234**] they grew pale and jaundiced and they could no longer unify their cognizance. When they were harassed again and again by this fear, with their cognizance ununified they forgot their mindfulness. As soon as they had forgotten their mindfulness, the deities harassed them with bad smells as objects. Their brains seemed to smother in the stench, with feelings of oppression in their heads. However, they did not mention their hauntings to each other.

7. Then one day when all had assembled at the time for waiting on

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[4] ' *Yāmagaṇḍikaṁ koṭṭetvā*—having a wood-block struck for the watches '; *cf.* § 73 below. There is really no doubt about this, and *P.E.D.*, under *yāma* this ref., must be wrong, but see there under *gaṇḍi*. This is done in Burma today, and such blocks are found also in Ceylon. The purpose here would be to mark the three watches in the night, the first of which should be spent in meditation, the second in sleeping, and the third in meditation (see *e.g. Nd*1. 377-8; also *VbhA*. 363-4). For correction of error about King Yama in *P.E.D.* under *Yāma* see Ch. vi, *note* 8.

the Senior Elder of the Community, he asked them ' Friends, when you went into this wood, the colour of your skin was quite pure and bright for some days and your faculties were clear; but now you are lean and pale and jaundiced. What does not suit you here?'. Then a bhikkhu said ' Venerable sir, at night I saw and heard such-and-such a dreadful object and I smelt such-and-such a smell, and so my mind was not concentrated ', and all told in the same way what had been happening. The Senior Elder said ' Friends, two kinds of Entry upon Residence for the Rains have been described by the Blessed One (*A.* i. 51), and this resting place does not suit us. So let us go to the Blessed One and ask about another resting place that will suit us '.

8. The others agreed, and so they all put their resting places in order, and then they took their bowls and [outer] robes and without even telling anyone—for they had no attachments among the clans—they set out to wander by stages to Sāvatthi. They went to the Blessed One. When he saw them, he said ' Bhikkhus, a training rule has been made known by me saying that no one is to go wandering during the Rains (*Vin.* i. 138). [**235**] Why are you wandering?'

9. They told the Blessed One all that had happened. The Blessed One adverted to the whole of Jambudīpa, but he saw not even so much as a place for a four-legged chair that might suit them as a resting place. Then he told them ' Bhikkhus, there is no other resting place that will suit you. It is only by living there that you might reach the exhaustion of taints. So go and occupy that same resting place. But if you want to be free from fear of deities, then learn this safeguard; for this will be both a safeguard and a meditation subject for you ', and he uttered this Sutta.

10. According to some others, [however, he said] ' So go and occupy that same resting place ', after saying which, the Blessed One added ' A forest-dwelling bhikkhu should know the protection [procedure], that is to say, by doing every evening and morning two [spells of] Lovingkindness, two [of] Safeguards, two [of] Loathesomeness, and two [of] Mindfulness of Death, and also by adverting to the Eight Principal Grounds for a Sense of Urgency—and the Eight Principal Grounds for a Sense of Urgency are either birth, ageing, sickness, death, and the suffering in the four states of deprivation, or else they are the four consisting of birth, ageing, sickness, and death, and then the suffering in the states of deprivation as the fifth, the suffering rooted in the round during the past, the suffering

rooted in the round during the future, and the suffering rooted in the search for nutriment'. And [they say that] when the Blessed One had told those bhikkhus the protection procedure, he then uttered this Sutta for the sake of Lovingkindness, for the sake of a Safeguard, and for the sake of the jhana [obtainable through lovingkindness that is to be used] as the basis for insight [into the Three Characteristics of impermanence, suffering, and not-self].

11. That is how the classification of the source, which illustrates as well the words 'by whom 'twas spoken, when, where, why', should be understood in detail. And at this point what was laid down in the Schedule, namely,

> 'I shall set out to clarify
> Its Source, which illustrates as well
> By whom 'twas spoken, when, where, why',

[**236**] has been given in detail in all aspects. And now, since it was also said

> 'And then a comment I shall tell',

there begins the commentary on the meaning of this discourse whose source has just been clarified in this way. Herein, there follows first a word-commentary on the first stanza:

[*Stanza* 1]

Karaṇīyaṁ atthakusalena [yan taṁ santaṁ padaṁ abhisamecca.
Sakko uju ca sūjū ca suvaco c'assa mudu anatimānī]
'What should be done by one with skill in good,
['The State of Peace to have attained is this.
'He would be able, right, upright,
'And meek and gentle and not proud,]'

[*Stanza* 1: *word-commentary*]

12. *Should be done*: *karaṇīyaṁ=kātabbaṁ* (alternative gerundive); it is worth doing (*karaṇāraharn*). *Good* (*attha*) is the Way; or alternatively, anything at all that is beneficial to oneself (*attano hitaṁ*), since it should be honoured (*araṇīya*),[5] is 'good' (*attha*)—and 'since it should be honoured' means since it should be approached. *By one with skill in good*: *atthakusalena=atthe kusalena* (resolution of com-

[5] '*Araṇīya*—to be honoured': see *Ch.* iv, *note* 20 and Glossary.

pound); by one clever in good, is what is meant. *What* (*yaṁ*): either (1) this is a nominative indefinite [pronoun agreeing with *karaṇīyaṁ*], and *this* (*taṁ*) is an accusative definite [pronoun agreeing with *santaṁ padaṁ*], or else (2) the words *yan taṁ* (in this case 'that which') are both nominative [agreeing with *karaṇīyaṁ*], and [only] the words *santaṁ padaṁ* ('the State of Peace')[6] are accusative—and herein, this last is a designation for extinction, since that is 'peace' (*santaṁ*) by characteristic and it is a 'state' (*padaṁ*) by its reachability (*pattabbatā*). *To have attained* (*abhisamecca*): having come up to (*abhisamāgantvā*).

13. He can (*sakkoti*), thus he is *able* (*sakko*); what is meant is that he is capable, has power. *Right* (*uju*): yoked to rectitude (*ajjava*). He is thoroughly right (*suṭṭhu uju*), thus he is *upright* (*sūjū*). Speaking (*vaca*) [to him] is easy (*sukha*) in his case, thus he is *meek* (*suvaco*—lit. 'easily-speakable-to').[7] *He would be*: *assa=bhaveyya* (alternative grammatical form). *Gentle* (*mudu*—lit. 'malleable'): yoked to mildness (*maddava*). *Not proud*: *anatimānī=na atimānī* (alternative negative).

[*Stanza* 1 *first half*: *commentary on the meaning*]

14. Now here is a commentary on the meaning of the two clauses:

> 'What should be done by one with skill in good,
> The State of Peace to have attained is this.'

15. Herein, there is what should be done and there is what should not be done. Herein, briefly what should be done is the three Trainings[8] and what should not be done comprises failure in virtue, failure in views, failure in conduct, failure in livelihood, and so on.

16. Likewise there is one with skill in good and there is one without skill in good. Herein, one without skill in good is one gone forth in the Dispensation who does not devote himself rightly, whose virtue is torn (see *A.* iii. 54), who makes a living by depending on the

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[6] *Santa* has both the meaning of 'true' (ppr. of *atthi* 'there is', 'exists') from root *as*, from which *sacca* ('truth') comes, and also the meaning of 'at peace' (pp. of *sammati* 'to be calmed', 'to be peaceful') from root *sam*. The two meanings tend to coalesce.

[7] *Cf.* Ch. v, § 167.

[8] The 3 are: Training in the Higher Virtue (=virtue associated with the attainment of jhāna or the Path and its Fruition), T. in the Higher Cognizance (=Concentration=jhāna), and T. in the Higher Understanding (=Insight and the 4 Paths); see *D.* iii. 219.

twenty-one[9] kinds of improper search—namely, be depending [as a bhikkhu] on giving (trading) bamboos, giving leaves, giving flowers, giving fruits, giving tooth-sticks, giving mouth-washing water, giving bathing facilities, giving bath powder, giving clay, flattery, bean-soupery, fondling, carrying communications on foot, practising medicine, acting as a messenger, going on errands, [**237**] getting alms food given in exchange for alms food, science of lands, science of fields, science of astrology, science of limbs—, who goes to the sixfold wrong resort—namely, ' A harlot as resort, or a widow, old maid, eunuch, bhikkhuni, or a tavern; who dwells associated with kings, kings' ministers, other sectarians, other sectarians' disciples, by association not in conformity [with the True Idea], who cultivates, frequents, and honours such clans as are faithless, without confidence, addicted to abuse and calumny and undesirous of good and desirous of harm, discomfort, and what is not safety from bondage, where bhikkhus [and bhikkhunis and laymen followers] and laywomen followers are concerned ' (*Vbh.* 246).

17. But one with skill in good is one gone forth in this Dispensation, who devotes himself rightly, and abandoning improper search and desiring to establish himself in the Virtue of Fourfold Purity (see *Vis.* Ch. i, § 42/p. 15), fulfils the Restraint by Pātimokkha Rule under the heading of faith, Faculty-Restraint under the heading of mindfulness, Purification of Livelihood under the heading of energy, and [right] Use of the Requisite-Conditions [for the bhikkhu's life] under the heading of understanding.[10]

18. And he is also one with skill in good when he purifies Restraint by Pātimokkha Rule by means of purification in the seven categories of offences (see Ch. v, § 129), [purifies] Faculty-Restraint by means of non-arousing of covetousness and [ill will] when objects have impinged in the six doors [of the five faculties beginning with the eye, and that of the mind], [purifies] livelihood by means of avoidance of improper search and by use of what is commended by the wise and praised by the Enlightened Ones and their disciples,

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[9] Only 20 in text and *Ss.*; *C.* has *piṇḍapaṭipiṇḍaṁ dānuppa-*, and *nakkhattavijjaṁ* for *khettavijjaṁ*; *B.* has *piṇḍapaṭipiṇḍadānuppa-* as in P.T.S., but adds *nakkhattavijjaṁ* after *khettavijjaṁ*. Either makes the number right.

[10] It may be noted that faith, energy, mindfulness and understanding are four of the five (' spiritual ') Faculties (*indriya*), the other being concentration (see *S.* v. 193), which same five are Powers (*bala*) when maintained in the face of opposition by their opposite qualities (see *S.* v, 249; *Ps.* i. 17).

[purifies] the use of the [four] requisite-conditions by means of the reviewing already mentioned,[11] and [purifies] Full Awareness (see *M.* i. 57) by means of the reviewing, in the case of alternation of the postures, the purposefulness, [suitability, resort, and non-delusion (see *MA.* i. 253-70)].

19. And he is also one with skill in good when he knows that 'virtue is cleaned with knowledge just as dirty cloth is cleaned with bean-water or a looking-glass with ashes or gold with a furnace, and he cleans his virtue by washing it in the water of knowledge, and that is when he guards his own Virtue Category[12] most diligently, just as a hen bird guards her eggs, as a yak guards his tail, as a woman with an only child guards her dearly beloved only child, or as a one-eyed man guards his only eye (*cf. Vis.* Ch. i, § 98/p. 36), [**238**] and he reviews it evening and morning till he sees no slightest blame there.

20. And he is also one with skill in good when he becomes established in the virtue that provides non-remorse, when he exerts himself in the way of suppression[13] of defilement and in the pursuit of that does the preliminary work on a Universal (*kasiṇa*: see *Vis.* Chs. iv-v), and when, by doing the preliminary work on a Universal, he generates the attainment [of jhana].

21. But the acme of skill in good is when, having emerged from an

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[11] Mentioned where? Ch. v, § 161? See *Vis.* Ch. i, §§ 86 *ff.*/pp. 30 *f.* (also *Ss.* p. 57). Technically, 'reviewing' (*paccavekkhaṇa*) has at least two technical meanings, namely, (1) reviewing of the 4 requisites when received and when used (*Vis.* ref. as above), (2) reviewing of what is achieved by attainment of the Paths (*Vis.* Ch. xxii, §§ 20 *ff.*/pp. 676 *ff.*)

[12] The 'Virtue Category' (*sīlakkhandha*) is the three members of the Noble Eightfold Path, namely, right speech, action and livelihood, the other members constituting the Understanding Category (*paññākkhandha*), that is, right view and intention, and the Concentration Category (*samādhikkhandha*), that is, right effort, mindfulness and concentration (see *M.* i. 301). Two other 'Categories' are sometimes added, making five in all; they are the Deliverance Category (*vimuttikkhandha*) and the Knowledge-and-Seeing-of-Deliverance Category (*vimuttiñāṇadassanakkhandha*), which respectively mean the Path and its Fruition.

[13] '*Vikkhambhana*—suppression': a technical term for the 'temporary suppression' of defilements during the attainment of jhana. Often coupled with seclusion (*viveka*), *pahāna* ('abandoning'), or *vimutti* ('deliverance'); it then goes along with four other terms, namely, *tadanga* ('displacement by substitution of opposites,—*e.g.* impermanence for permanence—during insight), *samuccheda* (final 'severance' by attainment of the path), *paṭippassaddhi* ('tranquillization of effort' by the attainment of the path's fruition), and *nissaraṇa* ('escape'=extinction=*nibbāna*): see *e.g. Ps.* i. 27; ii, 220.

attainment, he comprehends determinations (*Vis.* Chs. xviii-xxi) till he [eventually] reaches Arahantship.

22. Herein those ' with skill in good ', praised either in so far as they are established in the virtue that provides non-remorse, or [in so far as] they exert themselves in the ' way of suppression of defilement ', [or in so far as they attain] the paths and fruitions,[14] are ' those with skill in good ' in this sense. And those bhikkhus were of such kinds.

23. (1) Hence the Blessed One said *What should be done by one with skill in good* (*karaṇīyaṁ atthakusalena*) with reference to those bhikkhus, but giving the teaching in terms of a single person. Next, when they were wondering ' What should be done?', he told them *The State of Peace to have attained is this* (*yan taṁ santaṁ padaṁ abhisamecca*). Now the intention [can be taken] as follows. [It is] *what* (*yaṁ*) should be done (*karaṇīyaṁ*) by one who desires, after [contriving] *to have attained* (*abhisamecca*) [it] by penetration, to abide in *this* (*taṁ*) extinction-*State-of-Peace* (*santaṁ nibbāna-padaṁ*), which is praised by the Enlightened Ones and their like.[15] And here ' what ' (*yaṁ*) implies only the practice[16] that at the beginning of this line in the stanza it was said ' should be done ' (*karaṇīyaṁ*); but then the clause ' to have attained the State of Peace is this ' (*taṁ santaṁ padaṁ abhisamecca*) must be understood as one whose meaning requires completing, which is why ' by one who desires . . . to abide in ' was said above (this para.).[17]

24. (2) Or alternatively, the intention can be understood as follows. When through hearsay, etc., to this effect, namely, ' To have attained (*abhisamecca*) the State of Peace ', he knows with mundane understanding *the* extinction-*State* (*nibbāna-padaṁ*) to be one of *peace* (*santaṁ*), and when he wants to arrive at it, then the ' *what* ' that (*yan taṁ*) it is proper as the practice *should be done* (*karaṇīyaṁ*) by him is *this* (*taṁ*) which should be done *by one with skill in good* (*atthakusalena*).

25. (3) Or alternatively, it had been said that there is something that ' should be done by one with skill in good ' (*karaṇīyaṁ*

[14] P.T.S. *vl.*, *B.* and *Ss.*, omit *maggaphalena* (' owing to their attainment of paths and fruitions '), but *C.* includes it. The context does not make it clear whether it should be omitted; but if retained, then the Arahant path and fruition would, apparently, have to be excluded, since the bhikkhus reached Arahantship later (§ 74).

[15] See Ch. vi, *note* 31.

[16] See Ch. iii, *note* 61.

[17] *Taṁ* in this interpretation is a neuter demonstrative referring back to ' What should be done ', already mentioned.

atthakusalena), and the [bhikkhus] were wondering ' What?', and then [the Blessed One] told them ' The State of Peace to have attained is this ' (*yan taṁ santaṁ padaṁ abhisamecca*), the intention of which can be understood also as follows. After [contriving] *to have attained* (*abhisamecca*) with mundane understanding *the State of Peace* (*santaṁ padaṁ*), *what* (*yaṁ*) *should be done* (*karaṇīyaṁ*) [is] *this* (*taṁ*)—what must be done (*kātabbaṁ*) is what should be done (*karaṇīyaṁ*); only[18] that is worth doing (*karaṇāraharaṁ*), is what is meant—. But what is that? [**239**] What else should be done but [the doing that is] the means to that [State]? And, of course, this [means] is already expressed by the initial clause with its indication of the Three Trainings in the sense of their being worth doing; for we already said as much in the comment on the meaning, namely, ' There is what should be done and there is what should not be done. Herein, briefly what should be done is the Three Trainings (§ 15) '.[19]

26. Now while some of the bhikkhus understood it, some did not, since the teaching was extremely brief. Consequently, in order to make those who had not yet understood understand, he uttered the second half-stanza, namely,

' He would be able, right, upright,
' And meek and gentle and not proud ',

giving in detail what must especially be done by a forest-dwelling bhikkhu.

[*Stanza* 1 *second half*: *commentary on the meaning*]

27. What is meant? A forest-dwelling bhikkhu, who desires to abide in the State of Peace, after having contrived to attain it, or

[18] It must be noted somewhere that *P.E.D.* only gives one of the 3 principal meanings of the particle *eva*, namely, (1) the emphatic. The other two are (2) ' also ', ' too ', and (3) ' only ' (as here and § 36, etc.).

[19] The three alternative renderings suggested by the commentary's three interpretations might be: (1) ' *What* (*yaṁ*) *should be done* (*karaṇīyaṁ*) *by one with skill in good* (*atthakusalena*), *this* (*taṁ*) [*is*] in fact what should be done by one who desires, after contriving *to have attained* (*abhisamecca*) *the State of Peace* (*santaṁ padaṁ*), to abide in it ', (2) ' *This what* (*yan taṁ*, *i.e.*, ' this which ') *should be done* (*karaṇīyaṁ*) *to have attained* (*abhisamecca*) *the State of Peace* (*santaṁ padaṁ*) [is] what should be done *by one with skill in good* (*atthakusalena*) ', and (3) ' *What* (*yaṁ*) *should be done* (*karaṇīyaṁ*) *by one with skil*) *in good* (*atthakusalena*) after he has contrived *to have attained* (*abhisamecca*) with as yet only mundane understanding *the State of Peace* (*santaṁ padaṁl* [is] *this* (*taṁ*), namely, the Three Trainings as the means to arrive at it '. The rendering given in the text is a compromise, using only the words in italics (except ' is ') which are common to all three.

who, after contriving to attain it with [only] mundane understanding, is practising the way finally to arrive at it,[20] *would be able* (*sakko assa*) with the possession of the second and fourth factors of endeavour[21] to practise for the penetration of the Truths without regard for body and life. Likewise, he would be able, that is, clever, unidle, capable, in the preliminary work for a Universal (*kasiṇa*: see *Vis.* Ch. iv), in undertaking the duties, etc., and[22] in repairing his own bowl, robes, etc., and in these and other such major and minor things to be done for companions in the Divine Life.

28. Being[23] able, he would also be *right* (*uju*) with possession of the third factor of endeavour.[24] Being right, instead of being content with being right once he would be more thoroughly right (*suṭṭhutaraṁ uju*), [that is, *upright* (*sūjū*)] by repeatedly promoting non-laxity as long as he lives. Or alternatively, he is *right* by means of non-fraudulence and *upright* by means of non-deceitfulness. Or he is *right* with abandonment of crookedness of body and speech and *upright* with abandonment of crookedness of mind. Or he is *right* by non-publication of any special qualities [of jhana and path] that are non-existent [in himself] (see *Vin.* Pārājika 4) and *upright* by non-endurance of gain arisen on account of [such] non-existent special qualities. Thus he would be right and upright with the purity of ends and means[25] consisting in meditation upon objects [of pure concentration] and upon the [three General] characteristics [of impermanence, etc.,] which are ensured respectively by the first pair of Trainings, [namely, the Higher Virtue and Higher Cognizance,] and by the third, [namely, the Higher Understanding.][26]

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[20] The phrase *abhisamecca tadadhigamāya*, which has to be rather freely rendered by ' after [contriving] to attain . . . [finally] to arrive ' is a rather desperate commentator's expedient; for *abhi+sam+i* and *adhi+gam* both mean almost the same since both are in the gerund and both roots mean ' to go '; but this interpretation requires withholding from *abhisamecca* some of its normal finality of ' having arrived '. *Cf.* also end of § 12.

[21] For the Five Factors of Endeavour (*padhāniyanga*) see *e.g.*, *M.* ii. 95. The second and fourth are: good health and digestion, and energy in abandoning the unprofitable and in undertaking the profitable.

[22] For the ' duties ' see *Vis.* Ch. iii, §§ 66 *ff.*/pp. 99 *ff.* The ' repairing of his own bowl, robes, etc.' is an allusion to what is elsewhere called ' severing the lesser impediments ', see *Vis.* Ch. iv, § 20/p. 122.

[23] ' *Honto*—being ': (ppr. of *hoti*) not in *P.E.D.*

[24] See note 21; the third factor is ' honesty and sincerity '.

[25] See Ch. v, note 22.

[26] The ' objects ' are the 40 meditation subjects given in *Vis.* Chs. iv-xi

29. And he would be not only right and upright but also *meek* (*suvaco*)[27] as well; for a person who, when told ' This ought not to be done ' says ' What has been seen by you? What has been heard by you? Who are you that you speak to me; are you a Preceptor, Teacher, friend, companion?' or obstructs with silence or accepts [the admonition] but does not act on it, is far from arriving at any distinction; but one who, when advised, says ' Good, venerable sir, well said. What is blameworthy [**240**] is hard to see in oneself. If you should see me again thus, tell me out of compassion. May I long have advice from you ' and practises according as instructed, is not far from arriving at distinction. That is why he would be meek (easily-speakable-to) by accepting [others' advice] and acting on it.

30. And he would be *gentle* (*mudu*: lit. ' malleable ') just as he would be meek. But while firm in not practising malleableness with laymen when pressed by them to go with messages, go on errands, etc., he would yet be as malleable (gentle) in the performance of the duties[28] in the whole Divine Life as well-refined gold is for employment in this and that (see *e.g. M.* ii. 18). Or alternatively, the word *gentle* [means that] he would be without grimaces (see *Vis.* Ch. i, § 61/p. 23), open-countenanced, easy to talk with and as welcoming as a good ford with an easy approach.

31. And he would be not only gentle but also *not proud* (*anatimānī*) as well; he would not be proud towards others on account of such grounds for pride as birth, race, etc., but would abide like the Elder Sāriputta even-minded [to all alike] whether outcaste or prince (*A.* iv. 376).

[Stanza 2]

32. The Blessed One thus told in part what should be done especially by a forest-dwelling bhikkhu who desires, after contriving to have attained the State of Peace, to abide in it, or who is practising the way to arrive at that [State]. Being then desirous of saying more than that, he uttered the further stanza:

> . *Santussako ca subharo ca appakicco ca sallahukavutti*
> *Santindriyo ca nipako ca apagabbho kulesu ananugiddho*

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and the ' characteristics ' are those dealt with in *Vis.* Chs. xx-xxii. This sentence is an example of a ' dovetailed construction ' in the Pāli.

[27] See Ch. v, § 170.

[28] Reading *vattapaṭipattiyaṁ* with *C.*, *B.* and *Ss.*

' Contented, easy to support,
' Unbusy, frugal, and serene
' In faculties, prudent, modest,
' Not fawning upon families.'

33. Herein, he is content (*santussati*) with the twelvefold contentment (*santosa*) of the kind already stated under ' And content and grateful bearing ' (Ch. v. §§ 161*f.*), thus he is *contented* (*santussako*). Or alternatively, he finds contentment (*tussati*), thus he is one content (*tussaka*); he is one content with his own (*SAkena TUSSAKA*), he is one content with what there is (*SANtena TUSSAKA*), and he is one content equally [with all] (*SAMena TUSSAKA*), thus he is content (*santussaka*). Herein, what is called ' his own ' is that indicated in the ceremony of Full Admission thus ' Depending on the lumps of alms food ' (*Vin.* i. 58, 96), and it is whatever among the four requisite-conditions [for the bhikkhu's life] has been accepted by himself. He is called ' one content with his own ' when, without showing any alteration [of expression] either at the time of receiving or at the time of using, he makes do with it whether it is good or bad, whether it is carefully or carelessly given. What is called ' what there is ' is what is factual and has been obtained by himself. [241] He is called ' one content with what there is ' when he is content with that alone without aspiring to more than that and thus abandons excessiveness of wishes.[29] What is called ' equally [with all] ' is the abandoning of approval and resistance with respect to the desired and the undesired. He is called ' one content equally [with all] ' when he is content with that kind of equality regarding all objects.

34. He is supported with ease (*sukhena bharīyati*), thus he is *easy to support* (*subharo*); he is easily sustained, is what is meant. For a bhikkhu is hard to support if, when given his bowl full of special rice, meat and boiled rice, he shows a face of gloomy sullenness or is suspicious, saying in the giver's presence ' What is this you have given?', and gives it away to novices or laymen. When people see that, they keep far away, [thinking] ' A bhikkhu who is hard to support can never be sustained '. But he is easy to support when with cheerfulness and confident face he makes do with what he gets, no matter whether it is poor or superior, little or much. When people see that, they are quite trustful, and they claim thus ' Our

[29] For ' excessiveness of wishes ' (*atricchatā, aticchatā*) see *MA.* ii. 138 *f.* and *Vbh.* 350-1.

venerable is easy to support, he is content even with a little. We ourselves will sustain him', and they do sustain him. It is one such as that who is intended here as 'easy to support'.

35. His busiedness is little (*appaṁ kiccam assa*), thus he is *unbusy* (*appakicco*). He is not occupied with the many kinds of busiedness such as love of working, love of talking, love of company, and so on. Or alternatively, in the whole monastery he is devoid of any busiedness concerned with building-work, property of the Community, instruction[30] of novices and monastery-attendants, etc., and instead he is engaged[31] [only] in the busiedness consisting in the monks' True Ideal after doing his own hair-cutting, nail-cutting and preparing of his own bowl and robes.[32]

36. His way of life is light (frugal), thus he is *frugal* (*sallahukavutti*); he is not like some bhikkhus with their many chattels, who, when it is time to go away, do so after they have loaded many people with head packs, waist packs, etc., of bowls, robes, rugs, oils, sugar, etc.; but, when it is time to go away, having little requisite-equipment, he carries only[20] the monk's eight requisites, namely, the bowl, [three] robes, [razor, needle, waistband, and water-strainer,] and taking only these, [**242**] he goes away as does a bird with its own wings (*D.* i. 71). It is one such as this that is intended here by 'frugal'.

37. He has faculties that are serene (*santāni indriyāni assa*), thus he is *serene in faculties* (*santindriyo*); his faculties[33] are unagitated by lust for desirable objects [or ill will towards undesirable objects], is what is meant.

38. *Prudent* (*nipako*): knowledgeable, intelligent, possessed of understanding; the intention is that he is possessed of understanding about guarding virtue, understanding about managing robes and the rest, and understanding as the act-of-understanding the seven kinds of suitability, namely, those regarding the abode, [alms-resort, speech, person, food, climate, and posture (see *Vis.* Ch. iv, §§ 35 *ff.*/p. 127)].

39. He is not impudent (*na pagabbha*), thus he is *modest* (*apagabbho*); the meaning is that he is devoid of bodily impudence in its eight instances, verbal impudence in its four instances, and mental impudence in its many instances (*cf. Nd*1. 228).

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[30] '*Vosāsana*—instruction': not in *P.E.D.*

[31] Reading *samaṇadhammakiccakaro* with *C.*; *B.* and *Ss.* have *-kiccaparo* with P.T.S. ed.

[32] Another allusion to the Lesser Impediments, see *note* 22.

[20] See page 276.

[33] The faculties of eye, ear, nose, tongue, body and also mind, are meant here.

40. What is called 'bodily impudence in its eight instances' is acting unbecomingly by means of the body in the presence of the Community, in the presence of a Chapter, in the presence of a person, in the refectory, in the hot-bath house, at the bathing place, on the path for gathering alms, and in the entry into houses, that is to say: 'Here someone in the midst of the Community sits lolling [with hands clasped round knees] or with feet (legs) crossed' ( ), and so on. Likewise in the midst of a chapter; and 'in the midst of a chapter' [includes] a meeting of the four assemblies [of bhikkhus, bhikkhunis, laymen followers and laywomen followers]. Likewise in the presence of senior persons. Again, in the refectory he does not give a seat to seniors, he prevents new [bhikkhus—those with less than five years' seniority—] from getting a seat (*cf. Vin.* ii. 162 *f.*, 274). Likewise in the hot-bath house (*cf. Vin.* i. 47, ii. 220); [and] he has fires lighted, etc., without asking seniors about it (*cf. Vin.* ii. 220). And at the bathing place, without bothering about what is said, namely, 'Without making the standard "junior and senior", bathing should be done in the order of arrival' ( ), he arrives after [others] and enters the water and jostles seniors and new [bhikkhus without waiting his turn]. And on the path for gathering alms he goes in front of seniors, bumping their arms with his arms, in order to get the best seat, the best water, the best alms food. And in the entry into houses he enters before the seniors and plays bodily games with children, and so on.

41. What is called 'verbal impudence in its four instances' is unbecoming speech utterance in the presence of a Community, a chapter, and a person, and among houses, that is to say: 'Here someone in the midst of the Community preaches the True Idea unasked' ( ). And likewise in the presence of a chapter and of a senior person as stated already. [243] And when asked a question by people there, he answers them without asking a senior [if he may do so]. And among houses he speaks thus 'You, so-and-so, what is there? Is there any rice-gruel or anything to eat or chew? What will you give me? What shall we eat today? What shall we drink?' ( ).

42. What is called mental impudence in its many instances is unbecoming thinking, namely, thoughts of sensual desire, [of ill will, and of cruelty, etc.,] in such and such instances, doing so only with the mind and with no transgression by body or speech.

43. *Not fawning upon families* (*kulesu ananugiddho*): whatever

families (clans) he approaches, he does not fawn upon (lit. show parallel emotion with) them either out of craving for the requisite-conditions or owing to association with laymen that is not in conformity [with the True Idea]; what is meant is that he is not one who sorrows with them and relishes with them, who is pleased when they are and suffers when they do, and who is forward in engaging himself in any business or work that has arisen.

44. And in this stanza, the words ' he would be ' (*c'assa*), which were stated [in the previous stanza] thus ' he would be . . . meek ' (*suvaco c'assa*), must be construed also with all the terms in this way: ' he would be contented, he would be easy to support, . . .'

[*Stanza* 3 *first half*]

45. When the Blessed One had thus announced what more would be done especially by a forest-dwelling bhikkhu who desired, after contriving to have attained the State of Peace, to abide in it, or who was practising the way to arrive at that [State], he now uttered the following stanza

Na ca khuddaṁ samācare kiñci, yena viññū pare upavadeyyuṁ
' He would no slight thing do at all
' That other wise men might deplore ',

being desirous of announcing also what should not be done.

46. Its meaning is as follows. There are some slight things (*khudda*) in bodily, verbal or mental misconduct that are called ' bad ', and when he is thus doing what should be done *he would do no slight thing* (*na ca khuddaṁ samācare*) in that, and in not doing it, it is not only the gross that he would not do but also anything *at all* (*kiñci*); what is meant is that he would not do even as much as a little, even as much as an atom. And next he showed the danger to be seen here in this life for him in the doing of such things [by saying] *that other wise men might deplore* (*yena viññū pare upavadeyyuṁ*); and here others who are unwise are not the standard since they do either what is not deplorable or what is deplorable or what is little deplorable or greatly deplorable, but it is only the wise who are the standard since they, after inquiry and investigation, speak in dispraise of what deserves dispraise [244] and in praise of what deserves praise, which is why ' other wise men ' is said.

[*Stanza* 3 *second half*]

47. Now the Blessed One stated with these two and a half stanzas the approach to the meditation subject thus. And that approach is divided into what should be done and what should not be done especially by a forest-dwelling bhikkhu who desires, after contriving to have attained the State of Peace, to abide in it, or who is practising the way to arrive at that [State]—and under the heading of ' forest-dweller ' are included all those who want to [come to] abide in that [State] through taking a meditation subject—. And so, having done that, he now began to give an exposition of lovingkindness, which begins with the words:

> *Sukhino vā khemino hontu, [sabbe sattā bhavantu sukhitattā]*
> ' (Then he would think) " Joyful and safe
> [' Let every creature's heart rejoice "] '.

The purpose of this was to serve those bhikkhus as a safeguard to dispel their fear of deities and as a meditation subject for [inducing] jhana as the basis for insight.

48. Herein,[34] *joyful* (*sukhino*: lit. ' having pleasure ') is possessing pleasure. *And safe* (*khemino*): having safety; what is meant is, fearless, unplagued. *Every* (*sabbe*): without remainder. *Creature's* (*sattā*): breathing things. *Heart rejoice* (*sukhitattā*: lit. ' have a pleased self '): with pleased cognizance; and here it can be understood that they are ' joyful ' with bodily pleasure, that their ' hearts rejoice ' with mental pleasure, and that they are ' safe ' with both

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[34] If the architecture of this Sutta is not to be quite blurred out, the passage beginning here and ending with the words ' with provocation or resistive thought ' will need to be taken as direct-speech stating the thoughts of lovingkindness that a person of the kind described would have. This requires the insertion, in the English version, of some such introductory phrase as ' Then he would think '. The normal Pāli usage is to leave out such a phrase. The closing of direct-speech without *iti* is not unusual: it is done in an obvious instance in this Sutta, stanza 9, last line (see § 69). The architectural plan is, in fact, this: the 1st half of stanza 1 to the 1st half of stanza 3 describes the basic virtues; the second half of stanza 3 to the end of stanza 6 gives in direct-speech the lovingkindness thoughts of one practising those virtues; stanzas 7-9 describe the qualities of lovingkindness practised to the full as concentration (*samādhi* or *samatha*), which is called ' Divine Abiding ' (*brahma-vihāra*) in this life since it leads to rebirth in the Brahmā (' High Divinity ') Heavens. Stanza 10 describes the development of insight (*vipassanā*), which leads out from the world of existence/non-existence to extinction (*nibbāna*), to cessation (*cf. A.* ii, 128-30).

or else with the disappearance of all fears and plagues. But why is it stated like this? In order to show the different modes of maintenance of lovingkindness in being; for lovingkindness can be maintained in being thus: ' Let all creatures be joyful ' or ' Let them be safe ' or ' Let their hearts rejoice ' (*cf. Ps.* ii. 130 *ff.*).

[*Stanzas* 4 *and* 5]

49. [When the Blessed One had] thus shown in brief the maintenance of lovingkindness in being from access up to absorption[35] as the limit, he now uttered the following pair of stanzas:

Ye keci pāṇabhūt'atthi tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā majjhimā rassakā aṇukathūlā
Diṭṭhā vā ye vā addiṭṭhā ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā: sabbe sattā bhavantu sukhitattā
' Whatever breathing beings there are,
' No matter whether frail or firm,
' With none excepted, long or big
' Or middle-sized or short or small
' Or thick, or those seen or unseen,
' Or whether dwelling far or near,
' That are or that yet seek to be,
' Let every creature's heart rejoice.'

He did so in order to show that in detail as well. Or alternatively, cognizance that is used to ordinary variety in its object does not become steadied on unity at first, but it does become steadied gradually by following out a classification of the object, and that is why he uttered this pair of stanzas beginning ' Whatever ', the purpose of which is the steadying[36] of it on its object classified under the dyads and triads beginning with ' frail or firm ', doing so by following these out. Or alternatively, when an object is fully evident to

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[35] For access (*upacāra*) and absorption (*appanā*) concentration see *Vis.* Ch. iii, § 6/p. 85 and Ch. iv, §§ 32 *ff.*/pp. 126 *ff.* Lovingkindness is said to be capable of producing the first three jhanas but not the fourth (*Vis.* Ch. ix, § 111/p. 322). Neither the four Divine Abidings nor the four (or five) jhanas nor the four formless states are claimed as ' the teaching peculiar to Enlightened Ones ' (*buddhānaṁ sāmukkaṁsikā desanā*: *M.* i. 380), that being the Four Noble Truths, and the insight into the Three Characteristics of impermanence, suffering, and not-self, that leads to the penetration of the Truths.

[36] ' *Saṇṭhāna*—steadying ': not in this sense in *P.E.D.*, where see *santiṭṭhati*.

someone, his cognizance [245] easily stays on it, and so he uttered this pair of stanzas beginning with ' Whatever ', which illustrate the classification of the object by means of the dyads and triads beginning with ' frail and firm ', since he was desirous of steadying those bhikkhus' cognizance on an object made fully evident to them. And, in fact, he points out four dyads, namely, the frail/firm dyad, the seen/unseen dyad, the far/near dyad, and the that-are/that-yet-seek-to-be dyad, and then with the six terms beginning with ' long ' he also points out three triads, namely, the long/middle-sized/short triad, the big/middle-sized/small triad, and the thick/middle-sized/small triad, since the meaning of the term ' middle-sized ' is implicit in all three triads and the meaning of the term ' small ' in two of them.

50. Herein, *whatever* (*ye keci*) is a term without remainder. Breathing things (*pāṇa*) are themselves beings (*bhūta*), thus they are *breathing beings* (*pāṇabhūtā*); or alternatively, they breathe (*pāṇanti*),[37] thus they are breathing things (*pāṇa*), by which term he includes creatures belonging to the five-constituent [kind of] being (existence),[38] which are bound up with in-breath and out-breath;[39] and then they are (*bhavanti*), thus they are beings (*bhūta*: pp. of vb. *bhavati*), by which he includes one-constituent and four-constituent creatures. *There are*: *atthi*=*santi* (alternative grammatical form); they are factual.

51. Having thus pointed out comprehensively with the words *whatever breathing beings there are* all the creatures about to be included under the dyads and triads [mentioned above], he now pointed them all out [again] by including them in the [first] dyad, namely, *no matter whether frail or firm with none excepted* (*tasā vā thāvarā vā anavasesā*). Herein, they thirst (*tasanti*), thus they are

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[37] ' *Pāṇanti*—to breathe ': not in *P.E.D.*

[38] The term ' five-constituent existence ' (*pañca-vokāra-bhava*) refers to that kind of existence (being) where all five categories, namely, (material-) form, (affective) feeling, perception, determinations (including action, choice, etc.) and consciousness, are invariably manifested together as a manifold. That includes sense-desire existence (*kāma-bhava*), and/formed existence (*rūpa-bhava*) except for non-percipient beings (see *Vis.* Ch. xvii, § 253/p. 571). There are two allied terms, namely, ' four-constituent existence ', which refers to the four formless states, where there are only four categories (minus form), and ' one constituent existence ', namely, the non-percipient beings in the formed existence, which have only the form category. See Appx. II.

[39] See *M.* i. 301. What is implied is that breath, like nutriment, is inseparable from what we should normally term ' life '.

frail (*tasā*);[40] this is a designation for those with craving and for those with fear. They stand (*tiṭṭhanti*), thus they are *firm* (*thāvarā*); this is a designation for Arahants, who have abandoned craving and fear. There is no one of them that is an exception, thus they are *with none excepted* (*anavasesā*); all, is what is meant.

And what is said at the end of the second pair of stanzas should all be construed with the dyads and triads thus: ' Whatever breathing beings there are, no matter whether frail or firm, let every creature's heart rejoice ', and likewise down as far as the dyad ' that are or that yet seek to be, let every creature's heart rejoice '.

52. Now as to the six terms beginning with ' long ' that represent the [three] triads beginning with long/middle-sized/short: the *long* (*dīghā*) are those with a long selfhood such as Nāgas (Serpents), fishes, lizards, etc.; for in the great ocean there are Nāgas with a selfhood measuring many hundred fathoms, and there are fishes, lizards, etc., with a selfhood measuring many leagues. *Big* (*mahantā*): with a big selfhood such as turtles, etc., in the water, [246] such as elephants, Nāgas, etc., on land, and such as Dānava Demons, etc., among non-human beings. And it is said ' Rāhu is the foremost of those who possess a selfhood ' (*A.* ii. 17); for the

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[40] The Pāli word *tasati* can mean either ' to thirst ' or ' to tremble with fear '. The alternative alignments *sataṇha* and *sabhaya* might seem to indicate the commentator's awareness of the two Sanskrit words *tṛṣyati* (to thirst, *cf.* Skr. *tṛṣṇā* and Pali *taṇhā*) and *trasati* (to tremble, *cf.* Skr. *uttrāsa* and Pali *uttāsa*); but the Pālī *taṇhā* almost never means literally ' thirst '. Ācariya Buddhaghosa's exegesis, however, excluded *on principle* any recourse to Sanskrit as the *basic* prakrit, since the whole of his exegetical system is designed to reinstate Pali for Theravāda Buddhists as the ' root-language ' (*mūla-bhāsā*: see *Vis.* Ch. xiv, § 25/p. 441 and *VbhA.* 387-8), though there is free borrowing of Sanskrit ' loan words '. Sanskrit had to be displaced from the position from where it was perhaps threatening, as the Sarvāstivādin and Mahāyānist medium, to swamp Pali in the 5th century in Ceylon and S. India. In his exegesis he sometimes *makes use* indirectly of Sanskrit sources as a supporting argument in grammatical discussions and the like (not referred to openly, but usually as ' what is said in the world (*loke*) '); but he never concedes it any basic authority. This fact has to be taken into consideration before it can be established that his knowledge of Sanskrit was faulty on the basis of, say, his explanation of *dosinā* at *MA.* ii. 250 in which he makes no mention of the Sanskrit *jyotsnā*, deriving it instead from the Pali *dosāpagatā*. Given the ' root-language ' policy, clearly stated, how could the word be made a derivative of the Sanskrit *jyotsnā* (one Pāli equivalent of which is *juṇhā*)? We may ask even today how far a claim that all the prakrits are derived *from* Sanskrit is sound or justified (see Childers' Dict. Intro.) and if it is so at all.

selfhood of that [Eclipse Demon] is four thousand eight hundred leagues in height, his arms measure twelve hundred leagues, the space between his eyebrows is fifty leagues, and so are the spaces between his fingers and toes, and the palms of his hands are two hundred leagues. The *middle-sized* (*majjhimā*) are the selfhoods of horses, oxen, buffaloes, pigs, and so on. The *short* (*rassakā*) are creatures that in this or that kind of birth (species) fall short of the [normal] measurement according to the big and middle-sized, such as dwarfs, and so on. *Small* (*aṇukā*): these are creatures that are not the resort of the fleshly eye but are the objective field of the heavenly eye, and they are generated in water, etc., with a subtle selfhood; or they are lice, and so on. Besides, any creatures in any kind of birth that are of lesser measure than the big or middle-sized or than the thick or middle-sized can be understood as small. The *thick* (*thūlā*) are creatures with a rounded selfhood, such as (some) fishes, tortoises, oysters, clams, and so on.

53. Having thus pointed out creatures without exception with these three triads, he now pointed them out again by including them in the three [remaining] dyads beginning with ' or those seen or unseen '. Herein, *those seen* (*diṭṭhā*) are any that have already been seen by their coming to the eye's horizon. The *unseen* (*adiṭṭhā*) are those that remain beyond the sea, beyond a mountain, beyond this world-system, and so on. With the dyad ' or whether dwelling far or near ' he points out creatures dwelling far or not far from one's own selfhood. These can be understood as the footless and as bipeds; for creatures dwelling inside one's own body are *near* (*avidūre*), while those dwelling outside it are *far* (*dūre*). Likewise those dwelling in the house-precincts are *near*, while those dwelling outside the precincts are *far*. [Again,] those dwelling in one's own abode, village, country, continent, world-system, are *near*, while those dwelling beyond the [abode, . . . the] world-system are [respectively] *far*. *That are* (*bhūtā*): that have been born, generated; they are reckoned thus ' They are (have been), they will not be again ', which is a designation for those with taints exhausted, [namely, Arahants]. *That yet seek to be*: *sambhavesino*=*sambhavam esanti* (resolution of compound); this is a designation for Initiates[41] and ordinary men, who still seek being (*sambhavam esantānaṁ*) in the future [247] because they have not abandoned the fetter of being

[41] See Appx. I. for ' Initiate '. See Ch. vi, *note* 51 and Ch. vii, *note* 4 for ' being '.

(existence). Or alternatively, in the case of the four kinds of womb generation, (see *e.g. M.* i. 73), creatures that are egg-born or uterus-born are called those *that yet seek to be* as long as they have not broken the egg-membrane or the caul-membrane [respectively]; but when they have broken the egg-membrane or the caul-membrane and have come out, they are called those *that are.* However, moisture-born creatures and those of spontaneous appearance are called those *that yet seek to be* in the first moment of their cognizance, and they are called those *that are* from the moment of the second cognizance; or else they are those *that yet seek to be* as long as they do not reach any posture other than that in which they were born, while after that they are called those *that are.*

[*Stanza* 6]

54. When the Blessed One, with these two and a half stanzas beginning with ' Joyful ' had thus shown to those bhikkhus in various aspects the maintenance of lovingkindness in being towards creatures by way of an aspiration for their coming to welfare and pleasure, he now said:

Na paro paraṁ nikubbetha, [nātimaññetha katthaci naṁ kañci,
Vyārosanā paṭighasaññā nāññamaññassa dukkham iccheyya]
' Let none another one undo
[' Or slight him at all anywhere;
' Let them not wish each other ill
' With provocation or resistive thought.']

He did so showing that too by way of an aspiration for their non-coming to harm and suffering. That is the Ancients' reading; but now they also read *paraṁ hi* [instead of *paraṁ ni-*] which is not creditable.

55. Herein, *one* (*paro*—nom. masc. sing.) is an individual (*parajano*), and *another one* (*paraṁ*—acc. masc. sing.) is another individual (*parajanaṁ*). *Let not . . . undo* (*na nikubbetha*): let him not betray. *Nor slight* (*nātimaññetha*): nor (*na*) let him by surmounting (*atikkamitvā*) show conceit (*maññeyya*). *Anywhere* (*katthaci*): anywhere, in the open, in a village, in a field, in the midst of relatives, or in the midst of a guild, and so on. *Him* (*naṁ*): that one (*etaṁ*). *At all* (*kañci*): any one at all whether Warrior-Noble (*khattiya*) or Priestly Divine (*brāhamaṇa*) or householder or one gone forth, whether well off or ill off, and so on.

56. *With provocation or resistive thought* (*vyārosanā paṭighasaññā*): with provocation by alteration in body or speech, and with resistive thought by alteration in mind; and *vyārosanā paṭighasaññā* [contracted instr. or abl.] is said though normally one should say *vyārosanāya paṭighasaññāya* [normal fem. sing. instr. or abl.], just as *sammad aññā vimuccati* ('Is completely liberated through final knowledge': *A.* iv. 362) is said though normally one should say *sammad aññāya vimuccati*, and just as *anupubbasikkhā anupubbakiriyā anupubbapaṭipadā* ('Through progressive training, progressive work, progressive practice': *cf. M.* i. 479, iii. 1) is said though normally one should say *anupubbasikkhāya anupubbakiriyāya anupubbapaṭipadāya*.

57. *Let them not wish each other ill*: *nāññamaññassa dukkham iccheyya=aññamaññassa dukkhaṁ* [**248**] *na iccheyya* (alternative word-arrangement). What is meant? Lovingkindness should be maintained in being not only by attention given thus 'Joyful and safe', etc., but it should also be maintained in being as follows: 'Oh that no person at all might undo any other person at all with such undoing as betrayal, etc., or might slight any other person at all in any place on the grounds for conceit (*mānavatthu*) consisting in birth, [property,] etc. (see *M.* iii. 37), and that each might not wish another ill with provocation or resistive thought.'

[*Stanza* 7]

58. When he had thus pointed out the maintenance of lovingkindness in being by way, as to meaning, of aspiration for this non-coming to harm and suffering, he now said

> *Mātā yathā* [*niyaṁ puttaṁ āyusā ekaputtam anurakkhe,*
> *Evam pi sabbabhūtesu mānasam bhāvaye aparimāṇaṁ*]
> 'Thus, as a mother [with her life
> 'Might guard her son, her only child,
> 'Would he maintain unboundedly
> 'His thought for every living being',]

illustrating that same [statement] with a simile.

59. Its meaning is this. *As a mother* (*yathā mātā*) *might guard* (*anurakkhe*) *her son* (*niyaṁ puttaṁ*), the child of her breast born in herself, and that being also her *only child* (*ekaputtaṁ*), might guard it *with her life* (*āyusā*) by laying down her own life in order to ward off the coming of suffering, *thus* (*evam pi*) *would he maintain* (*bhāvaye*),

would he generate again and again, would he augment, *his* loving-kindness-*thought* (*mānasaṁ*) *to every living being* (*sabbabhūtesu*), and he would maintain it in being *unboundedly* (*aparimāṇaṁ*) by means of the object [of cognizance] consisting of boundless creatures or by means of remainderless (unreserved) extension (pervasion) in a single being.

[*Stanza* 8]

60. Having thus shown maintenance of lovingkindness in being in all its modes, he now said

Mettañ ca sabbalokasmiṁ [*mānasaṁ bhāvaye aparimāṇaṁ*
Uddhaṁ adho ca tiriyañ ca asambādhaṁ averaṁ asapattaṁ]
' His thought of love for all the world
[' He would maintain unboundedly,
' Above, below, and all around,
' Unchecked, no malice with or foe '],

showing increase of it.

61. Herein, he fattens (*mejjati*)[42] and tends (*tāyati*), thus he is a friend (*mitta*); the meaning is that by his inclination to welfare he acts as a lubricant (*siniyhati*) and protects from harm's coming. The state of a friend (*mittassa bhāvo*) is *love* (*mettā*=lovingkindness). *For all* (*sabba-*): unreservedly for. *The world* (*lokasmiṁ*): the world of creatures. *Thought* (*mānasaṁ*): a [state of] being that is in the mind (*MANASi bhavAṀ*); for that is said because it is associated with cognizance. *He would maintain* (*bhāvaye*): would increase. It has no measure (bound), thus it is [done] *unboundedly* (*aparimāṇaṁ*); it is stated thus as an object consisting of measureless [numbers of] creatures.

62. *Above* (*uddhaṁ*): upwards; he refers to formless being (existence) by this. *Below* (*adho*): downwards; he refers to sensual-desire being (existence) by this. *All around* (*tiriyaṁ*): in the middle; he refers to formed being (existence) by this.[43] *Unchecked* (*asambādhaṁ*): devoid of checks; with barriers broken down, is what is meant (see *Vis.* Ch. ix, §§ 40 *ff.*/p. 307). It is an enemy that is called a ' barrier '; the meaning is that it should be directed even

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[42] See def. given at *Vis.* Ch. ix, § 92/p. 317. (Correct ' melts ' to ' fattens ' in *Ppn.*).

[43] For these three types of being see *e.g. M.* i. 50 and *A.* i. 224-5 (quoted Ch. vii, *n.* 4). See Appx. II.

to him. *No malice with* (*averaṁ*): devoid of malice; [**249**] what is meant is, devoid of the manifestation, even now and then, of any choice [governed] by malice. *Or foe* (*asapattaṁ*): without enemies; for a person who abides in lovingkindness is dear to human beings and dear to non-human beings, and he has no enemies at all; hence that thought (*mānasa*) is called ' with no foe ' because of its enemylessness. And these terms, namely, ' enemy ' and ' foe ' are metaphorical expressions.[44] This is the word-by-word commentary.

63. Now here is a commentary on the meaning intended. *He would maintain* (*bhāvaye*—' would maintain in being '), would augment, would bring to growth, increase and fullness, *unboundedly* (*aparimāṇaṁ*) *for all the world* (*sabbalokasmiṁ*) *his thought* (*mānasaṁ*) *of love* (*mettaṁ*), which has already been mentioned in this way ' Thus . . . would he maintain unboundedly his thought for every living being ' (stanza 7). How? *Above* (*uddhaṁ*) and *below* (*adho*) *and all around* (*tiriyaṁ*) by extending (pervading) without remainder above up to the Acme of Existence (Being); [that is, the base consisting of neither perception nor non-perception,] below down to Avīci, [the lowest hell,] and all around in all the remaining directions. Or else [by pervading without remainder] the formless states above, the sensual-desire-element below, and the form-element all around (in between). And while maintaining this [thought] in this way, he would maintain it in being by ensuring the absence of any check, malice, or foe, so that it may be *unchecked, no malice with or foe* (*asambādhaṁ averaṁ asapattaṁ*). Or else he would maintain, augment, for all the world, in the three divisions of above, below and all around, his thought of love (lovingkindness) unboundedly when it has reached excellence in maintenance-in-being and is unchecked since it finds opportunities everywhere, has no malice since his own annoyance with others has been removed, and has no foe since others' annoyance with himself has been removed.

[*Stanza* 9 *first three lines*]

64. Having thus shown the maintenance of lovingkindness in being, he now said

Tiṭṭhaṁ caraṁ nisinno vā sayāno vā yāvat'assa vigatamiddho
Etaṁ satiṁ adhiṭṭheyya:

[44] ' Metaphorical ' because descriptions in terms of persons are in terms of the non-factual (*avijjamāna-paññatti*); see Ch. v, note 19.

'Standing or walking, seated too,
'Or lying down the while undrowsing,
'He would pursue this mindfulness: '.

He did so showing the posture-rule for one who abides devoted to maintaining that in being.

65. Its meaning is this. When he is thus maintaining that 'thought of love' in being, [**250**] instead of adopting any such posture-rule as that given in such passages as 'he sits down, having folded his legs crosswise, set his body erect' (*D.* i. 71), he instead makes [the posture-rule here] the dispelling, as one pleases, of any discomfort in any particular posture [that constantly supervenes with over-long retention of it], so that whether he is *standing* (*ṭiṭṭhaṁ*) *or walking* (*caraṁ*) or *seated too* (*nisinno vā*) *or lying down* (*sayāno vā*) *the while* (*yāvatā*) he is (*assa*) *undrowsing* (*vigatamiddho*), then *he would pursue* (*adhiṭṭheyya*—decide on) *this* (*etaṁ*) lovingkindness-jhana *mindfulness* (*satiṁ*).

66. Or alternatively, having thus shown augmentation of maintenance of lovingkindness in being [in the previous stanza], he now said 'Standing, walking' in order to show mastery; for one who has reached mastery is desirous of pursuing (deciding on) such lovingkindness-jhana mindfulness by posture the while (*yāvatā*) he is either standing or walking.

67. Or alternatively, the standing, etc., are no obstacle to him; but rather, whether he is standing or whether he is walking, for the while (*yāvatā*) that he is desirous of pursuing (deciding on) such lovingkindness-jhana mindfulness thus, for so long (*tāvatā*) does he, being undrowsing (*vigatamiddho*), pursue (decide on) it—he has no sluggishness—; hence he said 'Standing or walking, seated too, Or lying down the while undrowsing, He would pursue this mindfulness'.

68. The intention is as follows. He would so maintain in being what was stated thus 'His thought of love for all the world He would maintain' that (1) [were he (*assa*) desirous of pursuing (deciding on) this (*etaṁ*) lovingkindness-jhana mindfulness (*satiṁ*)] by posture, [he would pursue this mindfulness] the while (*yāvatā*) [he was engaged] in standing, etc.; or else (2) for the while (*yāvatā*) that, without bothering whether he was standing, etc., he might be (*assa*) desirous of pursuing (deciding on) this (*etaṁ*) lovingkindness-jhana mindfulness (*satiṁ*), for so long (*tāvatā*) he would pursue this mindfulness.

[*Stanza* 9 *last line*]

69. Having given an exhortation to that abiding in lovingkindness thus ' He would such mindfulness pursue ', pointing out in so doing mastery in the maintenance of lovingkindness in being, he now said

Brahmam etaṁ vihāraṁ idha-m-āhu
' This is Divine Abiding here, they say ',

extolling that abiding.

70. The meaning is this. There is this abiding in lovingkindness that is set forth in the way beginning with [the words] ' Joyful and safe ' and down as far as [the words] ' He would pursue this mindfulness '. Now it is *this* (*etaṁ*)—since among the heavenly abidings, divine abidings, noble abidings, and abidings in the postures,[45] it is immaculate and is beneficial both to oneself and to others—that *is, they say* (*āhu*) *here* (*idha*) in the Noble Ones' True Idea and Discipline, a *Divine Abiding* (*brahmaṁ vihāraṁ*). [**251**] It is a foremost abiding, they say, and consequently he would such mindfulness pursue (decide on) constantly, continuously and uninterruptedly, whether standing or walking, seated too, or lying down the while undrowsing.

[*Stanza* 10]

71. The Blessed One thus showed those bhikkhus the maintenance of lovingkindness in being in its various aspects. And now, since lovingkindness is near to [wrong] view of self because it has creatures for its object, he therefore completed the teaching with the following stanza

Diṭṭhiñ ca anupagamma [*sīlavā dassanena sampanno*
Kāmesu vineyya gedhaṁ na hi jātu gabbaseyyaṁ puna-r-eti.]
' But he that traffics not with views
[' Is virtuous with perfected seeing
' Till, purged of greed for sense-desires,
' He will surely come no more to any womb '].

He did this as a preventative against [their straying into] the thicket of [speculative] views (see *M.* i. 8) by showing those bhikkhus how the Noble Plane is reached through making that same lovingkindness jhana the basis for insight.

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[45] The first three abidings are those given at *D.* iii. 220. ' Abiding in the four postures ' is a term for the process of living, see *e.g.* Ch. v, § 61.

72. Its meaning is this. After emerging from the abiding in loving-kindness jhana, which was specified (detailed) thus ' This is Divine Abiding here, they say ', [he discerns] the [non-material-form] ideas there [in that jhana] consisting in thinking and exploring and the rest,[46] [which he defines as ' name '.] Then, following on the defining, etc., of these [jhana factors as ' name '], he discerns the ideas of [material-] form there, [which he defines as ' form '.] By means of this delimitation of name-and-form[47] *he traffics not with views* (*diṭṭhiñ ca anupagamma*), [avoiding that by discerning] in the way stated thus ' A heap of mere determinations; No creature can be found herein ' (*S.* i. 135), till he eventually becomes *virtuous* (*sīlavā*) with the kind of virtue that is supramundane[48] since he is now *perfected* (*sampanno*) in the right view belonging to the Path of Stream Entry, which is called *seeing* (*dassanena*), and which is associated with that supramundane virtue. After that, whatever *greed* (*gedhaṁ*) there is in him still remaining unabandoned in the guise of sensual desire as [subjective] defilement *for sensual desires* (*kāmesu*) as objects (see *Nd*1. 1), of that he becomes *purged* (*vineyya*) —*vineyya* (lit. ' having removed ' or ' having disciplined ')= *vinayitvā* (alternative gerund); that is, he becomes cured—by attenuation [of certain defilements] and by abandoning [of certain others] without remainder (see *e.g. M.* i. 34) by means of [his attaining] the Paths of the Once Returner and the Non Returner, *he will surely come no more to any womb* (*na hi jātu gabbhaseyyaṁ puna-r-eti*); absolutely never again coming to any womb, he is reborn only in the Pure Abodes, where he reaches Arahantship and attains extinction.[49]

[*Conclusion*]

73. When the Blessed One had finished his teaching thus, he told the bhikkhus ' Go, bhikkhus, and live in that same forest grove. On

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[46] The five factors of the first jhana are: thinking (*vitakka*), exploring (*vicāra*), happiness (*pīti*), pleasure (*sukha*), and unification of cognizance (*cittass'ekaggatā*=concentration), see *Vis.* Ch. iv, § 106/p. 146. For ' discerning ' (*pariggaha*) see *Vis.* Chs. xviii *ff.*

[47] For ' name-and-form ' see Ch. iv, *note* 15.

[48] ' Supramundane virtue ' is virtue found in one who has realized cessation, *i.e.* reached one of the four paths and is *ipso facto* a ' Noble Person '. The cessation thus realized is called ' undetermined ' (*asankhata*) and beyond the world (*lokuttara*) whether human or divine, formed (*rūpa*) or formless (*arūpa*), all of which world (*loka*) is determined (*sankhata*).

[49] *Cf.* particularly the Suttas at *A.* ii. 128-30.

the eighth days in each month that are for the hearing of the True Idea, have the gong[4] struck and recite this discourse, and then have a sermon on the True Idea, and be careful to give a blessing (share merit). Cultivate this same meditation subject, [252] maintain it in being and develop it. Then instead of showing you dreadful objects, those non-human beings will most surely wish you well and seek your good '.

74. They agreed, and after they had got up from their seats and had paid homage to the Blessed One, keeping him on their right, [they departed] to go back to where they had come from; and they did as they had been told. [Now thinking] ' The venerable ones wish us well and seek our good ', the deities were full of happiness and joy, and they themselves swept out the resting places, prepared warm water, performed back-treatment and foot-treatment for them, and arranged for their protection. There the bhikkhus maintained lovingkindness in being, and making that the basis, they established insight [into the three general characteristics of impermanence, suffering, and not-self,] till all of them reached Arahantship, the highest fruit, in that same Rains, and they were able to hold the Pavāraṇā Ceremony in purity.[50]

* * * * *

75. When those with skill in good the good have done
That should be done by one with skill in Truth,
As told by the Truth's Lord, [the Perfect One,]
And thus have knowledge of it gained in sooth,
Then, understanding Rightness, they attain
The State of Peace, the heart's utter release.
So if wise folk have liking to remain
Abiding in the deathless State of Peace,
The marvel well beloved of Noble Men,
After [they have contrived successfully
Thuswise] to have attained it, let them then
The Good that should be done do constantly:
The Good a Virtue without stain demanding,
Then Concentration, lastly Understanding.

The explanation of the Lovingkindness Discourse in the Illustrator of Ultimate Meaning, the Commentary on the Minor Books, is ended.

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[4] See page 268. [50] See Ch. vii, *note* 2.

EPILOGUE

Now it was said [at the beginning]:

> ' I honour the Jewel Threeness first
> That should be honoured most of all.
> Then I shall make a comment versed
> In certain Minor Books withal.' (Ch. i. § 2)

And at this point the comment has been made, firstly, on the Minor Readings therein, which has nine divisions, namely, the Refuges, the Training Precepts, the Thirty-two-fold Aspect, the Boy's Questions, the Good-Omen Sutta, the Jewel Sutta, the Without-the-Walls Sutta, the Treasure-Store Sutta, and the Lovingkindness Sutta. Hence this is said:

> [**253**] May any merit gained by me,
> Desiring Truth's longevity
> Whilst I this comment did construe
> Upon the Minor Readings, be
> An influence wherewith to endue
> Good folk that in the Doctrine True,
> Which Noble Ones declare, they see
> Growth, increase and fulfilment too.

POSTSCRIPT

This commentary on the Minor Readings was made by the Elder who is adorned with supreme pure faith, wisdom and energy, in whom are gathered a concourse of upright, gentle, and other qualities due to the practice of virtue, who is capable of delving into and fathoming the opinions of his own and others' creeds, who is possessed of keenness and understanding, who is strong in unerring knowledge of the Master's Dispensation as divided in three Piṭakas with their commentaries, a great expounder, gifted with sweet dignified speech due to ease born of excellence of vocal instrument, a speaker of what is appropriately said, a superlative speaker, a great poet, an ornament in the lineage of the Elders who have

dwelt in the Great Monastery and who are shining lights in the lineage of Elders with well-established enlightenment in the superhuman states that are embellished with the special qualities of the six kinds of Direct-Knowledge, the Discriminations, and the rest, who has abundant purified wit, who bears the name Buddhaghosa conferred by the Venerable Ones.

May it last here to show the way
To pure Virtue and the rest
For clansmen seeking out the means
To ferry them across the worlds
For just as long as in this world
Shall last that name ' Enlightened One ',
By which, thus purified in mind,
Is known the Greatest Sage, World Chief.

The explanation of the Minor Readings in the Illustrator of Ultimate Meaning, the Commentary on the Minor Books, is ended.

LIST OF ABBREVIATIONS

BOOKS

Abhp. = Abhidhānappadīpikā (Sinh. ed.).
A. = Anguttara-Nikāya.
AA. = Manorathapūraṇī—Commentary to *A.*
Dh. = Dhammapada.
DhA. = Commentary to *Dh.*
Dhs. = Dhammasaṅgaṇī.
DhsA. = Atthasālinī—Commentary to *Dhs.*
DhsAA. = Mūla-Ṭīkā (Burmese ed.).
D. = Dīgha-Nikāya.
DA. = Sumaṅgalavilāsinī—Commentary to *D.*
Iti. = Itivuttaka.
Jā. = Jātaka.
M. = Majjhima-Nikāya.
MA. = Papañcasūdanī—Commentary to *M.*
MAA. = Majjhima-Nikāya Ṭīkā (Burmese ed.).
Nd1. = Mahā-Niddesa.
Nd2. = Cūḷa-Niddesa.
P.E.D. = Pali Text Society's *Pali-English Dictionary.*
Ppn. = 'Path of Purification', English translation of Visuddhimagga by Bhikkhu Ñāṇamoli, Published by R. Semage, 70 Princes St., Pettah, Colombo, Ceylon. 1956.
Ps. = Paṭisambhidā.
PsA. = Saddhammappakāsinī—Commentary to *Ps.* (Sinh. ed.).
Pug. = Puggalapaññatti.
PugA. = Pañcappakaraṇa—Commentary to Pug.
Pv. = Petavatthu.
S. = Saṁyutta-Nikāya.
Sn. = Suttanipāta.
SnA. = Paramatthajotikā II — Commentary to *Sn.*
Ss. = Sāratthasamuccaya—Commentary to the Catubhāṇavāra (Sinh. ed.).
T.C.P.D. = Trenckner's Critical Pali Dictionary (Vol. I). Copenhagen. 1924-48.
Ud. = Udāna.
Vbh. = Vibhanga.
VbhA. = Sammohavinodanī—Commentary to *Vbh.*
Vv. = Vimānavatthu.
Vin. = Vinaya Piṭaka (Oldenberg's ed.).
Vis. = Visuddhimagga.
VisA. = Paramatthamañjūsā = Mahā-Ṭīkā — Commentary to *Vis.* (Sinh. ed. Chs. i-xvii; Burmese ed. Chs. xviii-xxiii).

(All references are to P.T.S. eds., unless otherwise stated.)

TEXTS USED

P.T.S. = Pali Text Society's ed., London, 1915.
C. = Sinhalese ed., Simon Hewavitarne Bequest, Vol. xi, Colombo, 1922.
B. = Burmese ed., Burma Printing Labourer's Association Press, Rangoon, 1926 (1288).

TERMS, ETC.

acc. = accusative.
def. = definition.
ed. = edition.
fm. = from.
n. = noun.
ger. = gerund.
gdv. = gerundive.
lit. = literal.
masc. = masculine.
neut. = neuter.
P.T.S. = Pali Text Society.
pl. = plural.
pers. = person.
ref. = reference.
Sinh. = Sinhalese.
sing. = singular.
vb. = verb.
vbl. = verbal.
vl. = videlicet.

INDEX OF WORDS AND SUBJECTS

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PALI-ENGLISH GLOSSARY OF SOME SUBJECTS AND TECHNICAL TERMS

This Glossary only includes (*a*) some technical terms and (*b*) meanings and words not in the Pali Text Society's Pali-English Dictionary, which latter are marked with an asterisk (*). Only words that appear in this work are included in the Glossary. References (to Chapter and paragraph) are given for words not in the *P.T.S. Dictionary*, and for certain definitions given in the text. For the words marked with an asterisk, consult relevant notes to the text, to be found by looking up the reference under the English equivalent in the Index.

Akusala—(1) unskilful, (2) (morally) unprofitable (in result of action)
akkosa—abuse
akkharacintaka—grammarian who goes by letters
*aggalatthambhaka—mullion (?): III 25 (p. 54)
anga—(1) limb, member, (2) factor (of path, jhana, etc.)
*accantasaṁyoga—direct governance (gram.): V 46 (p. 106); *MA.* i. 151; *see T.C.P.D.*
*acchādī—covering-sheath: III 22 (p. 49; anacchādīkata)
ajjhatta, ajjhattika—in oneself
ajjhāsaya—inclination
aññā—final knowledge (in the Arahant)
aññāṇa—unknowing
*aṇimā—minuteness: V 55 (p. 108;) *Vis.* 211; *see T.C.P.D.*
atimāna—pride
atimānī—proud
atīta—past
attakilamatha—self-mortification
attadiṭṭhi—self-view, view about self
attabhāva—selfhood, individuality
attā—self
attha—(1) benefit, welfare, (2) purpose, aim, goal, (3) meaning, sense
atthi—there is; def. IX 50
*atthuppatti—need arisen (for the delivery of a discourse): IV 1 (p. 75); VIII 3 (p. 216); *MA.* i. 15; *see T.C.P.D.*
aditṭha—unseen
adinnādāna—taking what is not given, stealing: def. II 12
adukkhamasukha — neither - pain - nor-pleasure, neither-painful-nor-pleasant
adosa—non-hate
*adhikaraṇa—container: V 46 (p. 106); *DhsA.* 61; *MA.* i. 9; *see T.C.P.D.*
adhikāra—(1) practice
*adhikāra—(2) *also* subject-matter: V 70 (p. 113); *Vis.* 117; *DhsA.* 58; *MA.* i. 151
adhigama—arrival
*adhigama—(2) (proficiency in) 'scribing' (of the 'scripture'—

āgama): III 6 (p. 39); V 37 (p. 103); *MA.* i. 6; *see T.C.P.D.*

adhicitta—the higher cognizance (*i.e.* that in jhana)

adhiṭṭhāna—(1) steadying, (2) decision, resolve

*adhiṭṭhāna—(encl.) in terms of: IV 5 (p. 76), 11 (p. 78), 48 (p. 88); IX 23 (p. 238); *MA.* i. 24; *Netti* 4, 78

adhipaññā—the higher understanding (*i.e.* that of insight and the path)

adhipateyya—predominant organization

adhippāya—intention, purport

adhimutti—resolution, resoluteness

adhivacana—designation

adhivāsana—endurance

adhisīla—higher virtue (*i.e.* that connected with jhana, insight or path)

*anati—to breathe: V 101 (p. 124); *cf. MA.* iii. 443, *and also MA.* i. 109 (aṇati); *see T.C.P.D.*

anattā—not-self

anavajja—blameless

anāgata—future

anāgāmī—Non-Returner (3rd stage of realization)

anicca—impermanent

animitta—signless

*anuṭṭhāna—maintaining (anu + ṭhāna): VIII 48 (p. 229); *see T.C.P.D.*

anunaya—approval

anupassanā—contemplation

anubuddha—'the Buddha's like' (*i.e.* a principal disciple); enlightened by another (*i.e.* not self-enlightened)

*anubhavati—to be co-essential with, to have one's existence co-essential with: VII 17 (p. 206); *M.* i. 329 (*ananubhūta*)

anusandhi—sequence of meaning

anusaya—underlying tendency

anussati—recollection

anussava—hearsay

anesanā—improper search (for requisites)

apāya—state of deprivation (*i.e.* the states of existence below the human level)

appaṇihita—desireless, dispositionless

appanā—absorption (full concentration)

appamāṇa—measureless, unbounded

appamāda—diligence

*appasiddhi—inadequate establishment (gram.): I 27 (p. 18); *see T.C.P.D.* appasiddha

abrahmacariya—unchastity, what is not the Divine Life: def. II 13

*abbhantaragīvā—front of neck: III 19 (p. 45)

abhāva—absence, non-existence

*abbhussāhita—moved, motivated (*see P.E.D.* abbhussāhana): VI 106 (p. 192); *see T.C.P.D.*

abhikkanta—extreme: def. V 72

*abhigamanīya—to be relied on: IV 22 (p. 81); V 54 (p. 108); *Vis.* 211 (abhigacchati); abhigantabba—can be relied on: IV 40 (p. 85); *see T.C.P.D.*

abhijjhā—covetousness

abhijjhālu—covetous

abhiññā—direct-knowledge

abhinivesa—insistence

abhisankhāra—determinative act

abhisamaya—attainment to, penetration to

amata—deathless

amanussa—non-human

amoha—non-delusion

arahatta—Arahantship

arahanta—arahant, accomplished

*araṇīya—ought to be honoured: V 22 (p. 81); IX 12 (p. 236); *MA.* i. 21, 173 (=payirūpāsitabba *MAA.*); *see T.C.P.D.*

ariya—noble, Noble One: def. IV 22

arūpa—formless, unformed

alobha—non-greed

*avagata—descended into: I 19 (p. 15); *PsA.* 333; *see T.C.P.D.*

*avagantā—descender into (understander): I 19 (p. 15); *PsA.* 333; *see T.C.P.D.*

*avadhāraṇa—*also* memorizing: V 27 (*p.* 100); *MA.* i. 3-4; *cf. Abhp.* 1193 under 'yāva . . . tāva'

avijjamāna—non-factual

*avijjamānapaññatti—description in terms of the non-factual (*e.g.* in

terms of persons): V 35 (p. 102); *PugA.*
avijjā—ignorance
avyākata—(1) (morally) undeclarable (in result of action), without action-result; (2) (question) unanswered (by the Buddha)
asankhata—undetermined
*asankhāra, asankhārika — unprompted by determination: VI 62 (p. 182); *D.* iii. 237; *Vis.* 452, 710; *see T.C.P.D.*
asaññā—non-percipient
asubha—loathesome, foul, ugly; loathesomeness, foulness, ugliness
asekha—adept (*i.e.* possessor of Arahant's Fruition)
assāda—gratification
ahiri—consciencelessness
ahetuka—root-cause-less

ākāra—mode, aspect, structure
ākāsa—space
ākiñcaññāyatana—base consisting of nothingness
āgama—'scripture'
āghāta—annoyance
ācāra—conduct, behaviour
ājīva—livelihood
ādīnava—danger, inadequacy, disability, wretchedness
āpatti—offence
āpātha—horizon, focus
āpodhātu—water-element
ābandhana—cohesion
ābhoga—concern
*āyata—actuated: IV 31 (p. 82); *Vis.* 481
*āyatati—to actuate: IV 31 (p. 82); *Vis.* 481-2; *VisA.* 509
āyatana—base: def. IV. 31
*āyatana—act of actuating: IV 31 (p. 82); *Vis.* 481
*āyūhanā—*also* accumulation (of potential action-result by acting): V 56 (p. 109); *Ps.* i. 19; *Vis.* 50, 530
*āramaṇa—act of shrinking from: V 149 (p. 142)
ārammaṇa—object, supporting object (of cognizance)
ārāma—park; def. V 66
āruppa—formless state
*āvatthika—(name) denoting a period: V 48 (p. 107); *Vis.* pp. 209-10 (fm. avatthā 'period', 'position', 'occasion', also not in *P.E.D.*; *see Vis.* pp. 161, 584, 612)
āsaya—end, aim, purpose
āsaya—habitat
āsava—taint
āsevati—to repeat, to cultivate
āhāra—nutriment

icchā—wish
*itarathā—otherwise: I 32 (p. 19); VI 47 (p. 179); *DhsA.* 44; *MA.* ii. 51
iddhi—(1) success, power, (2) supernormal power
indakkhīla—locking-post: def. VI 76
indriya—faculty
iriyāpatha—posture, deportment

*ukkhaya (?)—exhaustion (but *see* Ch. i, *n.* 17): I 20 (p. 15)
uccheda—annihilation
uju—upright
utu—(1) climate, (2) season, (3) temperature
udaya—rise
uddisati—to indicate (gram.)
uddesa—indication (gram.)
uddhacca—agitation
upakkama—active-process
upakkilesa—imperfection, defilement
upacāra—(1) approach, precinct, (2) access (concentration)
*upacāra—*also* (3) metaphor: IV 7 (p. 77); *Vis.* 508, 521, 683 (= sammuti and vohāra: *ItiA.*)
*upajjetabba—(upa+ajjati) ought to be got together: VIII 27 (p. 223)
upaṭṭhāna—(1) aid
*upaṭṭhāna—(2) establishment, appearance, appearance as established: III 47 *f.* (p. 69); *Ps.* i. 177; *Vis.* 273, 645
*upadhāraṇa—*also* considering: V 33 (p. 102); *cf.* upadhāraṇa=upholding: *Vis.* 8, 51
upadhi—essential of existence
upanidhā—apposition
*upanidhāpaññatti—appositional description: V 35 (p. 102); *PugA.*
upapatti—rebirth, reappearance
upamā—simile

upayogavacana—accusative case (gram.)
upasama—peace
upasampadā—Full Admission to the Community
upādāna—clinging
*upādāpaññatti—derivative description: V 35 (p. 102); *PugA.*
*upādāya paññatta—derivatively described: II 11 (p. 26)
upādi—clinging
upādinna—clung-to (*i.e.* 'living organic material-form')
upāya—means
upāyāsa—despair
upekkhā—onlooking-equanimity
uppajjati—to arise
*uppaṭipāṭiyā—out of regular order: III 51 (p. 70); not as in *P.E.D.*; *MA.* v. 52
uppatti—(1) rebirth, reappearance, (2) see atthuppatti
uppāda—arising
ubhatobhāgavimutta—both-ways-liberated

ekatā—singularity
ekatta—(1) singleness, (2) unity
ekaggatā—unification (of cognizance)
esanā—search (for alms, etc.)
*eva—*also* (1) too; II 39 (p. 32), V 25 (p. 99); (2) only: II 18 (p. 28). Both extensively used
evaṁ—thus, so: def. V 27

okāsa—location
ojā—nutritive-essence
*ojaṭṭhamaka—octad-with-nutritive-essence-as-eighth (see Ch. iii, *n.* 65); III 58 (p. 72); *Vis.* 364, 588
oḷārika—gross

kankhā—doubt
kappa—aeon, age: def. V 74
kamma—(1) work, (2) action (as cause of action-resultant pleasure and pain), kamma
*kamma—*also* (3) object of transitive verb: I 25 (p. 17)
kammaṭṭhāna—meditation subject
kammanta—action, work, sphere of work
kammapatha—course of action
*kammabandha—*see* bandha
karaṇavacana—instrumental case
karuṇā—compassion
kalyāṇa—good
kasiṇa—universal, totality, whole
kāma—sensual-desire
kāmacchanda—zeal for sensual-desires
kamadhātu—sensual-desire element
kāmabhava—sensual-desire existence (being)
kāmesu micchācāra—misconduct in sensual desires
kāya—body: def. III 2
kāyagatā-sati—mindfulness occupied with the body
*kāretā—one who gets something made: VI 33 (p. 172)
kāla—time
kicca—(1) business, what-is-to-be-done, (2) function
*kiriyā, kriyā—verb (gram.): I 25 (p. 17)
*kuṇapa—*also* ordure: III 19 (p. 45), 22 (p. 52); *Vis.* 259, 345
kula—clan, family
kulaputta—clansman
kusala—(1) skilful, (2) (morally) profitable (in result of action)
*kūṭāgāra—palanquin: V 112 (p. 130); *Vis.* 390; *MA.* iv. 39; v. 90
*ketakī—kind of plant: III 20 (p. 46)
kevala—whole, entire: def. V 74
*koṭṭha—flattened: III 20 (p. 46); *Vis.* 255
kodha—anger
*koleyya—*also* (?): III 32 (p. 58)

khajjūrika—kind of plant (wild date?): III 22 (p. 49)
khaṇa—moment
khattiya—Warrior-Noble, warrior-noble caste
khanti—(1) patience
*khanti—*also* (2) liking, preference: I 34 (p. 19); V 127 (p. 134); *M.* ii. 171 *f.*, 218; *Vis.* 434 (*P.E.D.* misses this meaning)
khandha—category (1. the five beginning with rūpa; 2. the 5 or 7 beginning with sīla)
khaya—exhaustion, consumption, destruction
*khyāta—celebrated: V 32 (p. 101)

gaṇa—(1) society, group, (2) a chapter of bhikkhus
*gaṇḍa—*also* cheek: III 20 (p. 46); *Abhp.* 262
gaṇḍi, gaṇḍikā—wooden gong: IX 5 (p. 234), 73 (p. 251); *see P.E.D.* under gaṇḍi
*gaṇḍuppādaka—*also* kind of intestinal worm: III 32 (p. 58); *Vis.* 258
gati—(1) a going, (2) destination on rebirth (*see* sugati and duggati)
gandha—odour
gamana—act of going
gamanīya—ought-to-be-gone-to: def. I 26, VIII 29
*gamī—what-is-gone-to: I 27 (p. 18)
*gammati—to be gone to: VI 28 (p. 170)
gocara—resort
*gomutta—*also* (?): III 31 (p. 57)

*ghaṭṭha—pressed down: III 22 (p. 49)
ghana—compact
ghāna—nose

cakkavāḷa—world-sphere, world-system
cakkhu—eye
*cayitabba—must be built up: VIII 24 (p. 221)
cariya, carita—temperament, conduct
cāga—generosity
*cāpalya—*also* personal vanity: II 45 (p. 34); *M.* ii. 167 (and *MA.*); *Vbh.* 351 (and *VbhA.*); *Vis.* 106 (noun fm. adj. capala=personally vain; *M.* 1, 32; iii. 6)
*cikicchita—wish to be cured: VI 93 (p. 188); *Vis.* 471 (cikicchā)
citta—(loosely), mind, consciousness, 'heart'; (tech.) cognizance
cuti—death
*cūli (culli)—'cradle'-stand: III 22 (p. 50)
cetanā—choice
cetiya—shrine: def. VIII 24
ceto—cognizance, 'heart'

chanda—zeal

*janaka—*also* begetter: IV 26 (p. 82); *Vis.* 575
*janayati—to propagate, to beget: VI 28 (p. 170)
jarā—ageing
*jalukā—leech III 59 (p. 72); *DA.*i. 117
jāti—(1) birth, (2) sort, kind, species
jivhā—tongue
jīvita—life
jīvitindriya—life-faculty

ñāṇa—knowledge

ṭhāna—(1) act of standing, (2) standing-place, place, (3) opportunity, (4) cause, etc., possibility

*tacchita—pared, planed: *see* dutt-acchita
taṇhā—craving
tatha—real
tathāgata—Perfect One, 'thus-gone': def. VI 122 *f.*
*tanana—range: IV 31 (p. 82); *Vis.* 481
tapo—(1) ardour, (2) penance
*taḷāka—lake: VI 1 (p. 157)
tiracchānayoni—animal womb, animal generation
tīraṇa—judgment
tejodhātu—fire element

thaddha—stiffened
thinamiddha—lethargy and drowsiness
*theriya, therika—belonging to the Elders' Tradition, of the Theravāda: IV 9 (p. 78); V 23 (p. 98); *Vis.* Epilogue

*dakasītalika—edible white water-lily: III 31 (p. 57); *Vis.* 258
dandhāyitatta—sluggishness
dassana—seeing
*dātta—sickle: III 22 (p. 50); *Abhp.* 448
dāna—gift, giving
diṭṭha—seen
diṭṭhi—view, right view, wrong view
dibba—heavenly
dibbacakkhu—heavenly eye
dibbavihāra—heavenly abiding
dukkha—suffering, pain, unpleasure, painful, unpleasant

duccarita—misconduct
*duttacchita—badly pared: III 22 (p. 49), du+tacchita, pp. of tacchati (*M.* i. 31; iii. 183); *Vis.* 254
deva—god: def. V 95
devatā—deity: def. V 71
desanā—teaching
domanassa—grief
dosa—hate
dosa—flaw
*dosa—*also* bodily humour: V 171 (p. 150); *Vis.* 103
dvāra—door (*i.e.* the 6 doors of consciousness=the 6 bases in oneself, and the 3 doors of action by body, speech and mind)

dhata—remembered
dhamma—idea, ideal, the True Idea, the True Ideal: def. I 34
-dhamma—(encl.) inseparable from the idea of
*dhammani—rat-snake: III 22 (p. 49), 30 (p. 56) *Vis.* 358; *Abhp.* 652
dhammavicaya—investigation of ideas
dhātu—element
*dhātu—*also* linguistic root (gram.): I 29 (p. 19)
dhura—charge (métier)
dhuva—lasting, everlasting

nati—bent (*n.*), reflexiveness
nandi—relishing
namana—bending, reflecting
*nayana—*also* leading on: IV 31 (p. 82); *Vis.* 481
*nalaka—tube: III 23 (p. 52)
nānatā—multiplicity
nānatta—difference, multipleness
nāma—name
nāmarūpa—name-and-form
nāmarūpapariccheda—delimitation of name and form
nikāya—collection (of scriptures)
*nikkhepa—*also* placing of a Sutta in its place in a Collection or delivery of a sutta: IV *n.* 1; V 1 (p. 89), VIII 2 (p. 216); *MA.* i. 15
nidāna—source
niddisati—to demonstrate (gram.)
niddesa—demonstration (gram.), exegesis
*niddhāraṇa—withdrawal, subtraction: VIII 29 (p. 224)
nidhi—treasure store: def. VIII 4
nibbāna—extinction (*i.e.* of defilement and its consequences): def. V 176, 180
nibbānadhātu—extinction-element
nibbuti—quenching
nibbidā—dispassion
nimitta—sign
*niyuñjana—prompting: V 117 (p. 132)
niyyāna—outlet
niraya—hell
nirutti—language, linguistic inflexion
nirodha—cessation
nissaya—(1) support, (2) dependence
nissaraṇa—escape
nissāya—depending on, supported by
nīvaraṇa—hindrance
*nīhāra—film III 42 (p. 65); *Abhp.* 56
*nuhi, nuhī—kind of plant: III 20 (p. 46); *Abhp.* 587; *VinA.* 765
nekkhamma—renunciation
*nemittika—(name) denoting a sign: V 48 (p. 107); *Vis.* 210
nevasaññānāsaññāyatana — base consisting of neither perception nor non-perception

pakati—nature
paccakkha—personal experience
paccattavacana — nominative case (not accusative as stated in *P.E.D.*) (gram.)
paccavekkhaṇa—reviewing
*paccanubhavati—*also* to be co-essential with (*see* anubhavati): VII 24 (p. 209); *M.* i. 295 (paccānubhonti)
paccekabuddha—Hermit Enlightened One
*pajjate—to proceed: II 8 (p. 24)
paññatta—(1) made known, announced (of a Vinaya Rule), (2) described (in Abhidhamma sense), (3) made ready, prepared (of a seat, etc.)
paññatti, paṇṇatti—(1) making known, ordinance, announcement (of a Vinaya Rule), (2) description (24 kinds in *PugA.* in Abhidhamma sense)

paññā—understanding
*paṭatantuka—tape-worm (?), kind of intestinal worm: III 32 (p. 58); *Vis.* 258
*paṭālita—played (of music): VI 33 (p. 172)
paṭikkūla—repulsive
paṭigha—resistance, resistive
paṭiccasamuppāda—dependent arising
paṭipadā—(1) way, practice, (2) progress
paṭibhāna—perspicuity
paṭivedha—penetration
paṭisandhi—rebirth-linking
paṭisambhidā—discrimination
*paṭisiddha—excluded (log.): VI 47 (p. 179); *VbhA.* 338; *Vis.* 555; *MA.* i. 85; iv. 123
paṭisevanā—use
paṭhavī—earth
paṭhavīdhātu—earth-element
paṇidhi—desire, direction, disposition
paṇītā—superior, rare
*paṇḍati—to pick one's way, to be wise: V 102 (p. 124)
paṇḍita—wise: def. V 102, 110
pada—(1) state: def. II 8; IX 12; (2) word, clause
padaṭṭhāna—footing, proximate cause
*padose—in the dusk: V 172 (p. 151); *cf. P.E.D.* under dosā
padhāna—endeavour, control
papañca—diversification (not obsession as in *P.E.D.*)
pabbajjā—the Going Forth into homelessness
*pabbanīya—lunar quarter day: V 72 (p. 114)
*-ppabhuti (encl.)—etcetera, starting with (= -ādi): II 2 (p. 23); III 32 (p. 58); *Vis.* 233, 258
pamāda—negligence
pamujja—gladness
payoga—means
*payoga—*also* addition (gram.): I 30 (p. 19)
payojana—purpose
paramattha—ultimate meaning, ultimate goal
*parikkilesa—defilement: I 21 (p. 16); *MAA.* i. 43
parikkhāra—equipment, requisite
pariggaha—discerning (*i.e.* as preliminary stage in insight)
pariccāga—giving up
pariccheda—delimitation
pariññā—full knowledge (particularly of the 1st Truth)
paritta—safeguard (Sutta recited for that purpose)
parinibbāna—final extinction
paripācanatā—maturing
paribhoga—use
pariyatti—(1) mastery (of text), (2) text, scripture
pariyāyavacana—metaphor (gram.)
pariyeṭṭhi—search
parisā—assembly, following
palibodha—impediment
pavatta—occurred, happened
pavatti—occurrence, happening
pasanga—scope
pasāda—confidence
passaddhi—tranquillity
pahāna—abandoning
pahīna—abandoned
pāgabbhiya—impudence: def. IX 39
pāṭihāriya—marvel
pāṭha—a reading, videlicet
*pāṇati—to breathe: IX 50 (p. 245)
pāṇātipāta — killing breathing things: def. II 11
pāpa—bad, evil
pāvacana—doctrine
*pāvāra—cloth: III 32 (p. 58); *Vis.* 258
*piṭṭhibāhaṭṭhi — shoulderblade bone: III 22 (p. 50)
pīti—happiness
puggala—person
puñña—merit
puthujjana—ordinary man
puthutā—ordinary diversity
*pupphaka—balloon, inflated swelling: III 32 (p. 58); *Vis.* 258
purisa—man, male
pubbenivāsānussati—recollection of past life
*pekkha—stage show: II 59 (p. 36); *D.* 1. 6
peta—departed one, ghost

pharaṇa—extension to, pervasion
phala—(1) fruit (of plant), (1) fruit (of a cause), fruit of action, (3) fruition (of the 4 Paths)
phassa—contact

*bajjhati—*also* to be responsible (for action): II 22 (p. 29); *MA.* i. 200=*DhsA.* 99; *cf. also* kamma-bandhu at *e.g. M.* iii. 203
*baddha—*also* responsible (for action): II 22 (p. 29)
*bandha—*also* responsibility (for action): II 19 (p. 28)
bala—power
*bahigīva—front of the neck: III 19 (p. 45)
bahulīkaroti—to develop
bāla—fool: def. V 101
*bālavasanta—name of month (= Citta=approx. April): VI 105 (p. 192)
buddha—enlightened, the Enlightened One, the Buddha: def. I 17
buddhi—discovery; intelligence
*bundi (?)—bundle (?); III 22 (p. 50)
bojjhanga—enlightenment factor: def. IV 36
bodhi—enlightenment: def. IV 36
bodhisatta—Bodhisatta, Creature Dedicated to Enlightenment
byañjana—letter, phrase
brahma—divine
brahmacariya—the Divine Life: def. V 178
*brahmañña—lover of divines (brāhmaṇa): V 112 (p. 131); *D.* iii. 74
brahmavihāra—divine abiding
brahmā—the High Divinity, Brahmā Divinity
brāhmaṇa—a divine, divine-caste, the priestly-divine caste, Brāhmaṇa, Brahman

bhagavā—the Blessed One: def. V 47 *ff.*
bhaya—fear
bhava—being, existence
bhāva—(1) essence, state, -ness
*bhāva—substantive (gram.): V 46 (p. 106), VIII 29 (p. 224); *DhsA.* 61
bhāvanā—maintenance in being, development
bhikkhu—bhikkhu (mendicant monk)
bhikkhunī—bhikkhuni (mendicant nun)
bhūta—(1) been, existent, (2) a living being, a being, (3) entity: def. VI 18
bhummavacana — locative case (gram.)
bheda—(1) breach, schism, (2) class, sort
*bheda—*also* utterance (vacī-): I 8 (p. 13); *Vis.* 448, *DhsA.* 90 (*cf.* vācaṁ bhindati *M.* i. 301 to utter speech: not in *P.E.D.*)

*maṁ—weal, good: V 96 (p. 123)
magga—(1) path, road, (2) the (Noble) Path (*i.e.* the 4)
mangala—good omen: def. V 96
macca—mortal
maccu—mortality
majja—besotting drink
majjhima—middle, middle-sized
maññati—(1) to conceive a conceit, to misconceive (technical), (2) to think (general)
*maṇāti (maṇati)—to crush: II 8 (p. 24); *MA.* i. 203; iv. 133
matta—intoxicated, mad
mada—vanity, intoxication
manasikāra—attention
manussa—human: def. V 95, VIII 45
mano—mind
manodhātu—mind-element
manoviññāṇadhātu — mind - consciousness-element
maraṇa—death
mahābhūta—great entity
māna—conceit
mānasa—thought
mānusika—human: def. VIII 45
māyāvitā—deceitfulness
micchā—wrong
mitta—friend: def. IX 61
muta—sensed (*i.e.* with the nose, tongue or body, as opposed collectively to specific seeing with the eye, hearing with the ear and cognizing with the mind; not ' thought ' as given in *P.E.D.*, nor ' vague ')
muditā—gladness (at others' success)
mudu—malleable, gentle
muni—sage, Stilled One
musāvāda — speaking falsehood lying: def. II 14
mūla—(1) root, (2) money
*mūlaṭṭha—lessor, one who lets out on hire for money (not ' instig-

ator' as in *P.E.D.*): II 25 (p. 30); *Vin.* iii. 75
me—me, of me, mine, by me: def. V 31
mettā—lovingkindness, love: def. IX 61
*mehana—private (*i.e.* the private parts); V 58 (p. 109); *Vis.* 212; *Abhp.* 273
moneyya—stillness, sageliness
moha—delusion

*yāna—*also* sandal, footwear: VII 12 (p. 206); *MA.* iii. 222
yuganaddha—coupled (of samatha and vipassanā)
yutti—logic
yoni—womb, mode of generation
yoniso—reasoned, in a reasoned manner (by taking account of necessary conditions for conditioned arising of what exists)

ratana—jewel: def. VI 28
rati—delight, 'weal'
rāga—lust

rūpa—form (as (1) the form-category, (2) the form which is the eye's object)
rūpakkhandha—form category
rūpadhātu—form-element
rūpajhāna—form jhana
rupāvacara—form-sphere

lakkhaṇa—characteristic
*laghimā—lightness: V 55 (p. 108); *Vis.* 211
*lingika—(name) denoting a mark: V 48 (p. 107); *Vis.* 210
loka—world
lokadhamma—worldly idea
lokiya—mundane (*i.e.* belonging to the world of subhuman, human and all heavenly existence)
okuttara—supramundane (*i.e.* connected with nibbāna and thus beyond the world as stated above) (never 'highest in the world' as given in *P.E.D.*)
lobha—greed

*-vaca (adj.)—*see* suvaca
vacī—speech
vaṭṭa—the round (*i.e.* the triple r. of defilement, action, and action's ripening)
vaṇṇa—(1) colour, (2) complexion, (3) caste: def. V 73
*vaṇṇa—*also* syllable, letter of alphabet (gram-): V 52; *Vis.* 210; *NettiA.* 208
vata—duty, vow
vatta—duty
vatthu—(1) ground, land, (2) object, (3) instance, example, story
vana—wood, grove: def. V 63; VI 36, 104, *n.* 24)
vaya—subsidence, fall
vavaṭṭhāna—definition
vācanāmagga—pathway (order) of the (recitation of the) scriptures
vācā—speech
vāyāma—effort
vāyodhātu—water element
vāsanā—morality
vikāra—alteration
vikkhambhana—suppression
vikkhepa—distraction
vicāra—exploring
vicikicchita—uncertainty: def. VI, 93
vijjamāna—factual
*vijjamānapaññatti—description in terms of the factual (*i.e.* in terms of dhammas): V 35 (p. 102); *PugA.*
vijjā—(1) true knowledge (the 3 kinds): def. VIII 48; (2) science, magic
viññatti—intimation
viññāṇa—consciousness
viññāṇakkhandha — consciousness category
viññāṇaṭṭhiti—standpoint for consciousness
*viññāṇavīthi—series of consciousnesses (=cittavīthi 'cognitive series'): V 32 (p. 102)
*viṭabhī—*also* canopy: V 63 (p. 111) *M.* i. 306 (*MA.*)
vitakka—thought, thinking
vitatha—unreal
*vitthambhanatā—*also* distension: III 68 (p. 74); *Vis.* 352
vitthāra—detail
vinaya—(1) disciplining, removing, leading away, (2) the Book of the Discipline, Vinaya Piṭaka

vinibbhoga—analysis, resolution into elements
*vinivāraṇa—holding fast: VI 76 (p. 185)
vipatti—failure, destitution
vipariṇāma—change
vipassanā—insight (*i.e.* seeing the '3 general characteristics' of impermanence, suffering, and not-self)
vipāka—ripening (of action)
vippayutta—dissociated
*vibuddha—awakened: I 20 (p. 15)
vimutti—deliverance: def. VIII 48 *f.*
vimokkha—liberation
virati—abstinence
*virama—abstaining: II 2 (p. 23), 39 (p. 32)
viramaṇa—abstaining
virāga—fading out, fading of lust, fading away
viriya—energy
viveka—seclusion
visaya—(1) abode, (2) objective field (of *e.g.* the eye)
*visavana—displaying: I 20 (p. 15)
*visavitā—burgeoning I 18 (p. 15); *Ps.* i. 174; ii. 206; *Vis.* 384; *DhsA.* 109 (=arahatā *DhsAA.*)
visuddhi—purification
vihāra—(1) dwelling-place, abode, (2) monastery, (3) (mode of) abiding: def. IX 70
vedanā—feeling (*i.e.* of pleasure, pain, or neutrality)
vedanakkhandha—feeling category
vera—malice
*vera—*also* risk: II 8 (p. 24); VI 96 (p. 190)
veramaṇī—abstention: def. II 8
vokāra—constituent (of existence, *i.e.* one of the 5 categories)
*vosāsana—instruction: IX 35 (p. 241)
vohāra—(1) commerce, (2) common usage (in speech)
vyañjana—the letter (as opposed to attha 'the meaning')
*vyatti—particular distinction: V 37 (p. 103); *MA.* i. 6; *Vis.* 214; *PsA.* 430
*vyabhicaraṇa—exception (gram.): I 27 (p. 18); *Vis.* 441 (abyabhicāra)
*vyasanīyatā—malpractice: (a-) V 138 (p. 139)
vyāpāda—ill will

saṁyama—refraining
saṁyojana—fetter
*saṁvaṇṇa, saṁvaṇṇanā—detailing: I 2; VIII 33 (p. 224)
*saṁvaṇṇita—detailed: V 128 (p. 135); *Vis.* 411 (=vitthārita *VisA.* 407)
*saṁvaṇṇeti—to detail: VIII 32 (p. 224 saṁvaṇṇetvā)
saṁvara—restraint
saṁvega—sense of urgency
saṁsagga—association
saṁsaya—doubt
saṁsāra—round of rebirths
sakidāgāmī—Once-Returner (2nd stage of realization)
sakkāya—embodiment
sakkāyadiṭṭhi—embodiment-view, wrong view of embodiment
sagga—heaven: def. VI 28
sankappa—intention
sankhata—determined (*i.e.* all but nibbāna)
sankhāra—determination
sankhārakkhandha—determinations category
sankhyā—numeral: IV 17 (p. 79)
sangha—the Community (of bhikkhus): def. I 35
sacca—truth
*sacchika—realistic: I 18 (p. 15 V 49 (p. 107); *Ps.* i. 174; *Nd*1. 143 458
sacchikiriyā—realization
sañjānana—act of perceiving
saññā—(1) perception, (2) signal
saññakkhandha—perception category
saṇṭhāna—(1) shape
*saṇṭhāna—*also* (2) steadying (of cognizance): IX 49 (p. 244); *Vis.* 88, 245; *VisA.* 40
sati—mindfulness
satta—creature: def. IV 44
sadda—(1) sound, (2) word (gram.)
saddhamma—the true object of faith (ger. of saddahati), the true idea (santa+ger. of dharati)
saddhā—faith
saddhānusārī—one mature in faith
santa—(1) peaceful, serene (pp.

of sammati), (2) existent (ppr. of atthi)
santāna—continuity
santuṭṭhī—content
*sannivitṭha—constructed: IX 5 (p. 232); *VisA.* 41
*sannivesa—construction: VIII 38 (p. 226); *VisA.* 41
sappāya—suitable, suitability
sappurisa—true man
sabbaññū—omniscient
*sabbhāva—presence: II 55 (p. 35); *Vis.* 51
sabhāva—individual essence
sama—(1) even, level, equal, (2) fair
samaṇa—monk
samatha—quiet (=samādhi)
samaya—occasion: def. V 44 *ff.*
samavāya—event
samādāna—undertaking, giving effect to: def. II 8
samādhi—concentration
samāpatti—attainment
samāsa—combination, compound (gram.)
*samānādhikaraṇabhāva — identical causativity (gram.): I 26 *f.* (p. 18)
samuṭṭhāna—(1) origination (*i.e.* 4 particular sources of conditioned arising); (2) 6 originations of a wrongdoing
samudaya—origin
samudīraṇa—motion
*samuppātana—dissecting away: I 28 (p. 21)
samūha—mass
sampajañña—full awareness
sampatti—excellence: def. VIII 45
sampadā—excellence: def. VIII 48
sampayutta—associated
*sampiṇḍana — *also* conjunction (gram.): VIII 45 (p. 228)
*sambhava—*also* (1) being, actual existence, positive being: IX 53 (p. 246); *M.* i. 260, 261; (2) implication (gram.): I 31 (p. 19), V 46 (p. 106)
sammatta—rightness (*i.e.* that of the path)
sammasati—to comprehend (*i.e.* the composition and structure of nāmarūpa)
sammā—right, complete, rightly
sammuti—convention
saraṇa—refuge: def. I 21
sarīra—physical frame
*salākiya—lancet-user: I 38 (p. 21)
savana—hearing
*sasankhāra, sasankhārika—prompted by determination: II 64 (p. 37), VI 62 (p. 182); *D.* iii. 237; *Dhs.* 146; *Vis.* 452, 710
sassata—eternal, eternalism
*sahakāra—twin, (2 fruits) with one stalk: III 24 (p. 53)
sahaja—conascent
sāṭhatā—fraudulence
sādhāraṇa—common to, shared with
*sāmaññā—*also* love of monks (samaṇa): V 112 (p. 131); *D.* iii. 74
sāmivacana—genitive case (gram.)
*sārādheti—to congratulate: VIII 54 (p. 231)
sāvaka—disciple: def. VI 64
sāvajja—blamable, reprehensible
sāsana—the Dispensation
*sikali (?)—crest (?): III 22 (p. 49)
sikkhā—training: def. II 8 *f.*
sikkhāpada—training precept
*singhāṭaka—tripod, bifurcation: III 18 (p. 44); def. VII 15; *Abhp.* 1010
siddhi—establishment of word's meaning or of argument (gram., log.)
sippa—a craft
*sippikā—bag (?): III 44 (p. 67); *Vis.* 264
sīla—(1) habit, (2) virtue
sukkhavipassaka—bare-(dry-) insight worker (*i.e.* one who does not use jhana before he reaches the Path)
sukha—pleasure, pleasant, bliss
*sunkaghātika—tax-evader: VIII 10 (p. 218)
sugata—the Sublime One: def. VI 64
sugati—happy destination (on rebirth)
suñña—void
suta—(1) heard, (2) learning, learnt: def. V 32
sutta—discourse, 'Thread of Argument', sutta
*suttaka—kind of intestinal worm, 'thread-worm': III 32 (p. 58); *Vis.* 258

suddhi—purity
*sūnaka (sūṇaka, su-)—sausage (?): III 20 (p. 46)
subha—beautiful, beauty
*surabhi—scent: V 110 (p. 129): *Jā.* vi. 236; *Vis.* 100, 195, 339
*suvaca—meek, easily corrected: *Khp.* IX, 1; *Sn.* 143 (*P.E.D.* under *su* is incorrect)
sekha—initiate (*i.e.* one who has attained one of the four paths or first three fruitions)
soka—sorrow
sota—ear
sotāpanna—Stream-Enterer (1st stage of realization)
sobhaṇa—creditable
somanassa—joy
sovacassatā—meekness, amenability to correction

hīna—(1) abandoned, (2) inferior
hetu—(1) cause, (2) root-cause
*honto—being (ppr. of hoti): IX 28 (p. 239)

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8	*Cf. Vis.* IV, 18 (pp. 122-3)
10	*Cf. Vis.* VII 48 (p. 241) and 61 (p. 243)
11-13	*Cf. Vis.* VIII 50-5 (p. 242)
15-46	*Cf. Vis.* VIII 83-138 (pp. 249-65) combined with XI 49-80 (pp. 353-63)
19 (verse)	=*Vis.* VI, 93 (p. 196)
20 (verse), 21 (verse)	=*SnA. ad Sn.* 194
49	*Cf. Vis.* VIII, 61 *f.* (p. 244 *f.*)
50-4	*Cf. Vis.* VIII, 61-4 (p. 244)
55	*Cf. VbhA.* 251
56	*Cf. Vis.* VIII 84-8 (pp. 249-50)
57	*Cf. VbhA.* 251
58	*Cf. Vis.* XI, 39 (p. 351)
59-61	*Cf. Vis.* VIII, 67-9 (pp. 248-9)
Ch. IV	
§ 22	*Cf. SnA. ad Sn.* 115
36	*Cf. MA.* i. 83
40	*Cf. MA.* i. 21
44	*Cf. DA.* iii. 1046
Ch. V	
§§ 4-24	*Cf. VinA.* 3-30; *cf. DA.* i. 2-25
27-42	*Cf. DA.* i. 26-33; *cf. MA.* i. 3-7
29	=*SnA. ad Sn.* p. 12
43-6	*Cf. MA.* i. 7-9
44	*Cf. DhsA.* 57 *f.*
47-58	*Cf. Vis.* VII, 53-67 (pp. 209-13)
59	*Cf. MA.* i. 10
61	=*MA.* i. 11
62	=*MA.* i. 60
63	=*MA.* i. 11
64-8 (1st pt.)	=*MA.* i. 60
68 (2nd pt.)	=*MA.* i. 12
69	*Cf. MA.* i. 12-13
70	*Cf. MA.* i. 109
71-5	*Cf. MA.* ii. 124-6
76-80	*Cf. MA.* i. 110, ii. 127
70-end	=*SnA. ad Sn.* II, 4
87-93	*Cf. JāA.* i. 47-48
88	*Cf. Vis.* XIII, 34 (p. 415)
161-2	*Cf. MA.* ii. 141-3
Ch. VI	
§§ 4-16, 18-end	=*SnA. ad Sn.* 222-38
4-9	=*MA.* ii. 19-21
10-16	=*DhA.* iii. 436 *ff.*
96 (middle)	*Cf. MA.* iv. 108
125-34	=*DhA. ad Dh.* 290
Ch. IX	
§§ 4-end	=*SnA. ad Sn.* 143-52

APPENDIX I

A. Some Alternative Renderings

In the following alternative schemes of rendering certain technical terms Scheme 1 is that used in this version and Scheme 2 is that used in the translator's version of the Visuddhimagga (Ppn.). Converting from one to the other is easy so long as it is made certain that it is ' all or none ' and the two are not mixed up. Scheme 1 has the advantages of greater coherence and accuracy over Scheme 2.

Pali	*Scheme* 1	*Scheme* 2
Khandha	category	Aggregate
nāma	name	(i) name (ii) mentality
rūpa	form	(i) materiality (aggregate) (ii) visible-datum (base)
rūpakkhandha	form category	materiality-aggregate
rūpāyatana	form base	visible-datum base
arūpa	formless	immaterial
āruppa	formless state	immaterial state
nāmarūpa	name-and-form	mentality-materiality
sankhārā	determinations	formations
abhisankhāra	determinative-act	kamma-formation
sankharoti	to determine	to form
sankhata	determined	formed
asankhata	undetermined	unformed
sasankhārika	prompted by determinations	prompted
avyākata	undeclared	indeterminate
dhamma	idea, ideal, True Idea, True Ideal	(i) the Dhamma, the Law, (ii) dhamma, law, state, (iii) dhammas, mental data
-dhamma (encl.)	Inseparable from the idea of	having the nature of, subject to law
dhammatā	essentialness to the idea	
dhammavicaya	investigation of ideas	investigation of mental data

Scheme 1 achieves coherence in the *rūpa* and *dhamma* groups, which is lacking in Scheme 2. But in Scheme 1, with the appropriation of ' form ' to the *rūpa* group, ' formations ' cannot then be used in it for *sankhārā*. And with ' determinations ' appropriated

for *sankhārā* 'indeterminate' cannot be used in it for *avyākata*: it is, of course, quite essential not to confuse in any way *arūpa* with *asankhata*.

Some additional alternatives (of lesser importance) are given below. They are employed as stated above. They are, however, mostly not interrelated, and a change in one does not affect the others as it does between Schemes 1 and 2. 'Alternative 1' is simply considered an improvement. Other technical terms are as in Ppn. without important change. See Glossary.

Pali	*Alternative* 1	*Alternative* 2
adhivacana	designation	term
āsava	taint	canker
asekha	adept	non-trainer
atthuppatti	need arisen (for sutta's utterance)	origin of a sutta
citta	(tech.) cognizance (loosely) mind, 'heart'	mind, consciousness, 'heart'
cetanā	choice	volition
kāmacchanda	zeal for sensual desires	lust
paññatti	(abhidhamma) description (Vinaya) announcement	concept announcement
rāga	lust	greed
sakkāya	embodiment	individuality
sankappa	intention	thinking
sekha	initiate	trainer
vicāra	exploring	sustained thought
vijjā	true knowledge	clear vision
vitakka	thought, thinking	applied thought

B. Discussion of Certain Terms and their Renderings

This discussion is concerned primarily with choice of renderings and only secondarily with 'philosophical' meanings (which must be clarified by thorough study of contexts before indulging in speculation), though the two subjects are often completely entangled. Only some of the more debatable words are dealt with here, the rest being left to the Glossary and to individual footnotes. Some commentarial terms are discussed in the Introduction (q.v.).

KHANDHA. CATEGORY (see *Concise Oxford Dict.*) seems in many ways preferable to the perhaps more etymologically literal *aggregate*. The expression 'five aggregates' rather implies that

all five are present *in their entirety*, which is not so, since *e.g.* the components of the affective-feeling *vedanā-kkhandha* are mutually exclusive (*M.* i. 500). CATEGORIES is surely the very word for a set of structurally interrelated aspects (*M.* iii. 17), and those of Aristotle need by no means be necessarily implied.

RŪPA. FORM seems to be the only word capable of uniting all (or almost all) the important uses of *rūpa* in its many contexts (such vague untechnical words as *abhirūpa* and *piyarūpa* can take care of themselves). The connexion between the *rūpakkhandha* and the *rūpāyatana* (see above) seemed important enough not to be broken. *What* idea we are to understand by that ' form ' must be built up from contexts, approached without bias. See Ch. II, n. 7.

NĀMARŪPA. An old-accepted rendering is NAME-AND-FORM, which it is really hard to beat; for what is signified can roughly be paraphrased as the combination of, on the one hand, the act of perceiving (in which the naming and recognition of a percept are essentials, and in which the function of language plays its part) together with, on the other hand, the bare-perceived: recognition (*nāma*) cum recognized (*rūpa*). There is a penetrating analysis of the process in *D.* Sutta 15. In the Suttas *nāmarūpa* is opposed to the bare-consciousness (*viññāṇa*) in virtue of the presence of which the perceiving and the percept are ' constituted ' as such; but in the commentaries Consciousness is sometimes included in Name.

SANKHĀRĀ. DETERMINATIONS was chosen after some vacillation. There have been perhaps more shots made by translators at rendering this term than any other. *Formations* (the best and most usual) suits very well, but ' form ' was already allotted to *rūpa*, for which no alternative could be found. DETERMINATIONS is perhaps better than *formations*. What has to be covered is (at least in the commentaries), very roughly, *both* the doing of action and making of things *and* the actions done and things made. See excellent article in *P.E.D.* Constituting as they do the fourth of the five Categories, they are regardable as the action-choice components in a subjective-objective event or existence. When opposed to *dhammā* (' ideas ', as *e.g.* at *Dh.* 277-9) they can be taken to express that side of experience consisting in ' acts ' as opposed to *dhammā* taken to express the complementary side, namely, ' ideas ' or ' essences ' or ' principles ', etc. Sometimes they approach back to the ancient Indian (Brahmanical) notion of ' preparative rites ' (*saṁskāra*) for obtaining a good rebirth (*M.* iii. 99,

cited here in Ch. viii, § 34), the root is *kar* to do, act, make. DETERMINATIONS seems flexible enough to bear the strain.

SANKHATA and *ASANKHATA*. It follows from the last that these two must be DETERMINED and UNDETERMINED (the latter being a term only for *nibbāna*).

DHAMMA. Gerundive of *dharati* (to bear, to remember) and *dahati* (to put). This word is discussed in detail in *Ppn.* (Ch. vii, n. 1 and Ch. viii, n. 68). See article in *P.E.D.* The need for unity in the rendering is so great as to be almost desperate. In *Ppn.* at least six different terms were used, which is most awkward. But actually the valuable words IDEA and IDEAL *can*, with some dexterity, be used to render *dhamma* in a natural manner in almost all instances, and in spite of the crippling use individual philosophers have made of IDEA it still seems to retain enough vital currency and suppleness not to be put out of action by any of the Philosophical Systems that have co-opted it. Its use being decided upon, this is no sense transforms the Buddha's teaching into any sort of 'idealism' (any more than the use of 'determinations' for *sankhārā* makes a 'determinism' of it); for that is precluded if only by the 'counter-descriptions', say, in terms of *sankhārā*, or its opposition, as the object of mind-consciousness, to the objects of the five kinds of consciousnesses beginning with eye-consciousness (which, as such, are *forms*, etc., and *not ideas*). The word is commonly substituted in some of its meanings by the commentarial words *bhāva* (essence or state) and *sabhāva* (individual essence). Again, contexts must decide its shades of meanings. See also Ch. V, n. 85.

ĀYATANA. BASE is used because of its neutrality and adaptability. The more usual renderings of *sense-organ* and the like imply what is not intended (the word 'sense' being equivocal and misleading, and the 'mind-base' is not well rendered by 'sixth sense'). BASE is the 'base for contact' (*phassāyatana*), and 'contact' (*phassa*) is described as the 'coincidence of the three', namely, of subjective eye (=sight), objective visible-form, and eye-consciousness (and so in each case with ear, nose, tongue, body, and mind). This 'contact' is treated as the fundamental relation, *sine qua non*, for all experience. The sense of 'perspective' is implicit in the word āyatana in these contexts. If 'contact' thus regarded is taken as the 'perpendicularity of the observing to the observed', the observing being itself always unobservable directly, then BASE will do sufficiently well for the six pairs of 'bases for contact'. Contact also='presence to'.

Roots *BHŪ* (Latin *fui*, English *to be*) and *AS* (Pali *atthi*, Sanskrit *asti*, Latin *est*, English *is, there is*).

BHAVA. After careful consideration it was thought better to render this word by BEING or EXISTENCE rather than by *becoming*, and so with derivatives of the root *bhū* as far as possible. To try and decide on philosophical grounds which to use would be so difficult as to be hopeless. The dictionaries, too, are no help; for in the *Concise Oxford Dictionary* we find that ' to be ' is ' to exist ', ' being ' is ' existence ', ' essence ' is ' an existence or entity ', an 'entity ' is ' anything's existence ', ' to exist ' is ' to continue in being ', and lastly ' to become ' is ' to come into being, begin to be '. All this is noteworthy; but instead of despairing (or embracing one philosopher and so defying others), we may as well accept the situation as representing how human beings normally think, and try some other way. Fortunately, in fact, two other considerations seem decisive: (1) In Pali there is no verbal difference made, as there is in most European languages, between ' being ' (' existence ') on the one hand and ' becoming ' on the other, the verb *hoti* (=*bhavati*) and noun *bhava* serving for both. So if *bhava* is translated by *becoming* and *hoti* in other contexts (say, in a syllogism) by *is* (' to be ' instead of ' to become '), a false dichotomy has been (unwittingly) introduced at a most important level in the English, which is not in the Pali, and which effectively severs the *bhava* of the *paṭiccasamuppāda* (' dependent arising ') from the ordinary use. That will hardly do. (2) Again in English, apparently, any use of the verb ' to become ' or noun ' becoming ' can be paraphrased by ' to be ' or ' being ' in some form, but the opposite is impossible (as, say, in a syllogism). For a Buddhist, of course, ' to be ' is to be impermanent, but that will appear from the context of the teaching, and conversely, ' to become ' is then ' to be in continuity ' or (with punning etymology) ' to become '=' to come to be '. These two considerations seemed decisive for the rendering. For the most part, though not always, derivations of the root *bhū* retain an ontological flavour, which it is important, from certain aspects, not to lose in the rendering. *Hoti* has nevertheless sometimes been rendered by ' becomes ' as well as in other ways where convenient, but always subordinately to ' is ' (' exists '). The root *as* is renderable by ' there is ' (*atthi*) or ' exists ', and it also serves, with the dative, for our verb ' to have ', which has no direct counterpart in Sanskrit and Pali.

Given the prime importance of the notion of ' being ' in philosophy,

and given the ambiguity reflected by the dictionaries, and given also the fact that no ontological study based on Pali seems so far to have been made at all, perhaps it is worth noting here by references some of the most important material in the Suttas, so that anyone interested can collect it as a nucleus for study. Some of the basic material for such a study is provided by *M*. Suttas 38 and 49 (the latter ought to be studied in the Burmese ed. since there are several important mistakes (see below) in the otherwise very reliable P.T.S. text), dealing as they do with the *structure* of being and with an inevitable and interdependent mutually-supporting relationship of being to consciousness. The principal effective words there are *bhūta* (*M*. i. 260), *sambhava* (*M*. i. 260 and 261), *ananubhūta* (*M*. i. 329), *pabhava* (*M*. i. 261), *pahoti* (*M*. i. 329—read *nāppahosiṁ* with Burmese ed. for P.T.S. *nāhosi*), *pahaṁ* (or *pabhaṁ* *M*. i. 329 and *D*. i. 223—almost certainly a contracted present participle of *pahoti*=*pabhavati*, see hint in one exegesis at *MA*. ii. 413. The verse *viññāṇaṁ anidassanaṁ anantaṁ sabbatopahaṁ* (*sabbatopabhaṁ*) is spoken by the Buddha in *M*. Sutta 49 and not by Baka Brahmā as appears in the P.T.S. text, and *sabbato'pahaṁ* probably represents *sabbato apahaṁ* (=*sabbato apabhavaṁ*) and connects up with the *sabbato nāppahosiṁ* a few lines above in *M*. Sutta 49), *bhava* (*M*. i. 261, etc., 330; iii. 250). *Vibhava* (*M*. i. 330; iii. 250; *Iti*. 43), etc. etc., are also relevant. The particular patterns of their contexts are as important as the words themselves for such an ontological study, and certain closely allied words need collating such as *maññati* (' to conceive ' *M*. i. 1 *ff*.), *maññanā* (' conceiving ' *M*. iii. 246, etc.), and *māna* (' conceit ' *M*. i. 12), *asmi-māna* (see *S*. iii. 47, etc.), *mānānusaya* and *māna* as *saṁyojana*. However, none of that can be dealt with here beyond noting these pointers.

SACCA. The most usual rendering, namely, TRUTH, has been retained, because there seems no adequate alternative. As a derivative of root *as* (' there is ': see last) the literal meaning of *sacca* would be ' a there-is-ness ', and the meaning is explained as ' unmisleading actualness ' (*Vis*. Ch. xvi, § 24/p. 496). Hence Suffering as a truth has to be fully known, its origin (craving) as a truth has to be abandoned (truth is not always beautiful or good), its cessation as a truth has to be realized, and the way thereto as a truth has to be maintained in being.

BHĀVA. ESSENCE has been sometimes used for this causative noun from root *bhū*, where it does not mean merely ' -ness '. It is

hardly if at all used in the Suttas but is common in the commentaries, where it has the various senses of '-ness', state, (grammatical) substantive, essence (in *sabhāva* as gloss for *dhamma*), etc.

BHĀVANĀ. For this additional causative noun from root *bhū* MAINTENANCE IN BEING, though rather clumsy, seemed better than the more usual *development*, which ignores the root. This choice of rendering must find justification in the contexts, which imply less a making-to-be (which suggests an initial act) than a making-to-continue-to-be or 'repetition', which is why, for instance, it is used for the last three of the four paths, *dassana* being used for the first (*Vis.* Ch. xxii, § 127/p. 697).

AVYĀKATA. UNDECLARED was chosen instead of *indeterminate* simply because the latter was needed for the *sankhāra* group. It may be noted here that there are two distinct uses: (1) In the Suttas, where the term refers to the 'ten' (and some other) questions to which no answer was declared by the Buddha (*e.g. M.* i. 484 *f.*), and (2) in the first triad of the Abhidhamma Mātikā (*Dhs.* p. 1), which classes all ideas as profitable, unprofitable, or (morally) undeclared (such as *rūpa*).

CETANĀ. CHOICE seemed more natural and even more accurate than the more usual but a bit bookish and psychologistic *volition* for this derivative of the root *cit* (for which see below).

SAKKĀYA. If EMBODIMENT is considered bold, it may be advanced in justification that it is, in fact, both literal and natural as well as accurate. *Sakkāya* (*sant*+*kāya*='existing body' or *saṁ*+*kāya* 'own body') equals the individuality or personality, which, when involved by wrong view in identification with one of the five Categories (see *M.* Suttas 106 and 109) produces the view that the self (*attā*) is 'embodied' in the five.

SANKAPPA. INTENTION seems better than *thought* or *thinking* (required besides for *vitakka*); for although *sankappa* is often glossed by *vitakka*, it is nevertheless rather more nearly associated with the emotional intentionality of sensual-desire, ill will, and cruelty (as against their three opposites in the *sammāsankappa* of the eightfold path).

SEKHA, ASEKHA. INITIATE and ADEPT have been preferred to *trainer* and *non-trainer* because 'trainer' usually signifies 'one who trains others' rather than 'trainee', which is what is meant, as one whose training is still incomplete.

MANASIKĀRA. ATTENTION is not altogether satisfactory as a rendering since it is too static. Literally the word means 'doing-

in-the-mind', and in the Abhidhamma it is one of the indispensable concomitants of cognizance. See Ch. viii, n. 19 for discussion of the meaning of this term.

KATHĀ. TALK (etc.): for some commentarial aspects connected with this term, see *Ppn*. Ch. iv, n. 15.

KAMMA. ACTION, rather than the unrendered term, has been used. See Ch. II, n. 15.

PAṬICCASAMUPPĀDA. DEPENDENT ARISING is the usually accepted rendering. Since there is only one reference to it in the whole of this work, no discussion is needed. For details see *Ppn*. Ch. xvii. It is a pity that the article in the *P.E.D.*, unlike the excellent one on kamma ('action'), is quite inadequate. See also next, and also Ch. viii, n. 19.

NIRODHA. The normal accepted CESSATION has been used. It is the 'opposite' of *uppāda* in Dependent Origination (see *e.g.* *S*. ii. 10-1 and 104 *f*.). It is perhaps worth noting here that it would probably be a mistake to regard *uppāda* ('arising') and *nirodha* ('cessation') as simple assertion and negation (as, *e.g.* simple affirmation and denial of existence). Rather, once anything has 'arisen' (we might almost be tempted to say 'in the subconscious'), it may, in conscious awareness, be positively asserted or negatively denied, but in either case it is 'arisen' (see use of the words *anuruddha* ('favouring') and *paṭiviruddha* ('opposing') at *M*. i. 65, which together compose the *papañca* ('diversification') produced upon *uppāda* ('arising')). *Nirodha* ('cessation') is then not mere 'denial' (*paṭivirodha*), but the eradication of the asserted/denied 'arisen thing' (we might again be tempted to say 'its elimination from the subconscious', but that might mislead). The two basic structural ideas in Dependent Arising are: (1) the *sine qua non* relation, A depends upon B for its arising 'without which not' (*D*. ii. 57; *M*. i. 262-3, 264, and this work, Ch. viii, n. 19); and (2) specific conditionality (*idappaccayatā S*. ii. 25)—not mere random compositeness—, which develops into the twelvefold formula by choosing a network of aspects, each connected by the 'without-which-not relation', having regard to the nature of each, and covering the whole of subjective-objective existence. This relatedness is not a *logical* structure, and in fact it goes behind logic (which is dependent on the copula 'is') and covers the whole ground on which structures are built by logic and destroyed by dialectic.

Root *JĀ* (to know) and principal derivatives.

1. Verb *JĀNĀTI* TO KNOW, verbal noun *JĀNANA* ACT-OF-

KNOWING, abstract noun *ÑĀṆA* KNOWLEDGE. Knowledge in the most general sense; no special technical sense.

2. Vb. *ABHIJĀNĀTI* TO DIRECTLY-KNOW, KNOW DIRECTLY, vbl. n. *ABHIJĀNANA* ACT OF DIRECT-KNOWING abs. n. *ABHIÑÑĀ* DIRECT-KNOWLEDGE. The meaning always implies only objective knowledge (without change in the subjective personality) but falls into three classes: (1) to have acquaintance with (*e.g. M.* i. 72; iii. 208), (2) ' book-knowledge ' or what is learnt by rote (*Ps.* i. 4 *ff.*)=*ñāta-pariññā* (see below), and (3) the ' 6 direct-knowledges ', namely, the five kinds of knowledge (objectively) of working miracles (performed by oneself) and that of exhaustion of taints (attained in oneself), regarded objectively, which last=*aññā* (see below under *ājānāti*). The last meaning appears only to apply to the abs. n., not to the vb. (see *e.g. M.* Sutta 6).

3. Vb. *PARIJĀNĀTI* TO KNOW FULLY, vbl. n. *PARIJĀNANA* ACT-OF-KNOWING-FULLY, abs. n. *PARIÑÑĀ* FULL KNOWLEDGE (FULL UNDERSTANDING). In the Suttas the meaning is restricted to the full-knowledge—perhaps ' diagnosis '—of the Truth of Suffering (see *e.g. S.* v. 420 *f.*). In the commentaries this is subdivided into (1) *ñāta-pariññā* full-knowledge as what is known, or ' book-knowledge ' of the Truths of Suffering, etc., and roughly=*abhiññā* (2) above; (2) *tīraṇa-pariññā* full-knowledge as judgment, which refers to the development of insight into impermanence, etc., short of path-attainment but entailing some subjective change of attitude to what is objectively known by *ñāta-pariññā*. That should be made to culminate in (3) *pahāna-pariññā* full-knowledge as abandoning, which is a term for the subjective aspect of the knowledge of the Truths of Suffering and its origin at the moment of the Path, when defilements (lust, etc.) are abandoned. While *abhiññā* is ethically objective, *pariññā* implies ethical commitment.

4. Vb. *PAJĀNĀTI* TO UNDERSTAND, vbl. n. *PAJĀNANA* ACT-OF-UNDERSTANDING, abs. n. *PAÑÑĀ* UNDERSTANDING. The meaning roughly corresponds to *tīraṇa-pariññā* above as ' judgment ', ' reason ', though its use is often looser and less technical. Sometimes *pajānāti=jānāti* (*M.* i. 56), and sometimes *paññā*=' native wit ' or ' reason ' (see *Vis.* Ch. i., § 7, Ch. xiv).

4a. Vb. *PAÑÑĀYATI* TO BE EVIDENT (lit. to be made understood: caus. of *pajānāti*, see *e.g. A.* i. 152).

4b. Vb. *PAÑÑĀPETI* TO ANNOUNCE, TO DESCRIBE, abs. n.

PAÑÑATTI (lit. to make understood: caus. of pajānāti, see *e.g.* *D.* ii. 63 *ff.*) ANNOUNCEMENT (of rule), DESCRIPTION (concept). See notes referred to in Index. The psychological function of *paññatti*, in connexion with *nirutti* (language) and *adhivacana* (designation) under *nāmarūpa* (name-and-form) is set out at *D.* ii. 62-4. Twenty-four kinds of *paññatti* are enumerated in *PugA.*, see summary given in *Ppn.* Ch. viii, n. 11.

5. Vb. *SAMPAJĀNĀTI* TO BE FULLY AWARE, vbl. n. *SAMPAJĀNANA* ACT-OF-BEING-FULLY-AWARE, abs. n. *SAMPAJAÑÑA* FULL AWARENESS. Meaning restricted to the knowledge of what one is doing at the moment, which knowledge must accompany unremitting mindfulness (*M.* i. 57); divided into four in the Commentary as ' full awareness of (the action's) purposefulness, suitability, resort (*i.e.* material used), and subjective non-confusion (by wrong view)'.

6. Vb. *ĀJĀNĀTI* TO KNOW, vbl. n. *ĀJĀNANA* ACT-OF-KNOWING, abs. n. *AÑÑĀ* FINAL KNOWLEDGE (in the Arahant). The vb. often=*jānāti* as ' to know ' (*M.* iii. 208), but the abs. n. always means the final-knowledge of exhaustion of taints declared by the Arahant.

7. Vb. *VIJĀNĀTI* TO COGNIZE, vbl. n. *VIJĀNANA* ACT-OF-COGNIZING, abs. n. *VIÑÑĀṆA* CONSCIOUSNESS. Loosely, the three words *viññāña*, *citta* and *mano* are synonymous (*S.* ii. 94-5) in the general sense of ' mind '. Technically, however, these three words diverge, and then *viññāṇa* becomes the bare ' consciousness ', considered separately from all concomitants, that is intended by the ' Consciousness Category ', *citta* becomes ' cognizance ' or ' consciousness ' considered along with the affective, perceptive and volitional colourings that distinguish it subjectively, and *mano* becomes the ' sixth base in oneself ', that is, ' mind ' which goes to form, with ideas as its objective counterpart, the sixth pair of ' bases contact ' (see ' base ' above). In order to keep these three distinct as far as possible in English as they are in the Pali, especially in their technical use, they have been rendered as stated, except that it was not always possible to be consistent with *citta*. See also *saññjānāti*. *Viññāṇa*, but not *saññā*, is an *ānañca*.

7a. Vb. *VIÑÑAYATI* TO INTIMATE (lit. to make cognized), caus. abs. n. *VIÑÑATTI* INTIMATION. Signifies the communication of an intention to act, or of a meaning. Technically, classed as verbal and bodily, it is among the components of the *rūpakkhandha* (form category), in *Vis.* Ch. xiv.

8. Vb. *SAÑJĀNĀTI* TO PERCEIVE, vbl. n. *SAÑJĀNANA* ACT-OF-PERCEIVING, abs. n. *SAÑÑĀ* PERCEPTION. While *viññāṇa* is the fifth of the ' five Categories ', *saññā* is the third. The ambiguity of the English words ' consciousness ' and ' perception ' has led some translators to render *saññā* by ' consciousness ' and *viññāṇa* by ' perception '. A hint of what is referred to may perhaps be got from the prefixes: while both *viññāṇa* and *saññā* are divided into the ' six bodies ', that is according as they are associated with the six pairs of ' bases ', the prefix *vi-* might be taken dissociatively as the division and distribution of bare (*vi-*)*ñāṇa* over the six bases, while the prefix *saṁ-* might be taken associatively as the perception of synthesis of the objective fields into ' things ' and ' percepts ' in each of the six pairs of bases. That there is a difference between ' consciousness ' and ' perception ' so described will perhaps not be doubted, but which English word is rightly allotted to which Pali word the contexts must decide. *Saññā* is never an *ānañca*.

There are other derivatives of *jā*, but since they are less important and do not occur in this work they need not concern us.

Root *VID* (to know). This root has perhaps basically a slightly more subjective tone than root *jā*. While root *jā* is often extended fully to the subjective, root *vid* is extended likewise to the objective. Unlike root *jā* its nouns are more important than its verbs. Principal derivatives are:

1. *VEDANĀ*. FEELING seems the best rendering, since the meaning is restricted to the narrow meaning of affectivity, that is, pleasure (distinguished as bodily and mental), pain (likewise), and affective neutrality.

VIJJĀ, ' *science* ' might do, since the word has two uses: as (1) any science such as medicine, or even magic, and (2) the ' the three Sciences ' namely, the last three of the ' 6 *abhiññā* ' (*M.* Sutta 4; see also above). In the first it has in fact been rendered usually here by SCIENCE, but in the second by TRUE KNOWLEDGE.

AVIJJĀ. IGNORANCE has been retained to render this term, whose technical sense is always ' *nescience* of the 4 Noble Truths '.

VEDA. This has two quite distinct meanings: (1) the Brahmanical Books, and (2) EXPERIENCE or ' joyful acquaintanceship with ' (*e.g. M.* i. 37).

VIJJAMĀNA, AVIJJAMĀNA. These two words are often rendered by ' existing ' and ' non-existing ', but since that confounds them with roots *as* and *bhū* (see above under *Bhava*), it seemed preferable to use FACTUAL and NON-FACTUAL, which are

perhaps more accurate, since the root *vid* carries the sense of ' to find ', and the ' non-factual ' is ' unfindable '.

Vb. *NIBBINDATI* TO BECOME DISPASSIONATE. Abs. n. *NIBBIDĀ* DISPASSION. Always used for the culmination of insight that ' leads to the emergence of the Noble Path '. Since the regular commentarial gloss is *ukkaṇṭhati* (to long for something higher), the rendering is an inadequate makeshift. The literal sense might be something like ' to withdraw true-knowledge from what is found by insight to consist only of suffering and delusion and to direct it upward to the attainment of cessation of craving (*i.e. nibbāna*)'.

Root *CIT*. This gives *CITTA* COGNIZANCE, *CETO* COGNIZANCE ' HEART ', *CETANĀ* CHOICE, as its principal derivatives. *Citta* is dealt with above under *viññāṇa* (q.v.). *Ceto* seems to be distinguishable only syntactically and not in meaning from *citta*, and that only in the nominative (as, *e.g. cetovimutti*, where *citta* is idiomatically not used), but the oblique cases of *ceto* and *citta* are frequently used quite indiscriminately. All three are excellently covered in *P.E.D.*

MANO. MIND has been used consistently for this for reasons which are given under *viññāṇa* (q.v.).

SUKHA. (Lit. *su*=good, *kha*=state) PLEASURE has been used throughout. However, the word must be taken to extend to all kinds of bliss, even to the ' bliss of equanimity ' and to the ' bliss of *nibbāna* ' (see *e.g. M*. i. 90 and 400).

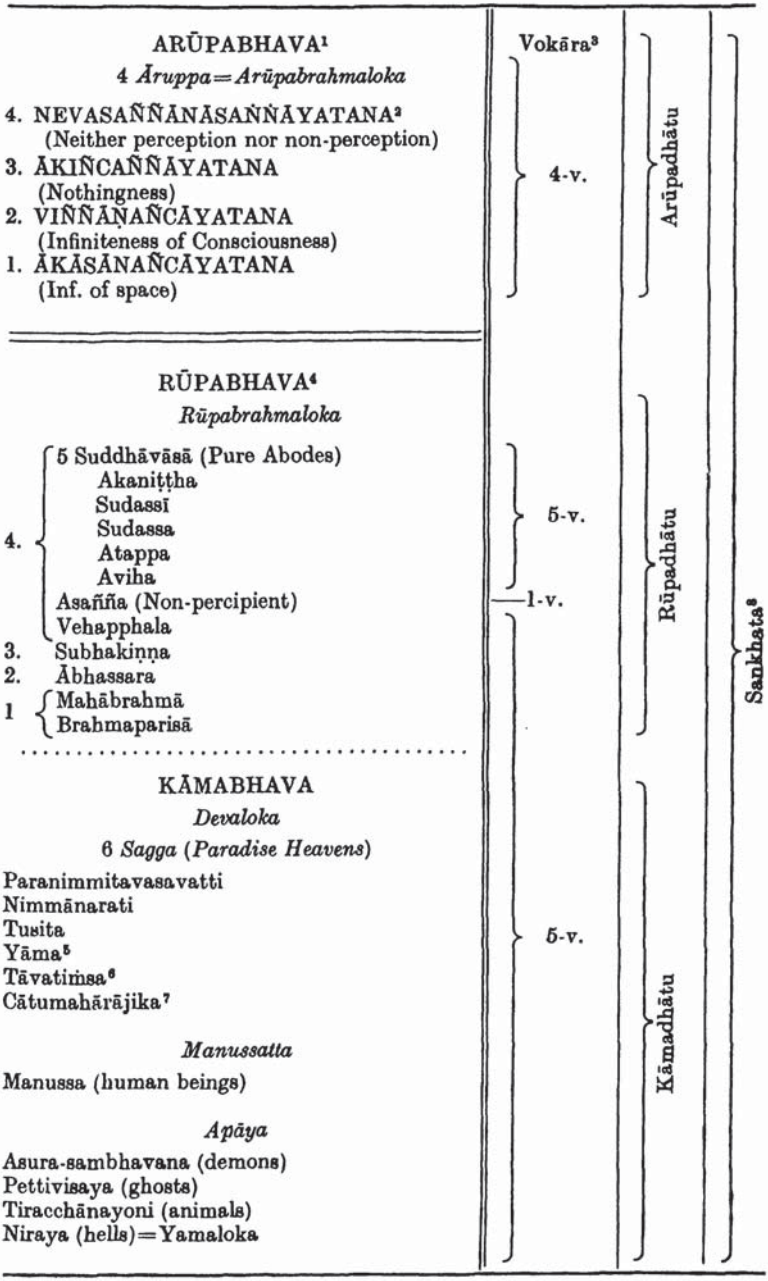
DUKKHA. (Lit. *du(r)*=bad, *kha*=state.) Both PAIN and SUFFERING have been used for the noun, and PAINFUL for the adj. With its meaning fluctuating between gross physical and mental pain and the subtle general insecurity (hidden anxiety) of existence, it is virtually incapable of being rendered by one word. ' Unpleasure ' (as used by Prof. I. A. Richards in his *Principles of Literary Criticism*) would do, with the adj. ' unpleasant ', but the noun is not countenanced by the dictionaries yet.

Lastly, there is the group of words: *BRAHMĀ*, *BRAHMA*, and *BRĀHMAṆA*. The punning on these three words is both marked and frequent. *BRAHMĀ* is the name given to the ' High Divinity ' (see *e.g. M*. Sutta 49 and *D*. Sutta 11), while the adj. *BRAHMA* has the meaning of ' perfect ' in the sense of the divine perfection of the High Divinity (*e.g.* the four *brahma-vihārā* or ' divine abidings ', *brahma-yāna* ' divine vehicle ': *S*. v. 4). The etymologists' connexion of the word *BRĀHMAṆA*—a ' Brahman ', member of

the 'priestly-divine' (*Brāhmaṇa*, 'Brahman') Caste—is too well known to need quoting here (see *e.g. MA.* ii. 418 for a Buddhist version and Ṛgveda x. 90 for a Brahmanical version). Given the importance and frequency of these puns in the Pali and given the fact that a parallel set of words exists in English, it could be argued that not to use the latter would be to fail to give the most effective and closest rendering possible. This is therefore claimed in justification for the rendering of *BRAHMĀ* (the—or a—Brahmā-God) by HIGH DIVINITY, of *BRAHMA* ('divinely perfect', pure) by DIVINE (adj.), and of *BRĀHMAṆA* ('the priestly Brahman Caste' or a member of it, or else one whose 'recluseship' gives him the pureness of the Brahmā World) by A DIVINE (n. and adj.) and DIVINE-CASTE (adj.).

APPENDIX II

APPENDIX II.—COSMOGRAPHICAL SKETCH



[1] Planes of the four formless (*arūpa*) jhanas. Not given any 'location' (owing to 'infiniteness').

[2] Otherwise called 'Acme of Existence' (*bhavagga*).

[3] The 'one-constituent' has only the *rūpakkhandhas*, 'four-c.' has only the other 4.

[4] Planes of the 4 form (*rūpa*) jhanas. Dominating many world systems.

[5] Level of the summit of Mt. Sineru.

[6] Ruled by Sakka Ruler of Gods.

[7] Level of the Moon and Sun.

[8] The whole is determined (*sankhata*), impermanent (*anicca*), mundane (*lokiya*), etc., and constitutes the 'round of rebirths' (*saṁsāra*). Sources: *Vibhanga* (Dhammahadaya-vbh.) and *Vis.* Ch. vii. For the individual 'world-system' (*cakkavāḷa*) see Ch. v, *n.* 59. As the '9 Abodes of Creatures' see Ch. iv, § 44.

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