

THERAGATHA COMMENTARY
Supremely Enlightened Chief Theras (or Monks/Disciples) of Buddha

Paramatthadīpanī
Translator's Preface

This aṭṭhakathā, in two volumes, constitutes the second undertaking of mine, in my attempt at adding to the list of commentaries in Pāḷi to be faithfully translated into English, which the Pāḷi Text Society in London proposed to publish. Fortunately, I had been familiar with the cononical Theragāthā, which I had to lecture to Pāḷi honours students of the Rangoon University during my service of eleven years as a lecturer in Oriental studies, starting from 1925 and ending in 1936. Moreover, I had repeatedly read the Romanised edition of Paramatthadīpanī by Dr. E. Muller, which was briefly reproduced in English translation by Mrs. Rhys Davids, in her Psalms of the Brethren. Naturally, therefore, I could comfortably carry out my commitment completely within a few months. Although my work of English translation had been practically plain-sailing, there had, however, been divers difficulties in making typed copies of my hand-written sheets which numbered in thousands. Pains-taking revision and lucidly legible rewriting and also over-writing had to be done, boringly and time-consumingly, before they were delivered to my typist, who did her best to avoid typing errors, which somehow or other crept in to be carefully checked and discovered by me and patiently corrected by her, in order to be of perfect character.

Edition

What I had said, in this connection, in my preface to the Apadāna Aṭṭhakathā, as a translator into English, applies totally here. Three groups of editor known as Sodhaka, Patisodhaka and Osānasodhaka scrutinised all available editions in making their Chaṭṭha Saṅgāyanā redaction of all Canonical and Commentarial works in the Pāḷi language. The Chaṭṭha Saṅgāyanā edition, which I made use of for my English translation of the Commentary on Theragāthā Aṭṭhakathā, is, therefore, the best one in existence.

In the Canonical work of Theragāthā, there is mention made of the (1288) verses of (264) or (259) Theras, whom Mrs. Rhys Davids described as poets. The list begins with Subhūti Thera and ends with Vaṅgīsa Thera. Paramatthadīpanī also has the same two Theras at its beginning and end respectively. Its author, Ācariya Dhammapāla classified his commentary on the verses of the Theras as follows:—

CONTENTS

1. Section of single stanza (ekakanipāta)

1.1 First group (Paṭhama vagga)

- [1.1.1 \[1\] Commentary on the stanza of Subhūti Thera.](#)
- [1.1.2 \[2\] Commentary on the stanza of Mahā-Kotṭhita Thera.](#)
- [1.1.3 \[3\] Commentary on the stanza of Kaṅkhā Revata Thera.](#)
- [1.1.4 \[4\] Commentary on the stanza of Punnatthera.](#)
- [1.1.5 \[5\] Commentary on the stanza of Dabbatthera.](#)
- [1.1.6 \[6\] Commentary on the stanza of Sītavanīyatthera.](#)
- [1.1.7 \[7\] Commentary on the stanza of Bhalliyatthera.](#)
- [1.1.8 \[8\] Commentary on the stanza of Vīratthera.](#)
- [1.1.9 \[9\] Commentary on the stanza of Pilindavacchatthera.](#)
- [1.1.10 \[10\] Commentary on the stanza of Punnamāsatthera.](#)

1.2 Second group (Dutiyavagga)

- [1.2-1 \[11\] Commentary on the stanza of Cū|aVacchatthera](#)
- [1.2-2 \[12\] Commentary on the stanza of MahāVacchatthera](#)
- [1.2-3 \[13\] Commentary on the stanza of Vanavacchatthera](#)
- [1.2-4 \[14\] Commentary on the stanza of Sivaka sāmanera](#)
- [1.2-5 \[15\] Commentary on the stanza of Kuṇḍhadhānatthera](#)
- [1.2-6 \[16\] Commentary on the stanza of Belatthasīsatthera](#)
- [1.2-7 \[17\] Commentary on the stanza of Dāsakatthera](#)
- [1.2-8 \[18\] Commentary on the stanza of Siṅgālapitutthera](#)
- [1.2-9 \[19\] Commentary on the stanza of Kulatthera](#)
- [1.2-10 \[20\] Commentary on the stanza of Ajitatthera](#)

1.3 Third group (Tatiya vagga)

- [1.3-1 \[21\] Commentary on the stanza of Nigrodhatthera](#)
- [1.3-2 \[22\] Commentary on the stanza of Cittatthera](#)
- [1.3-3 \[23\] Commentary on the stanza of Gosālatthera](#)
- [1.3-4 \[24\] Commentary on the stanza of Sugandhatthera](#)
- [1.3-5 \[25\] Commentary on the stanza of Nandiyatthera](#)
- [1.3-6 \[26\] Commentary on the stanza of Abhayatthera](#)
- [1.3-7 \[27\] Commentary on the stanza of Lomasakaṅgiyatthera](#)
- [1.3-8 \[28\] Commentary on the stanza of Jambugāmiyatthera](#)
- [1.3-9 \[29\] Commentary on the stanza of Hāritatthera](#)
- [1.3-10 \[30\] Commentary on the stanza of Uttiyatthera](#)

1.4 Fourth group (Catuttha vagga)

- [1.4-1 \[31\] Commentary on the stanza of Gahvaratīriyatthera](#)
- [1.4-2 \[32\] Commentary on the stanza of Suppiyatthera](#)
- [1.4-3 \[33\] Commentary on the stanza of Sopākatthera](#)
- [1.4-4 \[34\] Commentary on the stanza of Posityatthera](#)
- [1.4-5 \[35\] Commentary on the stanza of Sāmaññakānitthera](#)
- [1.4-6 \[36\] Commentary on the stanza of Kumāputtatthera](#)
- [1.4-7 \[37\] Commentary on the stanza of Kumāputtasahāyatthera](#)
- [1.4-8 \[38\] Commentary on the stanza of Gavampatitthera](#)
- [1.4-9 \[39\] Commentary on the stanza of Tissatthera](#)
- [1.4-10 \[40\] Commentary on the stanza of Vaḍḍamānatthera](#)

1.5 Fifth group (Pañcamavagga)

- [1.5-1 \[41\] Commentary on the stanza of Sirivaddhatthera](#)
- [1.5-2 \[42\] Commentary on the stanza of Khadiravaniyattherā](#)

- [1.5-3 \[43\] Commentary on the stanza of Sumaṅgalatthera](#)
- [1.5-4 \[44\] Commentary on the stanza of Sānutthera](#)
- [1.5-5 \[45\] Commentary on the stanza of Ramanīyavihāritthera](#)
- [1.5-6 \[46\] Commentary on the stanza of Samiddhitthera](#)
- [1.5-7 \[47\] Commentary on the stanza of Ujjayatthera](#)
- [1.5-8 \[48\] Commentary on the stanza of Sañjayatthera](#)
- [1.5-9 \[49\] Commentary on the stanza of Rāmaneyyakatthera](#)
- [1.5-10 \[50\] Commentary on the stanza of Vimalatthera](#)

1.6 Sixth group (Chaṭṭhavagga)

- [1.6-1\[51\] Commentary on the stanza of Godhikādicatutthera](#)
- [1.6-2 \[52\] Commentary on the stanza of Subāhutthera](#)
- [1.6-3 \[53\] Commentary on the stanza of Valliyatthera](#)
- [1.6-4 \[54\] Commentary on the stanza of Uttiyatthera](#)
- [1.6-5 \[55\] Commentary on the stanza of Añjanavaniyatthera](#)
- [1.6-6 \[56\] Commentary on the stanza of Kuṭivihāritthera](#)
- [1.6-7 \[57\] Commentary on the stanza of DutiyaKuṭivihāritthera](#)
- [1.6-8 \[58\] Commentary on the stanza of RamanīKuṭikatthera](#)
- [1.6-9 \[59\] Commentary on the stanza of Kosalavihāritthera](#)
- [1.6-10 \[60\] Commentary on the stanza of Sīvalitthera](#)

1.7 Seven group (Sattamavagga)

- [1.7-1 \[61\] Commentary on the stanza of Vappatthera](#)
- [1.7-2 \[62\] Commentary on the stanza of Vajjiputtatthera](#)
- [1.7-3 \[63\] Commentary on the stanza of Pakkhatthera](#)
- [1.7-4 \[64\] Commentary on the stanza of Vimalakondaññatthera](#)
- [1.7-5 \[65\] Commentary on the stanza of Ukkhepakatavacchattera](#)
- [1.7-6 \[66\] Commentary on the stanza of Meghiyatthera](#)
- [1.7-7 \[67\] Commentary on the stanza of Ekadhammasavanīyatthera](#)
- [1.7-8 \[68\] Commentary on the stanza of Ekudāniyatthera](#)
- [1.7-9 \[69\] Commentary on the stanza of Channatthera](#)
- [1.7-10 \[70\] Commentary on the stanza of Punnatthera.](#)

1.8 Eight group (Aṭṭhakavagga)

- [1.8-1 \[71\] Commentary on the stanza of Vacchapālatthera](#)

- [1.8-2 \[72\] Commentary on the stanza of Ātumatthera](#)
- [1.8-3 \[73\] Commentary on the stanza of Mānavatthera](#)
- [1.8-4 \[74\] Commentary on the stanza of Suyāmanatthera](#)
- [1.8-5 \[75\] Commentary on the stanza of Susāradattatthera](#)
- [1.8-6 \[76\] Commentary on the stanza of Piyañjahatthera](#)
- [1.8-7 \[77\] Commentary on the stanza of Hatthārohaputtatthera](#)
- [1.8-8 \[78\] Commentary on the stanza of Mendsairatthera](#)
- [1.8-9 \[79\] Commentary on the stanza of Rakkhitatthera](#)
- [1.8-10 \[80\] Commentary on the stanza of Uggatthera.](#)

1.9 Ninth group (Navamavagga)

- [1.9-1 \[81\] Commentary on the stanza of Samitiguttatthera](#)
- [1.9-2 \[82\] Commentary on the stanza of Kassapatthera](#)
- [1.9-3 \[83\] Commentary on the stanza of Sihatthera](#)
- [1.9-4 \[84\] Commentary on the stanza of Nītatthera](#)
- [1.9-5 \[85\] Commentary on the stanza of Sunāgatthera](#)
- [1.9-6 \[86\] Commentary on the stanza of Nāgiratthera](#)
- [1.9-7 \[87\] Commentary on the stanza of Pavitthatthera](#)
- [1.9-8 \[88\] Commentary on the stanza of Ajjunatthera](#)
- [1.9-9 \[89\] Commentary on the stanza of \(Paṭhama\) Devasabhatthera](#)
- [1.9-10 \[90\] Commentary on the stanza of Sāmidattatthera.](#)

1.10 Tenth group (Dasamavagga)

- [1.10-1 \[91\] Commentary on the stanza of Paripunnakatthera](#)
- [1.10-2 \[92\] Commentary on the stanza of Vijayatthera](#)
- [1.10-3 \[93\] Commentary on the stanza of Erakatthera](#)
- [1.10-4. \[94\] Commentary on the stanza of Mettajitthera](#)
- [1.10-5 \[95\] Commentary on the stanza of Cakkhupālatthera](#)
- [1.10-6 \[96\] Commentary on the stanza of Khaṇḍasumanatthera](#)
- [1.10-7 \[97\] Commentary on the stanza of Tissatthera](#)
- [1.10-8 \[98\] Commentary on the stanza of Abhayatthera](#)
- [1.10-9 \[99\] Commentary on the stanza of Uttiyatthera](#)
- [1.10-10 \[100\] Commentary on the stanza of \(Second\) Devasabhatthera.](#)

1.11 Eleventh group (Ekadasamavagga)

- [1.11-1 \[101\] Commentary on the stanza of Belatṭhānikatthera](#)
- [1.11-2 \[102\] Commentary on the stanza of Setucchatthera](#)
- [1.11-3 \[103\] Commentary on the stanza of Bandhuratthera](#)
- [1.11-4 \[104\] Commentary on the stanza of Khitakatthera](#)
- [1.11-5 \[105\] Commentary on the stanza of Malitavambhatthera](#)
- [1.11-6 \[106\] Commentary on the stanza of Suhemantatthera](#)
- [1.11-7 \[107\] Commentary on the stanza of Dhammasavatthera](#)
- [1.11-8 \[108\] Commentary on the stanza of Dhammasavapitutthera](#)
- [1.11-9 \[109\] Commentary on the stanza of Saṅgharakkhitatthera](#)
- [1.11-10 \[110\] Commentary on the stanza of Usabhatthera.](#)

1.12 Twelfth group (Dvādasamavagga)

- [1.12-1 \[111\] Commentary on the stanza of Jentatthera](#)
- [1.12-2 \[112\] Commentary on the stanza of Vacchagottatthera](#)
- [1.12-3 \[113\] Commentary on the stanza of Vanavacchatthera](#)
- [1.12-4 \[114\] Commentary on the stanza of Adhimuttatthera](#)
- [1.12-5 \[115\] Commentary on the stanza of Mahānāmatthera](#)
- [1.12-6 \[116\] Commentary on the stanza of Pārāpariyatthera](#)
- [1.12-7 \[117\] Commentary on the stanza of Yasatthera](#)
- [1.12-8 \[118\] Commentary on the stanza of Kimilatthera](#)
- [1.12-9 \[119\] Commentary on the stanza of Vajjiputtatthera](#)
- [1.12-10 \[120\] Commertary on the stanza of Isidattatthera.](#)

2. Section of Couplets (Dukanipāta)

2.1 First group (Paṭhamavagga)

- [2.1-1 \[121\] Commentary on the stanzas of Uttaratthera](#)
- [2.1-2 \[122\] Commentary on the stanzas of Pindola Bhāradvājatthera](#)
- [2.1-3 \[123\] Commentary on the stanzas of Valliyatthera](#)
- [2.1-4 \[124\] Commentary on the stanzas of Gaṅgātīriyatthera](#)
- [2.1-5 \[125\] Commentary on the stanzas of Ajinatthera](#)
- [2.1-6 \[126\] Commentary on the stanzas of Melajinatthera](#)
- [2.1-7 \[127\] Commentary on the stanzas of Rādhatthera](#)
- [2.1-8 \[128\] Commentary on the stanzas of Surādhatthera](#)
- [2.1-9 \[129\] Commentary on the stanzas of Gotamatthera](#)

[2.1-10 \[130\] Commentary on the stanzas of Vasabhatthera.](#)

2.2 Second group (Dutiyavagga)

[2.2-1 \[131\] Commentary on the stanzas of Mahā-Cundatthera](#)

[2.2-2 \[132\] Commentary on the stanzas of Jotidāsatthera](#)

[2.2-3 \[133\] Commentary on the stanzas of Heraññakānitthera](#)

[2.2-4 \[134\] Commentary on the stanzas of Somamittatthera](#)

[2.2-5 \[135\] Commentary on the stanzas of Sabbamittatthera](#)

[2.2-6 \[136\] Commentary on the stanzas of Mahākālatthera](#)

[2.2-7 \[137\] Commentary on the stanzas of Tissatthera](#)

[2.2-8 \[138\] Commentary on the stanzas of Kimilatthera](#)

[2.2-9 \[139\] Commentary on the stanzas of Nandatthera](#)

[2.2-10 \[140\] Commentary on the stanzas of Sirimatthera.](#)

2.3 Third group (Tatīyavagga)

[2.3-1 \[141\] Commentary on the stanzas of Uttaratthera](#)

[2.3-2 \[142\] Commentary on the stanzas of Bhaddajitthera](#)

[2.3-3 \[143\] Commentary on the stanzas of Sobhitatthera](#)

[2.3-4 \[144\] Commentary on the stanzas of Valliyatthera](#)

[2.3-5 \[145\] Commentary on the stanzas of Vītasokatthera](#)

[2.3-6 \[146\] Commentary on the stanzas of Punnamasatthera](#)

[2.3-7 \[147\] Commentary on the stanzas of Nandakatthera](#)

[2.3-8 \[148\] Commentary on the stanzas of Bharatatthera](#)

[2.3-9 \[149\] Commentary on the stanzas of Bhāradvājatthera](#)

[2.3-10 \[150\] Commentary on the stanzas of Kaṇhadinnatthera.](#)

2.4 Fourth group (Catutthavagga)

[2.4-1 \[151\] Commentary on the stanzas of Migasiratthera](#)

[2.4-2 \[152\] Commentary on the stanzas of Sivakatthera](#)

[2.4-3 \[153\] Commentary on the stanzas of Upavāṇatthera](#)

[2.4-4 \[154\] Commentary on the stanzas of Isiḍinnatthera](#)

[2.4-5 \[155\] Commentary on the stanzas of Sambulakatthera](#)

[2.4-6 \[156\] Commentary on the stanzas of Nitakatthera](#)

[2.4-7 \[157\] Commentary on the stanzas of Sonapotiriyaputtatthera](#)

[2.4-8 \[158\] Commentary on the stanzas of Nisabhatthera](#)

[2.4-9 \[159\] Commentary on the stanzas of Usabhatthera](#)

[2.4-10 \[160\] Commentary on the stanzas of Kappatakuratthera](#)

2.5 Fifth group (Pañcamavagga)

[2.5-1 \[161\] Commentary on the stanzas of KumāraKassapatthera](#)

[2.5-2 \[162\] Commentary on the stanzas of Dhammapālatthera](#)

[2.5-3 \[163\] Commentary on the stanzas of Brahmālitthera](#)

[2.5-4 \[164\] Commentary on the stanzas of Mogharājatthera](#)

[2.5-5 \[165\] Commentary on the stanzas of Visākhapañcalaputtatthera](#)

[2.5-6 \[166\] Commentary on the stanzas of Cūlakatthera](#)

[2.5-7 \[167\] Commentary on the stanzas of Anūpamatthera](#)

[2.5-8 \[168\] Commentary on the stanzas of Vajjitatthera](#)

[2.5-9 \[169\] Commentary on the stanzas of Sandhitatthera](#)

3 Section of triads (Tikanipāta)

[3.1 \[170\] Commentary on the stanzas of Aṅgaṇikabhāradvājatthera](#)

[3.2 \[171\] Commentary on the stanzas of Paccayatthera](#)

[3.3 \[172\] Commentary on the stanzas of Bākulatthera](#)

[3.4 \[173\] Commentary on the stanzas of Dhaniyatthera](#)

[3.5 \[174\] Commentary on the stanzas of Mātaṅgaputtatthera](#)

[3.6 \[175\] Commentary on the stanzas of Khujjasobhitatthera](#)

[3.7 \[176\] Commentary on the stanzas of Vāranatthera](#)

[3.8 \[177\] Commentary on the stanzas of Vassikatthera](#)

[3.9 \[178\] Commentary on the stanzas of Yasojatthera](#)

[3.10 \[179\] Commentary on the stanzas of Sāṭimattiyatthera](#)

[3.11 \[180\] Commentary on the stanzas of Upālitthera](#)

[3.12 \[181\] Commentary on the stanzas of Uttarapālatthera](#)

[3.13 \[182\] Commentary on the stanzas of Abhibhūtatthera](#)

[3.14 \[183\] Commentary on the stanzas of Gotamatthera](#)

[3.15 \[184\] Commentary on the stanzas of Hāritatthera](#)

[3.16 \[185\] Commentary on the stanzas of Vimalatthera](#)

Here ends the table of contents (mātika) in the first portion (bhāga) of Theragāthā Aṭṭhakathā.

II Portion (Dutiyabhāga)

4. Section of quartets (Catukkanipāta)

[4.1 \[186\] Commentary on the stanzas of Nāgasamālatthera](#)

- [4.2 \[187\] Commentary on the stanzas of Bhagutthera](#)
- [4.3 \[188\] Commentary on the stanzas of Sabhiyatthera](#)
- [4.4 \[189\] Commentary on the stanzas of Nandakatthera](#)
- [4.5 \[190\] Commentary on the stanzas of Jambukatthera](#)
- [4.6 \[191\] Commentary on the stanzas of Senakatthera](#)
- [4.7 \[192\] Commentary on the stanzas of Sambhūtatthera](#)
- [4.8 \[193\] Commentary on the stanzas of Rāhulatthera](#)
- [4.9 \[194\] Commentary on the stanzas of Candanatthera](#)
- [4.10 \[195\] Commentary on the stanzas of Dhammikatthera](#)
- [4.11 \[196\] Commentary on the stanzas of Sappakatthera](#)
- [4.12 \[197\] Commentary on the stanzas of Muditatthera](#)

5. Section of Quintets (Pañcakanipāta)

- [5.1 \[198\] Commentary on the stanzas of Rājadattatthera](#)
- [5.2 \[199\] Commentary on the stanzas of Subhūtatthera](#)
- [5.3 \[200\] Commentary on the stanzas of Girimānandatthera](#)
- [5.4 \[201\] Commentary on the stanzas of Sumanatthera](#)
- [5.5 \[202\] Commentary on the stanzas of Vaddhatthera](#)
- [5.6 \[203\] Commentary on the stanzas of Nadīkassapatthera](#)
- [5.7 \[204\] Commentary on the stanzas of Gayā-Kassapatthera](#)
- [5.8 \[205\] Commentary on the stanzas of Vakkalitthera](#)
- [5.9 \[206\] Commentary on the stanzas of Vijitasenatthera](#)
- [5.10 \[207\] Commentary on the stanzas of Yasadattatthera](#)
- [5.11 \[208\] Commentary on the stanzas of Sonakuṭīkannatthera](#)
- [5.12 \[209\] Commentary on the stanzas of Kosiyatthera](#)

6. Section of Sextets (Chakkanipāta)

- [6.1 \[210\] Commentary on the stanzas of UruvelaKassapatthera](#)
- [6.2 \[211\] Commentary on the stanzas of Tekicchakāritthera](#)
- [6.3 \[212\] Commentary on the stanzas of Mahānāgatthera](#)
- [6.4 \[213\] Commentary on the stanzas of Kullatthera](#)
- [6.5 \[214\] Commentary on the stanzas of Mālukyaputtatthera](#)
- [6.6 \[215\] Commentary on the stanzas of Sappadāsatthera](#)
- [6.7 \[216\] Commentary on the stanzas of Kāṭiyānatthera](#)

[6.8 \[217\] Commentary on the stanzas of Migajālatthera](#)

[6.9 \[218\] Commentary on the stanzas of PurohitaputtaJentatthera](#)

[6.10 \[219\] Commentary on the stanzas of Sumanatthera](#)

6.11 [220] Commentary on the stanzas of Nhātakatthera

6.12 [221] Commentary on the stanzas of Brahmaddatthera

6.13 [222] Commentary on the stanzas of Sirimaṇḍatthera

6.14 [223] Commentary on the stanzas of Sabbakāmitthera.

7. Section of Septets (Sattakanipāta)

7.1 [224] Commentary on the stanzas of Sundarasamuddatthera

7.2 [225] Commentary on the stanzas of Lakuṇḍakabhaddiyatthera

7.3 [226] Commentary on the stanzas of Bhaddatthera

7.4 [227] Commentary on the stanzas of Sopākatthera

7.5 [228] Commentary on the stanzas of Sarabhaṅgatthera.

8. Section of Octets (Aṭṭhakanipāta)

8.1 [229] Commentary on the stanzas of Mahākaccā(ya)natthera

8.2 [230] Commentary on the stanzas of Sirimittatthera

8.3 [231] Commentary on the stanzas of Mahā Panthakatthera.

9. Section of Novtet (Navakanipāta)

9.1 [232] Commentary on the stanzas of Bhūtatthera.

10. Section of Dectets (Dasakanipāta)

10.1 [233] Commentary on the stanzas of Kāḷudāyitthera

10.2 [234] Commentary on the stanzas of Ekavihāriyatthera

10.3 [235] Commentary on the stanzas of MahāKappinatthera

10.4 [236] Commentary on the stanzas of CūḷaPanthakatthera

10.5 [237] Commentary on the stanzas of Kappatthera

10.6 [238] Commentary on the stanzas of VaṅgantaputtaUpasenatthera

10.7 [239] Commentary on the stanzas of (Āpara) Gotamatthera.

11. Ekadassakanipāta (11th Section)

11.1 [240] Commentary on the stanzas of Saṃkiccatthera.

12 Dvādasakanipāta (12th Section)

12.1 [241] Commentary on the stanzas of Sīlavatthera

12.2 [242] Commentary on the stanzas of Sunītatthera

13. Terasakanipāta (13th Section)

13.1 [243] Commentary on the stanzas of Soṇakoḷivisatthera.

14. Cuddasakanipāta (14th Section)

14.1 [244] Commentary on the stanzas of Khadiravaniya Revatatthera

14.2 [245] Commentary on the stanzas of Godattatthera.

16. Soḷasakanipāta (16th Section)

16.1 [246] Commentary on the stanzas of Aññāsikoṇḍaññātthera

16.2 [247] Commentary on the stanzas of Udāyitthera

20. Vīsatakanipāta (20th Section)

20.1 [248] Commentary on the stanzas of Adhimuttatthera

20.2 [249] Commentary on the stanzas of Pārāpariyatthera

20.3 [250] Commentary on the stanzas of Telakānitthera

20.4 [251] Commentary on the stanzas of Raṭṭhapālātthera

20.5 [252] Commentary on the stanzas of Mālukyaputtatthera

20.6 [253] Commentary on the stanzas of Selatthera

20.7 [254] Commentary on the stanzas of KāḷigodhāputtaBhaddiyatthera

20.8 [255] Commentary on the stanzas of Aṅgulimālatthera

20.9 [256] Commentary on the stanzas of Anuruddhatthera

20.10 [257] Commentary on the stanzas of Pārāpariyatthera.

30. Tiṃsakanipāta (30th Section)

30.1 [258] Commentary on the stanzas of Phussatthera

30.2 [259] Commentary on the stanzas of Sāriputtatthera

30.3 [260] Commentary on the stanzas of Ānandatthera

40. Cattālīsakanipāta (40th Section)

40.1 [261] Commentary on the stanzas of Mahākassapatthera

50. Pannāsakkanipāta (50th Section)

50.1 [262] Commentary on the stanzas of Tālapuṭatthera

60. Saṭṭhikanipāta (60th Section)

60.1 [263] Commentary on the stanzas of MahāMoggallānatthera

GS. Mahānipāta (Great Section)

Sattatikanipāta

GS.1 [264] Commentary on the stanzas of Vaṅgīsatthera.

The Table of Contents (Mātikā) in the Second Volume (bhāga, portion) is complete.

Authorship

In a short single sentence, which constitutes the colophon, the author of Paramatthadīpanī revealed his identity as the Thera Ācariya Dhammapāla. It runs: Badaratitthamahā-vihāravāsinā Ācariya Dhammapālattherena Katā Theragāthavaṇṇanā niṭṭhitā (the commentary on the verses of disciples of Buddha written by Ācariya Dhammapāla Thera, resident of the great monastery at the Jujube-fruit-tree landing-place, is complete).

(Number of Theras and their verses)

In his Vaṅṅisattheragāthā vaṇṇanā (commentary on the verses of Vaṅṅisa Thera), Ācariya Dhammapāla described thus: Evamete Subhūti ādayo Vaṅṅisapariyosānā dvisataṃ catusaṭṭhi ca mahātherā idha Pāḷiyam ārūḷhā. Te sabbe yathā Sammāsambuddhassa sāvakahāvena ekavidhā --- (Thus, these two hundred and sixty-four great senior monks, beginning with Subhūti and entirely ending in Vaṅṅisa, have been put up here in the original text of the Pāḷi Canon. Accordingly as they all are disciples of the well self-awakened One, they are of one single type.)

Mrs. Rhys Davids' Total

In her Psalms of the Brethren, Mrs. Rhys Davids could get a total of (259) instead of (264). She classified the Theras as: (113) brahmins, (60) Khattiyas, (7) owner or tenent cultivators, (53) sons of rich men, (9) such craftsmen as elephant trainers and caravan leaders, (1) actor, (10) labourers including a fisherman, (3) illegitimate sons of kings and sons of religieus and (3) sons of 'lay adherents'.

Shrinkage of the Commentator's total

The total (264) of the Aṭṭhakathā should shrink, since Khadiravaniyatthera (42) in the fifth group of ekakanipāta is identical with Khadiravaniya Revata Thera (244) of Cuddasakanipāta. Ācariya Dhammapāla himself pointed out in his commentary, the Paramatthadīpanī, thus: “Kāmañcimassa therassa gāthā heṭṭhā ekakanipāte āgatā. Tattha pana'ssa attano bhāgineyyesu satijananamattaṃ dassitan “ti tassā ekakanipāte saṅgaho kato. Imā pana therassa pabbajitakālato paṭṭhāya yāva parinibbānā paṭipatti pakāsitā gāthā imasmim cuddasakanipāte saṅgahaṃ āropitā (Desirably as well, the verse of this Thera has come before in the section of single stanza. There, however,“mere promotion of mental awareness in his own nephews has been shown;” thus, the taking together of that stanza has been made in the single stanza section. These verses, on the other hand, constitute the making manifest of the proper performance of the Thera beginning from the time of his admission into monkhood up to the hour of his all-round attainment of anupādisesa nibbāna and they have been put up to be the collection in this fourteenth section).

Duplication of Mālukyaputta

Similar to Revata, mention has been made of Mālukyaputtatthera twice: Firstly, as the 214th Thera in chakkanipāta (sextets' sector) and secondly, as the 252nd senior monk in Vīsati nipāta (20th sector). Ācariya Dhammapāla spoke about this repetition of the same name thus: Imassa āyasmato vatthu heṭṭhā chakkanipāte vuttameva. Tā pana gāthā therena Arahantte patiṭṭhitena ñātīnaṃ dhammadesanāvasena bhāsītā. Idha pana puthujjanakāle “Sadhu me bhante Bhagavā saṃkhuttena dhammaṃ desetū” ti yācitenā Satthārā ...” ti saṃkhittena dhamme desite tassa dhamassa sādhukaṃ uggahitabhāvaṃ pakāsentena --” ... “ ti imā gāthā abhāsi (The story of this venerable Thera has but been spoken of before in the sixth section. Those verses, however, were uttered in the manner of teaching the truth of his relatives by the Thera who had been established on Arahantship. Here, however, at the time when the Thera was not yet an ariya but was still a common folk (puthujjana), a request was made by him thus: “Very well, venerable sir! Let the Blessed One teach me the truth briefly” and “...” when the truth was taught briefly by the Master, the Thera spoke these stanzas to make manifest the state of his having very well assimilated that abbreviated teaching of Buddha).

Triplication of Pārāpariya

In the self-same manner, Pārāpariyatthera (116), the sixth of the 12th group of the ekakanipāta (first section) is similar to the Thera Pārāpariya, the second and the tenth (249) and (257) senior monk in the Vīsatikanipāta. (20th section). In the first of the three, the commentator traced the Thera's earlier career originating from the time of the Blessed One Piyadassī up to his final existence at the time of our Buddha Gotama. He was so named because of his clan (parāparagottattāya Pārāpariyo). On the Master's arrival at Rājagaha, while he was teaching vedic charms of many brahmins (bahū brāhamaṇe mante vācento Satthu Rājagahagamane), he saw the power (ānubhāva) of Buddha, aptly gained pious faith, became a monk and attained Arahantship not long afterwards. His single stanza on the ekakanipāta in his joyous utterance (udāna) consequent upon his attainments of Arahantship (Arahanttaṃ pana patvā attano paṭipattiṃ paccavekkhitvā sañjātasomanasso udānavasena).

In the second of senior monks, grouped in the Vāsati nipāta (20th section), the Thera made manifest the manner of what had been thought by himself subsequent upon his Arahantship (aparabhāge attanā cintitākānaṃ pakāsentō) by means of his twenty-one stanzas. For the third time, Pārāpariya is repeated. The last mention of him is made as (257), the tenth and the last Thera of Vīsatika nipāta (20th section). Here, the commentator remarks: Imassa vatthu heṭṭhā āgatameva. Tā ca gāthā Satthari dharante attano puthujjanakāle manacchaṭṭhānaṃ indriyānaṃ niggaṇhanacintāya pakāsanavasena bhāsītā. Imā pana aparabhāge Satthari parinibbute attano ce parinibbane upaṭṭhite tadā āyatiñ ca bhikkhūnaṃ uddhammapaṭipattiyā pakāsanavasena bhāsītā. (The story of this one had come but before. That single stanza was spoken by him at the time when the Thera was not yet an ariya (noble), but was a monk of common category, while the Master

was alive, by way of making manifest his thought of subduing the faculties of senses with mind as the sixth. On the other hand, these verses were uttered by way of making manifest to the monks for their proper performance in uplifting the true faith then and in time to come, then, subsequently, when the Master had completely passed away and when his own demise was drawing near).

Twice-told Kimila

Kimila (118) was reborn in the royal family of the s in the city of Kapilavatthu. Buddha brought about his remorse by placing before him a lovely-looking beautiful young lady who gradually grew old and ill in his very presence. Consequently, he became a monk and attained Arahantship. Regarding Kimila (138), the Commentator remarks: His former connection (pubbayoga), the rising of his remorse (saṃvega) as well as his becoming a monk had been told in the ekaka nipāta. Mention of him is here made as the 18th Thera of the Dukanipāta in order to show his living together with such Theras as Anuruddha and Nandiya. His two verses, here, serve as his own brief biography.

Two or Three Theras of the same name

Although the name is the same, the Thera Usabha (110), the tenth in the eleventh group (ekadasamavagga) of the Ekaka nipāta (first section) is quite different in origin and career from another Usabha (159), the ninth in the fourth group of Dukanipāta (second section). The former was reborn in a wealthy family in the kingdom of Kosala at the time of Buddha Gotama, in whom he gained pious faith (laddhappasādo) at the Awakened One's acceptance of the Jetavana monastery, consequent upon which, he became a monk and dwelt in a forest. His single stanza expresses his emotion over the grand greenery owing to heavy rain-shower. The latter, however, was reborn in the royal Sākyan family in Kapilavatthu, at the time of Buddha Gotama; on having come of age, he saw the power (ānubhāva) of Buddha at the get-together of the Awakened One's relatives, aptly gained pious faith and became a monk, who was rendered remorse-stricken over his dreadful dreams due to his own lack of awareness (muṭṭhasati) and thoughtfulness (sampajāna), developed vipassanā and attained Arahantship. His two stanzas speak of an aspect or two of his own biography briefly.

In the self-same manner, the Thera Vajjiputta (62) in the second of the seventh group of Ekakanipāta is distinctly different from his namesake, the Thera Vajjiputta (119) in the ninth of the twelfth group of the identical Ekakanipata (first section). The former went back to the time of the Blessed One Vipassī to whom he offered flowers. At the time of Gotama Buddha, he was reborn in the family of a king's minister and on having come of age he saw the power (ānubhāva) of the Awakened One, became a monk, collected his kammaṭṭhāna and dwelt in a forest, not far from Vesālī. Rendered remorseful by a devatā, he developed vipassanā and attained Arahantship, in the wake of which, he spoke a single stanza, incorporating ther in the advice given to him by the divine being. The latter, however, was reborn as a son of the Licchavī king at the time of Buddha Gotama; while still young in age, he went to the monastery, listened to the teaching of the dhamma, aptly gained pious faith, became a monk in the presence of the Master, developed vipassanā and soon became a chaḷabhiñña, subsequent upon which, soon after the parinibbāna of Buddha, when the great Theras were dwelling here and there, preparing for the convening of the Council (dhammaṃ saṅgāyituṃ), the Thera spoke his single stanza urging the venerable Ānanda to make the latter's endeavour for becoming a chaḷabhiñña like himself instead of remaining in the state of a sekha (learner) when he saw the latter, one day, surrounded by a large retinue of monks.

Moreover, Gotamathera (129) who is mentioned as No.9 of the first group of ten, in the dukanipāta (section of couplets), is definitely different from the senior monk Gotama (183) who is No.14 of tikanipāta (section of triads). The former was reborn, at the time of this our Buddha, in a brahmin family in Rājagaha; on his having come of age, he had the opportunity of listening to the teaching of the dhamma by the Master Himself, over which he aptly gained pious faith (paṭiladdhasaddho); in his act of becoming a monk, he attained Arahantship at the tip of the reazor even. He spoke his two stanzas, in reply to the question put to him by his

lay associate, making manifest defects in a woman and revealing his aññā(attainment). The latter was reborn in the royal Sākyan family at the time of Sakyamuni; on his having come of age, he aptly gained pious faith (paṭiladdhasaddho) in the coming together of the relatives of the Master, entered the Order of monks, developed vipassanā and became a chaḷabhiñña. On the enquiry being made, one day, by his relatives as to why he forsook them and became a monk, he informed them by means of his three stanzas making manifest his miserable experience of distress in the rounds of repeated rebirths and the happiness of nibbāna which he had then achieved.

Again, Puṇṇamāsa (10) is somewhat different from his namesake (146). The former is seen mentioned as the tenth Thera in the first group (paṭhamavagga) of the ekekenipāta (section of single stanza). He was, at the time of Gotama Buddha, reborn as a brahmin's son in Sāvatti; on his birthday, all the empty pots became filled with gold māsa; hence, his name. He became proficient in brahmaṇavijjā, got married, gained a son, felt fed up with household life, became a monk, developed vipassanā over catusaccakammaṭṭhāna. The single stanza starting with 'vihari apekkhaṃ' to convince his former wife that he had completely comprehended the fourfold noble truths and, therefore, he no longer could have any attachment to and regard for his former wife and son. The latter is listed as the sixth in the third group (tatiya vagga) of the dukanipāta (section of couplets). He was, at the time of this our Buddha, reborn in the family of the ***pageXXI owner in Sāvatti. On his birth day, all vessels became fully filled with gold, gems and cereals (māsa). Hence, his name. In his having come of age, he entered the Order of monks and became a chaḷabhiñña while residing in a village monastery. Subsequently, he went to Sāvatti, paid his homage to the Master and dwelt at a cemetery, where his former wife reached his presence to lure and disrobe him. The Thera stood in the sky and spoke his two stanzas teaching the dhamma to her, pointing out the emptiness of his and her body. Thereafter, the Thera sent his former wife away.

Again also, Harita (29) is found to be different from his namesake Hārita (184). The former was, at the time of the appearance of this Buddha, reborn in the family of a very wealthy brahmin (brahmaṇanahāsālakule) in Sāvatti; his wife was bitten and killed by a black snake; consequently, remorse-stricken, he went to the presence of the Master and became a monk. Although he did collect his kammaṭṭhāna commensurate with his conduct, he could not make any progress; his mind did not go straight; he, therefore, drew his lesson from archers straightening their arrows; the Blessed One also, seated in the sky, instructed him in a single stanza, which he reiterated in the wake of his Arahantship, to reveal his aññā(attainment). The latter was reborn, at the time of the appearance of this our Buddha, in a brahmin family in Sāvatti. On his having come of age, he was proud of his parentage and used to condemn others as low-born (vasala). he continued behaving similarly after he had become a monk even. However, he was rendered remorseful by the teaching of Buddha. After having developed vipassanā, he attained Arahantship. By means of his three stanzas, he instructed his fellow monks and revealed his aññā(attainment).

Moreover, Vanavaccha (13) also is different from his namesake, Vanavaccha (113). Both of them are to be found in the ekakanipāta. The origin of the former went back to the time of the Blessed One Atthadassī. At the time of Buddha Gotama, he was reborn as the son of brahmin Vacchagotta; his mother gave birth to him in a forest, near Kapilavattu; he became a monk in the presence of Buddha, took his kammaṭṭhāna, dwelt in a forest, developed vipassanā and before long attained Arahantship. In praise of his forest-dwelling, he spoke a stanza starting with: 'Nīlabbhavaṇṇā; describing his delight over blue-coloured cloudy and rocky hills. The latter's origin went back to the Blessed One Vipassī. At the time of Gotama Buddha, he was reborn at Rājagaha, as a wealthy brahmin's son. On his having come of age, he aptly gained pious faith at the royal assembly of Bimbisāra, became a bhikkhu(monk) and attained Arahantship, subsequent upon which, he lived in the forest even, owing to his supreme delight in solitude, Hence, his name. Later, he went to Rājagaha for the purpose of uplifting his crowd of kinsmen; when the latter made their offer to provide him

accommodation and daily food for the rest of his life, the Thera declined their dāna and spoke his single stanza starting with “Acchodikā puthusilā,” making manifest his delight in seclusion amidst mountains with streams of clean and clear water running down rocky regions.

Although Uttiya is triplicated, one’s origin is not the same as the other. Thus, Uttiya (30) in the tatiya vagga of the ekakanipāta was prophesied by the Blessed One siddhattha that he would attain amata minetyfour aeons (kappa) later. Accordingly, when this Buddha Gotama appeared in the world, he was reborn as a son of a certain brahmin at Sāvatti; on having come of age, he approached the Master who instructed him briefly at his request. In obedience to the advice of Buddha he began to develop vipassanā inspite of his illness and attained Arahantship subsequent upon which he spoke a single stanza, revealing his aññā(attainment). Uttiya (54) is mentioned as one of the four friends who seized the opportunity of performing acts of merit in the present of the Blessed One Suddhattha. In the sāsana (dispensation) of Dasabala Kassapa also, the four associated together and entered the order of monks. At the time when our Buddha Gotama arose they became sons of the four monarchs of Mallā at Pāvā. Over some sort of business the four royal friends happened to reach Kapilavattu, where Sakyamuni Gotama, residing at Nigrodhārāma, performed His miracle (pāṭihāriya) and subdued the Sākyan sovereigns headed by Suddhodana. At the sight of that miracle, all four of them became aptly pious-minded, entered monkhood, developed vipassanā and attained Arahantship along with analytical knowledge but before long. After having attained Arahantship, all the four became world famous, highly esteemed and respected by kings and their counselors and wandered about together even, in the forest. On their arrival at Rājagaha, king Bimbisāra warmly welcomed them and invited them to spend their Lent in rain-residences to built for them. Through oversight of the royal retainers the residences for the four recluses were without roofs and the result was no rain came down from the sky. The king regretfully came to know of his forgetfulness, had their residences roofed and consequently the rain sent down sufficient shower as and when the four associate Arahants entered their respective roofed-residences and entered upon the trance of loving kindness (mettāsamāpattiyo) Uttiya (99) offered a pallaṅka (pedestal) in the gandhakuṭi (fragrant chamber) of the Blessed One Sumedha. When this Buddha Gotama arose, he was reborn in the royal family of the Sākyans. On his having seen the ānubhāva (power) of Sakyamuni in the family assembly of the Master, he aptly gained pious faith, became a monk, rendered himself remorseful as and when his lust for sensual pleasures arose on hearing the singing of a village-maid during his begging beat, increasingly developed vipassanā and attained Arahantship.

Identically, in spite of the fact that Valliya is mentioned thrice, all three of them are not one and the same. Thus, Valliya (53) was one of the four friends headed by Godhika similar to Uttiya (54) above. Whereas Valliya (123) happened to have offered as dāna a leaf-hut to a silent buddha, Nārada, thirty aeons (kappa) ago and when this Buddha Gotama arose he became a son of a vastly wealthy brahmin in Sāvatti. On having come of age, owing to his association with Kalyāṇamitta (good friend), he listened to the teaching of the Dhamma, entered into the Order of monks, developed vipassanā and soon attained Arahantship. Allgorising his mind as a monkey (makkaṭo) at the five doors of senses, he declared that he had halted his heart from thinking wild thoughts by means of his wisdom, which had completely controlled his mind; thereby he revealed his aññā(attainment) by means of a stanza. Valliya (144) performed acts of merit as a brahmin, learned in arts and sciences (vijjāsuppesu nipphattimṅato) by forsaking his eighty crores of wealth, becoming a hermit in a forest on the shore of a river and by offering his garment of antelope skin as the seat for the Blessed One Sumedha, whom he honoured with flowers, fragrance and fruits (ambaphalāni). At the time when this Buddha Gotama arose, he was reborn in a brahmin family in Vesālī; on his having seen the ānubhāva (power) of Buddha, he became a monk; being of weak wisdom and feeble effort (mandapañño dandhaparakkamo), he dwelt depending on the wise like a creeping climber on to a tree (rukkhādīsu valli viya viññuṃ. .nissāyeva. Vasi). He spoke two stanzas asking the Thera Veṇudatta about the sequence of proper performance

(paṭipattikkamaṃ); the latter gave him mental exercist (kammaṭṭhāna) which he continously carried out, developed vipassanā and soon attained Arahantship, in the wake of which he reiterated the selfsame stanzas to reveal his aññā(attainment). Not withstanding the fact that Uttara is found mentioned twice, the two are quite separate senior saints. Thus, Uttara (121) was an applied alchemist (vijjādhara) who wandered about in the sky (ākāsenā vicari) at the time of the Blessed One Sumedha whom, he offered flowers. When this Buddha Gotama arose, he was reborn in Rājagaha as the son of a brahmin of vast wealth (brāhmaṇa mahā-sāla) and became proficient in the brahmanical lore (brāhmaṇavijjāsu nipphattapattena). Because of his learning, parentage, handsomeness, youthfulness, virtue, good conduct and prosperity, Vessakāra, the chief minister of Magadha, being desirous of giving his daughter to marry to the young man, informed the latter of his plan. Uttara declined the offer, listened now and then (kālena kālaṃ) the teaching of the dhamma by the commander-in-chief of the faith (dhammasenāpati), became a monk and attended upon his preceptor (Theraṃ upaṭṭhahasi) who fell ill. On his way to fetch medicine, he was accused of theft and impaled, without any enquiry, under orders of vindictive Vassakāra. The Blessed One went to his rescue, taught him the dhamma which made him a chaḷabhiñña to enable him to escape from impalement, stood in the sky and showed his miracle. It was in reply to the enquiry made by monks that he spoke his two stanzas. Uttara (141) owned himself as a faithful lay-devotee in the dispensation of the Blessed One Siddhattha, whose relics he honoured as and when that Buddha entered parinibbāna. At the time when this Buddha Gotama arose, he was reborn in Sāketa in a brahmin family; on his having come of age he went to Sāvatti where he sighted the twin miracle (yamakapāṭi hāriya) performed by Sakyamuni and became full of faith, which doubled itself on his hearing the teaching of Kārakālāmasutta, became a monk, developed vipassanā and became a chaḷabhiñña. It was in answer to the question of bhikkhus(monks) that he spoke his two stanzas. Moreover, Sumana (201) is found to be a stranger to Sumana (219). The former happened to have the chance of making merit by supplying medicinal harītaka herb to an ailing silent buddha ninety five aeons (kappa) ago. Consequently, when this Buddha Gotama arose, he grew up blissfully in a family of a householder, in the kingdom of Kosala. His uncle, a forest recluse made him a monk soon after the latter had come of age. In the beginning, owing to his carrying out of kammaṭṭhāna given by his uncle according to his conduct, he gained four forms of jhāna and five forms of super knowledge (abhiññā); later, under the guidance of his uncle, he developed vipassanā, in due form (vidhi) and soon attained Arahantship. To reveal his achievement, he spoke his five stanzas to his uncle, whom he attended upon, by way of roaring the roar of a lion, confessing his aññā(attainment). The latter came to be recorded as a seven-year old sāmaṇera saint, who, being a chaḷabhiñña could bring from the Anotatta lake, drinking water; in attending upon his preceptor Thera Anuruddha, by means of his magical powers, provoking the praise of the Master who spoke four stanzas quoting his qualities to His chief disciple. His beginning went back to the Blessed One Sikhi. His six stanzas spoke of his aññā(attainment).

Last but not the least, Sopāka (33) does not seem to be the same as Sopāka (227) although both are found mentioned as Sāmaṇera saints. The origin of the former went back to the time of Buddha Kakusandha when he was reborn as the son of a certain estate owner (kuṭumbika) who then offered fruits to the Blessed One. At the time when this Buddha appeared (imasmim Buddhuppāde) he took conception in the womb of a certain poverty-stricken house-wife in Sāvatti. He was a posthumous child, born on the funeral pyre of his dead-mother and brought up by the cemetery-care-taker. Since he was born and brought up in the grave-yard his name became Sopāka. One day, at his age of seven years, Buddha noticed him in His net of knowledge, early in the morning, as a deserving individual to be rescued, and, consequently, went to the cemetery and taught him the dhamma. On having heard the teaching of the truth, he bid for becoming a bhikku(monk), with the approval of his foster father. The Master made him novitiated as a sāmaṇera and urged him develop meditation on loving kindness (mettābhāvanāya niyyojesi). Having collected his kammaṭṭhāna on loving kindness, he kept on living in the cemetery and soon visualised Arahantship as a result of his having developed

vipassanā. His single stanza starting with “Yathā pi ekaputtasmim” was spoken with a view to demonstrating the due form (vidhi) of mettābhāvanā (meditation on loving kindness) to other sosānika bhikkhus (cemetery-dweller-monks). Sopāka (227) originally went back to the time of Buddha Siddhattha when he was reborn in a brahmin family; on his having reached the age of intelligence, he became proficient in the arts and sciences of brahmins; since he subsequently found out the disadvantage in sensual pleasures, he forsook his household life, became a hermit-recluse and lived on a hill. On having come to know about his approaching death, the Master went to his presence, taught him the dhamma aptly associated with impermanence and took his departure through the sky while the dying hermit was looking on. Subsequently, the hermit died, sprang up in the devaloka and later, when this Buddha arose (imasmim Buddhuppāde), he was reborn in the womb of the wife of a cemetery caretaker in Rājagaha. He was known by the name of Sopāka because of his parentage. His father died when he was only four months old and thereafter, he was looked after by his step father. Later, when he became seven years old, he incurred the anger of his step-father who led away his stepson to the cemetery, tied his two hands together tightly by means of a rigid rope with which he was firmly fastened to the body of a dead man and left him to be devoured, at night, by wild dogs and cruel beasts. The Master saw him in the course of his early-morning survey of qualified candidates for nibbāna, permeated him with His rays, evoked his awareness and spoke a stanza, by way of teaching him the dhamma. By the power (ānubhāva) of Buddha, the child had his bondage broken and became a Stream-winner (sotāpanna) at the entire end of the stanza. Being desirous of conferring upasampadā upon the child, the Master asked him ten questions starting with “Ekaṃ nāma kiṃ?” which Sopāka answered to the satisfaction of Sakyamuni, who consequently conferred on the saṃaṇera the full ordination (upasampadā) known as pañhābyākanaṇa (catechism). Sopāka spoke seven stanzas to confess his aññā (attainment) narrating his own brief biography partially.

Inaccuracy of Mrs. Rhys Davids

The author of Psalms of the Brethren is, therefore, found to be inaccurate when, on page XXVII, she made her remarks as follows: “And first we find that, among several duplicated and triplicated names, there are but five of whom it is alleged that they stand for Theras who composed a second poem in the collection. These are:—

Adhimutta (CXIV., CCXLVIII.)

Kimbila (CXVIII., CXXXVIII.)

Māluṅkya’s son (CCXIV., CCLII.)

Pārāpariya (CCXLIX., CCLVII.)

Revata (XLII., CCXLIV.)

“This reduces the possible 264 authors to 259. The Commentator is careful to point out these few traditional identities among other apparently possible and even probable duplicates. ...”

Total Number of Verses

As in the Canonical Theragāthā, so also in the Paramatthadīpanī, the verses uttered by the theras, numbering a total of (1288) one thousand two hundred and eighty-eight, are, similar to the case of the Canonical Jātaka and its Commentary, arranged in nipātas (sections) namely:

- (1) Ekaka nipāta (section of singlets),
- (2) Dukanipāta (section of couplets or doublets),
- (3) Tika nipāta (section of triads or triplets),
- (4) Catukka nipāta (section of quartets or quadruplets),
- (5) Pañcakanipāta (section of quintets or quintplets),
- (6) Chakkanipāta (section of sextets or six stanzas),

- (7) Sattaka nipāta (section of septets or seven stanzas),
- (8) Aṭṭhaka nipāta (section of octets or eight stanzas),
- (9) Navaka nipāta (section of novtets or nine stanzas),
- (10) Dasaka nipāta (section of eleven stanzas),
- (11) Ekādasaka nipāta (section of eleven stanzas),
- (12) Dvādasaka nipāta (section of twelve stanzas),
- (13) Terasaka nipāta (section of thirteen stanzas),
- (14) Cuddasaka nipāta (section of fourteen stanzas),
- (15) Soḷasaka nipāta (section of sixteen stanzas),
- (16) Vīsatika nipāta (section of twenty stanzas),
- (17) Tiṃsaka nipāta (section of thirty stanzas),
- (18) Cattālīsaka nipāta (section of forty stanzas),
- (19) Paññāsaka nipāta (section of fifty stanzas),
- (20) Saṭṭhikanipāta (section of sixty stanzas),
- (21) Mahānipāta (great section) or Sattatika nipāta (section of seventy stanzas), according as the stanzas are singlets or of single-one series of couplets or of two-stanza series or of three and four-stanza series, till they are of fourteen, sixteen, twenty, thirty, forty, fifty, sixty and of seventy-stanza series, spoken by each single Thera. The nipātas (sections) are, therefore, twenty-one in number.

Classified Number of Poems and their Reciters

Again, the number of Theras who utter one single stanza only are altogether (120) one hundred and twenty; they form themselves into twelve groups (dvādasavagga) of ten each. Those who utter two verses (or couplets) are altogether (49) forty-nine in number; they form themselves into four groups (vagga) of ten and one group (vagga) of nine. The Theras, who recite three pieces of poems (or triads) each, are sixteen in number and they form themselves into a single group (vagga). Those who speak four stanzas (or quartets) each are twelve in number in a single series. Those senior monks who recite five pieces of poems (or quintets) are twelve and those who speak six stanzas (sextets) are fourteen. Those Theras who utter seven stanzas (septets) comprise five only and those who recite eight verses number three only. Just one single senior monk speaks nine stanzas (novtet), whereas the number of those Theras who respectively recite ten verses (dectets) is seven. Only a single soul, Saṃkicca sāmaṇera, counted as a Thera, speaks eleven stanzas. Two Theras only utter twelve verses each and the recitation of thirteen pieces of poems is made by one single senior monk. Similarly, two Theras only speak fourteen stanzas and another two do sixteen stanzas. Twenty verses each are recited by ten Theras; and three Theras respectively recite thirty verses. Finally, one single senior monk each recites forty, fifty, sixty and seventy stanzas respectively.

Etadaggas in the Ekaka Nipāta

Out of the (120) one hundred and twenty Theras in the ekakanipāta, the first and earliest mentioned Arahant Subhūti is an etadagga (one of foremost position), conferred on by Buddha, among disciples, who were worthy recipients of dedicated donations (dakkhineyyānaṃ agga). The second in the series, namely, Mahā-Koṭṭhita is also an etadagga (one who gained the foremost position), amongst disciples who had achieved analytical knowledge (paṭisambhidā) along with Arahantship. The third also, Kaṅkhā Revata, is an

etadagga, who attained to the foremost position amongst Buddha's disciples who were effectively meditative (jhāyīnaṃ). Similarly is the fourth, Puṇṇa, the son of a brahmin lady, Mantānī, and a nephew of the Thera Aññāsi Koṇḍañña; he gained the foremost position (etadagga) among teachers of the truth (dhammakathika). Equally an etadagga is the fifth, Dabba, the sāmaṇera who became an Arahant at the age of seven years, when he had met the Master, while the latter was residing at the mango grove of Anupiya; he was a posthumous child, retrieved from the funeral pyre of his dead mother; with the shaving away of his hair, one look after another, from his head, he became a Stream-winner (sotāpanna), a Once-returner (sakadāgāmī) and a Non-returner (anāgāmī) and ultimately an Arahant, simultaneously with the removal of the last remnant of his hair. Young, though he was, Dabba, with the approval of Buddha, looked after the affair of supplying shelter for sitting and sleeping as well as of providing alms-food to each and every monk arriving at the presence of the Master, while the latter was residing at Rājagaha; his burning finger, facilitated by his magical power, gave light at nights to the arriving guests, who would follow him as he led them to their allotted monastic accommodation. Dabba was, therefore, placed by Buddha at the foremost position (etadagga) of those disciples, who were assigners of accommodation to guest-monks. The seventh in the selfsame first group of ten, Bhalliya, is also an etadagga. According as prophesied to him and his brother by the Blessed One Sikhi, the second of the seven Sugatas starting from Vipassī bhagavā, he and his elder brother Taphussa gained the earliest opportunity of offering mantha and madhupiṇḍika to Buddha Gotama who was freshly enjoying the perpetually permanent peace and happiness of nibbāna during the first seven weeks of His Buddhahood. An etadagga also, is Piliṇḍavaccha, the ninth of the very first group of ten in the same ekaka nipāta; born in a brahmin family, he became a paribbājaka (wandering philosopher) owing to his remorse over saṃsāra; being proficient in cūḷa-gandhārī vijjā (minor magic), he was a sky-soarer and knower of thoughts of others; due to his desire to learn Mahāgandhārī vijjā (major magic), he became a monk to study the same from Sakyamuni. In no time, he attained Arahantship by doing kammaṭṭhāna and developing vipassanā, Buddha placed him in the foremost position among His disciples dear to and loved by devā (divine-beings). Kuṇḍadhāna is the fifth in the second group of ten Theras in the same section; to him the Blessed One Padumuttara prophesied that his aspiration to become an etadagga regarding salāka (meal ticket) would materialise. Accordingly, at the time of our Master, Buddha Gotama, he was reborn in a brahmin family in Sāvatti; owing to his sin of separating the two friendly monks at the time when he was a bhummadeva (earthly deity), a phantom lady haunted him, when he had become a monk though, to be the butt of public ridicule and a victim of royal investigation. Eventually, he became exonerated, attained Arahantship and entitled himself to collect, first and foremost, the salāka (meal token) from the hands of the venerable Ānanda. Khadirvaniya, the second in the fifth group (vagga) of ten Theras, is also an etadagga for gaining which, the Blessed One Padumuttara prophesied to him. At the time of the appearance of Buddha Gotama, he was reborn in the womb of a brahmin lady, Rūpasārī, at the village of Nālaka, in Magadha. Owing to the rising of remorse, he became a monk, took his mental exercise (kammaṭṭhāna), from the Master, entered the catch forest (khadiravana) and soon became a chaḷabhiñña. Subsequently, on his arrival at Sāvatti to pay his homage to Buddha and his eldest brother Sāriputta, the dhammasenāpati, the Blessed One placed him at the foremost position (etadagga) amongst His disciples who were forest-dwelling monks (araññakānaṃ bhikkhūnaṃ). Sivali, the tenth in the sixth group (vagga) of Theras, is also an etadagga as prophesied to him by the Blessed One Padumuttara. At the time of Buddha Vipassī, he succeeded in claiming himself to be the chief donor with his huge honey-comb, guḷa and dadhi in the competitive charity of communities of commoners with that of the king himself. At the time of our Buddha Gotama, the Thera took his conception in the womb of Suppavāsā, the king's daughter (rājadhītā); for seven years, he had to remain in the womb of his mother, whose prosperity was such that no shrinkage occurred in her granary of grains in spite of her heavy consumption and conspicuous charity; he was found out by his mother talking to Sāriputta, the chief disciple of Buddha, on the seventh day after he was given birth to. With

his mother's consent, the latter led the former to the monastery and gave him tacapañcaka kammaṭṭhāna. As and when all his hair had been shaved off from his head, he became an Arahant. Beginning from the moment of his monkhood as a sāmaṇera, there arose four forms of ecclesiastical essentials in as much a large quantity as desired by the entire clergy (bhikkhuSaṅgha). After having put the Thera Sīvali to task twice Tathāgata placed him at the foremost position (etadagga) amongst gainers of gifts (lābhīnaṃ aggaṭṭhane). Vappa, the first in the seventh group (vagga) of the self-same ekakanipāta was also prophesied by the Blessed One Padumuttara to become an etadagga and accordingly, along with Aññāsikoṇḍañña, the Thera became one of the five earliest disciples of Buddha Gotama. Though not specified as an etadagga, the Thera Rakkhita, the ninth of the eighth group (vagga) of the very same ekaka nipāta, was prophesied as well by the same Blessed One Padumuttara that he would become a sāvaka (disciple) of Buddha Gotama, similar to Adhimuṭṭa, the fourth in the twelfth group and Pārāpariya, the sixth in the same group and section.

Etadaggas in the Dukanipāta

The Thera Piṇḍola Bhāradvāja, the second in the first group (paṭhama vagga) of duka nipāta, is an etadagga (foremost) among monks who roar the roar of a lion according as Buddha Gotama declared: "Etadaggaṃ bhikkhave mamasāvakaṇaṃ bhikkhūmaṃ sīhanādikaṇaṃ yadidaṃ Piṇḍola Bhāradvājo" ti. The Thera Rādha, the seventh in the same first group of the self-same dukanipāta, after having made his aspiration, in the presence of the Blessed One Padumuttara, becomes an etadagga topmost among monks in ready reply according as Gotama Buddha announced: "Etadaggaṃ bhikkhave mama sāvakaṇaṃ bhikkhūnaṃ paṭibhāneyyakaṇaṃ yadidaṃ Rādho." The Thera Nanda, the ninth of the second group of the very dukanipāta made his aspiration to gain foremost position among those monks who had their doors of sense-faculties guarded, in the presence of the Blessed One Padumuttara. His aspiration materialised and he became an etadagga according as Buddha Gotama notified thus; "Etadaggaṃ bhikkhave mama sāvakaṇaṃ bhikkhūnaṃ indriyesu guttadvārānaṃ yadidaṃ Nando." The Thera Sobhita, the third in the third group of the self-same dukanipāta, made his resolve (paṇidhāna) in the presence of the Blessed One Padumuttara to gain the foremost position amongst those who possess knowledge of previous abodes; accordingly, he became an etadagga in pubbenivāsanusattināṇa in the sāsana of Buddha Gotama. The Thera Kumārakassapa, the first in the fifth group of the same section made his resolve in the presence of the Blessed One Padumuttara. Born as the son of an exonerated bhikkhunī, he was nourished by the king of Kosala, Pasenadī; hence, he name, Kumāra Kassapa; he gained etadagga soon after his attainment of Arahantship. Buddha Gotama placed him in the foremost position of such sāvakas as are citta-kathikā (variegated teachers) of dhamma. The Thera Mogharājā, the fourth in fifth group of the same section according as he made his resolve (paṇidhāna) in the presence of the Blessed One Padumuttara, gained etadagga in the sāsana (dispensation) of Gotama Buddha who placed him at the foremost position amongst His disciples who used to wear Lūkhacīvara (patched-up ragged raiment of shabby pair of robes).

Etadaggas in the Tika Nipāta

The Thera Bākula, the third of the triads (tikanipāta) began his career prior to the appearance of the Blessed One Anomadassī, whom he met later, got established in the three saraṇagamana (refuges) gave his essential medical treatment to the Master, who complained of stomach-ache, after having procured medicinal drugs from forests. At the time of the Glorious One Padumuttara, he noticed the Master placing a monk at the foremost position amongst His disciples who were free from ailment, whereupon, he made his resolve (paṇidhāna) to gain that ranking position. During the dispensation of the Glorious One Vipassī, he medically cured many monks who were attacked by such an ailment as grass-flower disease (tiṇapuppharoga). In the sāsana of Dasabala Kassapa, he repaired a ruined residence of bhikkhus(monks) and equipped that large monastery with medicine for the sick. He was reborn, before the advent of our Buddha Sakyamuni, in a wealthy family in Kosambī; while being bathed by his wet nurses, soon after he had been born, he slipped

from their hands down into the deep and large Yamunā river, where he, as a baby, was swallowed by a big fish, which subsequently was caught by a fisherman who sold the same to the wife of a banker in Benares. When the fish was split open to be cooked as curry, he was found as a baby still breathing and absolutely alive in sound health. Subsequently, on his having been claimed by his original parents, he became the heir of both the pair of parents under the orders of the king, by royal writ. On his coming of age, he listened to the teaching of the dhamma (the truth) in the presence of Buddha, became full of pious faith and entered the Order of monks, to be a puthujjana (a disciple of common category) for seven days only, at the end of which, he attained Arahantship along with the four forms of analytical knowledge (paṭisambhidā) at day-break on the eighth day of his monkhood. Soon afterwards, the Master placed the thera Bākula at the foremost position (etadagga) amongst His disciples who had been with absence of any and every ailment. The Thera Upāli, the eleventh of the triads, made his aspiration to become a foremost ranker amongst memorisers of rules of discipline in the presence of the Blessed One Padumuttara, when he noticed the latter conferring etadagga on a vinayadhara. In his final existence, he led the life of a hair-dresser; along with six Sākyan princes, he became a monk in the presence of Sakyamuni at Anupiya Mango grove. Though he wanted to go and live in a forest after having collected his kammaṭṭhāna, he remained near the Master at the advice of the latter, who made him do both the duties; ganthadhura and vipassanādhura, by which he soon attained Arahantship. Buddha Himself had him learn the whole of Vinaya piṭaka and over his three outstanding disciplinary decisions, the Master placed him in the foremost position among memorisers of the disciplinary rules (vinayadharānaṃ etadagga).

Etadaggas in the Catukka Nipāta

The Thera Nandaka, the fourth in the group (vagga) of twelve quartets (catukka nipāta) was emulated by the example of an etadagga monk who was placed by the Blessed One Padumuttara at the foremost position amongst those disciples who gave teachings to bhikkhumī (sisters). He became an Arahant in the presence of our Blessed One Gotama, who made him an etadagga by placing him at the foremost position amongst advisers of bhikkhunī (sisters), five hundred of whom were made Arahants by means of his single teaching only (ekovaden'eva). The Thera Rāhula, the eighth in the same group of twelve quartets, made his resolve when he came across an etadagga during the dispensation of the Blessed One Padumuttara, who placed a bhikkhu(monk) at the foremost position amongst disciples, desirous of disciplined conduct (sikkhākāmānaṃ); he had his aspiration and resolve materialised when his father, Buddha Gotama, made him that type of etadagga.

Etadaggas in the Pañcaka Nipāta

The Thera Vakkali, the eighth in the group (vagga) of twelve quintets (pañcakanipāta) was prophesied by the Blessed One Padumuttara that he would become an etadagga during the sāsana of Buddha Gotama, who accordingly placed him at the foremost position amongst his disciples devoted to pious faith (saddhādhimutta). The Thera Soṇakuṭikaṇṇa, the eleventh in the same group of twelve quintets (pañcaka nipāta) made his resolve in the presence of the Blessed One Padumuttara, when he noticed the latter placing a monk in the foremost position amongst his disciples who were good in speech-making (kalyāṇavakkaraṇānaṃ) to become a similar etadagga in future; his aspiration and resolve came to materialise in the dispensation of Buddha Gotama.

Etadagga in the Chakka Nipāta

Thera Uruvelakassapa, the first in the group of fourteen sextets (chakkanipāta), was prophesied by the Blessed One Padumuttara to become an etadagga in the sāsana of Sakyamuni similar to the monk whom he noticed having been placed in the foremost position among disciples who had a large audience (mahāparisānaṃ aggaṭṭhāne ṭhapentaṃ disvā) by that Blessed One.

Stadagga in the Sattaka Nipāta

The Thera Lakuṇḍaka Bhaddiya (the short-statured), the second in the group of septets (sattakanipāta) also was prophesied by the Blessed One Padumuttara for his gain of etadagga in time to come during the dispensation of Buddha Gotama in response to his resolve to become like a monk whom the Blessed One Padumuttara placed in the foremost position of such disciples as were sweet-voiced (manjussarānaṃ).

Etadaggas in the Aṭṭhaka Nipāta

The Thera Mahākaccā(ya)na, the first in the group of three octets (aṭṭhaka nipāta) was the son of an enormously wealthy householder at the time of the Blessed One Padumuttara, in the course of his listening to whose teaching, he saw Him placing a monk at the foremost position of such disciples as would extensively analyse the meaning of whatever had been taught briefly by the Master (Satthārā saṃkhittena bhāsītassa vitthārena atthaṃ vibhajantānaṃ aggaṭṭhāne ṭhapiyamānaṃ ekaṃ bhikkhuṃ disvā), he made his resolve to become an etadagga like that monk. Accordingly, he realised his objective at the time of the appearance of this Blessed One Gotama. The Thera Mahā Panthaka, the last in the group of the same three octets (aṭṭhakanipāata) was also prophesied by the Blessed One Padumuttara that he would become an etadagga in the sāsaṇa of Sakyamuni Gotama who would place him at the foremost position of such disciples as are clever in diverting perceptual consciousness (saññāvivaṭṭakusalānaṃ). Accordingly, the prophecy became materialised.

Etadaggas in the Dasaka Nipāta

The thera Kāludāyi (Udayi, the black or dark-skinned) the first in the group of seven dectets (dasaka nipāta) was born in a family home, at the time of the Blessed One Padumuttara, in the course of listening to whose teaching of the dhamma, he noticed Him placing a monk at the foremost position of those who instil pious faith in the family (Satthāraṃ ekaṃ bhikkhuṃ kulappasādakānaṃ aggaṭṭhāne ṭhapentaṃ disvā); emulated by the example of that etadagga monk, he aspired for that top-ranking position, did devoted deeds of service to the Blessed Ones, made his resolve for the same and accordingly, he became one who was born on the same day as our Bodhisatta, whose playmate he was and whom he brought back home, after his friend had become Buddha. For bringing about the family reunion of Sakyamuni to the delight of the latter's royal father and all his old friend's royal relatives, the Thera Kāludāyi was placed by Buddha Gotama at the foremost position of those foremost position of those disciples who instilled pious faith in the hearts of His father, family and relatives. The Thera Mahākappina, the third in the same group of seven dectets (dasakanipāta), while listening to the teaching of the dhamma by the Blessed One Padumuttara, saw the Master, placing a monk in the foremost position of those who gave advice to bhikkhus (Satthu santike dhamaṃ suṇanto Satthāraṃ ekaṃ bhikkhuṃ bhikkhuovādakānaṃ aggaṭṭhāne ṭhapentaṃ disvā); emulated by the example of that chief adviser of monks, he aspired for that top-ranking position and made his resolve (paṇidhāna) for the same. Just before the time of the Blessed One Gotama, he became king Mahākappina, with the lapse of his royal father, heard about the appearance of Buddha, renounced the world, went on a long journey, followed by his one thousand ministers and reached the presence of Buddha after having miraculously crossed two broad rivers. Immediately after the king and his crowd had heard the teaching of the dhamma by the Master, he and his ministers became Arahants and entered monkhood by means of ehibhikkhu ordination. Under orders of the Blessed One, he had a thousand monks established in Arahantship by means of his advice. On that account, the Blessed One placed him at the foremost position of those who give teaching to monks (bhikkhuovādakānaṃ). The Thera Vaṅgantaputta Upasena, the sixth in the selfsame group of seven dectets (dasakanipāta) saw the Blessed One Padumuttara in the course of whose teaching of the dhamma he was listening to, placing a monk at the foremost position of His disciples who were samantapāsādikā (all round amiable) and aspired for that highest ranking position after having done devoted deeds of service to the Blessed Ones. At the time of our Glorious Buddha Gotama, he was reborn in the womb of Rūpasārī, a brahmin lady, at the village of Nālanda to be a younger brother of the venerable Sāriputta. On his having come of age,

he listened to the teaching of the dhamma in the presence of the Master, aptly gained pious faith, became a monk, developed vipassanā and soon attained Arahantship. After having become an Arahant, he himself took upon the observance of all the dhutaṅga duties (or austere practice) and had other monks also do the same purposefully. On that account, the Blessed One Gotama placed him at the foremost position of those monks, who well behaved themselves in every respect (Tena naṃ Bhagavā samantapāsādikānaṃ aggaṭṭhāne ṭhapesi).

Etadagga in the Terasaka Nipāta

The Thera SoṇaKolivisa, the only arahanta in the terasaka nipāta (thirteenth section), first of all, met the Blessed One Anomadassī. It was, however, Padumuttara Buddha, in the course of listening to whose teaching of the dhamma, he saw Him placing a monk in the foremost position of his disciples whose exertion had ever begun (āradhaviṛiyānaṃ, of those who were up and doing). Aspiring for that position, he did devoted deeds of service, set up his resolve and the Blessed One Paddumuttara prophesied to him that he would become an etadagga in āradhaviṛiya in the sāsana of Sakyamuni. Consequently, Soṇa Thera received teaching in the presence of the Master, made his commensurate exertion in his development of vipassanā and had himself established in Arahantship, followed up by his gain of etadagga.

Etadagga in the Soḷasaka Nipāta

The Thera Aññāsikoṇḍañña, the first in the group of two senior monks of the sixteenth section (soḷasaka nipāta) was listening to the teaching of the dhamma, in the city of Haṃsavatī where he was reborn as a son of a very wealthy householder (gahapatimahāsāla), by the Blessed One Padumuttara, when he saw the latter placing a sāvaka in the foremost position of such disciples as were of longest standing and were the first to penetrate into the truth (satthāraṃ ekaṃ bhikkhuṃ attano sāsane paṭhamaṃ paṭividdhadhammarattaññūnaṃ aggaṭṭhāne ṭhapentaṃ disvā); he aspired for that highest-ranking position, gave a great charity to the Master for seven solid days and made his resolve (paṇidhāna). The Blessed One Padumuttara prophesied to him that he would achieve his aim. Prior to the birth of our Bodhisatta, he was reborn in the family of a very wealthy brahmin in a brahmin village, not far from Kapilavatthu. On his having come of age, he became learned in the vedas and lakkhaṇamanta (palmistry); he was the youngest of the eight highly erudite brahmins who had to examine the characteristic marks of the Bodhisatta; unlike the seven other soothsayers he gave one single precise prediction that the royal baby-boy would become Buddha. When, at the age of twenty nine, our Bodhisatta became a monk, he, with his companion Vappa and three others followed suit and attended upon our Bodhisatta who was making his strenuous effort (padhāna) at Uruvela forest for the attainment of Buddhahood, for six solid years. Subsequently, our Bodhisatta, after having defeated the three types of Māra, became the self-awakened One, spent seven weeks at the bodhi tree and its environs and after having gone to the group of five headed by Koṇḍañña at Isipatana migadāvena (deer forest), turned the wheel (cakka) of dhamma by teaching them the fourfold noble truths; Therupon, Aññāsikoṇḍañña became, first, a Stream-winner, and later, an Arahant when Buddha taught Anattalakkhaṇa sutta to him. Subsequently, at the Jetavana monastery, seated amidst the Order of monks; the Master placed Aññāsikoṇḍañña at the foremost position (etadagga) of those disciples who were the first to probe into the truth and who were knowers of numbers of night (rattaññūnaṃ).

Etadaggas in the Vīsatika Nipāta

The Thera Raṭṭhaṇāla, the furth in the group of ten theras in vīsatika nipāta (twentieth section) saw the Blessed One Padumuttara placing a monk at the foremost position of such of His disciples as had become bhikkhus(monks) out of purely sheer faith (saddhāpabbajitānaṃ) at the time when he was reborn as the only son of an enormously wealthy householder's family; he immediately aspired for the same highest-ranking position to be attained in the life-time of a future Buddha, gave great dāna (donation) and made his resolve (paṇidhāna). The Blessed One Padumuttara prophesied to him that he would be an etadagga of that type during the dispensation (sāsana) of Gotama Buddha and it happened accordingly. The Thera Kāḷigodhāputta

Bhaddiya, the seventh senior monk in the group of ten Theras of the very Vīsatika nipāta, was reborn in a vastly wealthy family at the time of the Blessed One Padumuttara, in the course of his listening to the teaching of the dhamma of whom, he saw the Master placing a monk in the foremost position of such of His disciples as were high-ranking families (Sattthārā ekaṃ bhikkhuṃ uccākulikānaṃ aggaṭṭhāne ṭhapiyamānaṃ disvā) and aspired to gain that exalted position. He, therefore, gave great charity and made his resolve (paṇidhāna). The Blessed One Padumuttara prophesied to him that he would gain that type of etadagga in time to come. At the time of our Glorious One Gotama, he was reborn in the royal sākiyan family, and on having come of age, he, together with five Khattiyas, headed by Anuruddha, became a monk in the presence of the Master, when the latter was residing at Anupiya mango grove and attained Arahantship. Subsequently, at the Jetavana monastery, Buddha placed him in the foremost position of those monks who were of high birth (uccākulikānaṃ bhikkhūmaṃ aggaṭṭhāne ṭhapesi). Anuruddha (256), the ninth Thera in the very same vīsatika nipāta was reborn as a wealthy householder at the time of the Blessed One Padumuttara, in the course of his listening to whose teaching of the dhamma, he saw the Master placing a monk in the highest position of such of His disciples as were possessors of divine eyesight (dibbacakkhukānaṃ); he aspired for the same high-ranking position, promoted a colossal charity for a whole week and made his resolve (paṇdhāna). The Blessed One Padumuttara prophesied to him that he would receive a similar etadagga in future. At the time of our Glorious Buddha, he took conception in the house of the Sākyan, Sukkodana, as the son of Buddha's uncle (Satthu cūlpituputto) to become the younger brother of the Sākyan Mahānāma. As an exaltedly gently prince, he enjoyed the princely prosperity similar to celestial bliss; subsequently, he joined Bhaddiya, the young prince and others, to become such a monk as to form a respectable retinue of recluses comprising Sākyan sons for Sakyamuni, in response to the requirement of the great king Suddhodana, while the Awakened One was residing at Anupiya. Within his first lent of three months of rainy season, Anuruddha came to possess divine eyesight (dibbacakkhu). Sakyamuni taught him the proper performance of the traditionally great nobles (madāariyavaṃsa paṭipadaṃ). Duly devoting to this desanā of the Master and developing vipassanā, the Thera visualised Arahantship along with abhiññā and paṭisambhidā. Subsequently seated in the midst of ariyagaṇe (crowd of nobles), in the massive monastery of Jetavana, Sakyamuni Gotama placed the Thera in the foremost position of possessors of divine eyesight, making this announcement: “Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūmaṃ dibbacakkhukānaṃ yadidaṃ Anuruddho.”

Etadaggas in the Timsaka Nipāta

Sāriputta (259), the second in the group of three Theras in the timsaka nipāta (thirtieth section), was, at the time of the Blessed One Anomadassī, the youth Sarada, the only son of a brāhmaṇamahāsāla; his playmate was Sirivaḍḍha, the son of a gahapatimahāsāla. With the lapse of his father, Sarada inherited enormous wealth, which he entirely spent in giving great charity after having made up his mind to become a hermit in his quest for the path of emancipation (mokkha). Although his playmate Sirivaḍḍha did not join him, seventyfour thousand sons of brahmins followed his example. Under his leadership they became pañcabhiñña (possessors of five forms of higher knowledge) with eight samāpatti (proper attainments of effective meditation). In order to do favour (saṅgha) to him, the Blessed One Anomadassī reached his residence by air; he had his pupils prepare seats of flowers for the Master as well as for the members of the Saṅgha and entertain the guests with delicious forest fruits. Buddha Anomadassī entered upon the trance of cessation (nirodhasamāpatti) for seven solid days, at the end of which He woke up from His trance and instructed His first chief disciple Nisabha to make thanks-giving for the flower-seats. The Master taught the truth by means of which all except Sarada became Arahants. Sarada aspired to become aggasāvaka (chief disciple) like Nisabha and made his paṇidhāna (resolve) for it in future. He urged his playmate Sirivaḍḍha to aspire for the high ranking position of the second chief disciple similar to Anoma Thera. Prior to the appearance of our Blessed One Gotama, the ascetic Sarada took conception in the womb of a brahmin lady Rūpasārī, in Upatissa village, not far from Rājagaha. On the

very same day, his companion also entered the womb of a brahmin woman Moggali in Kolita village near Rājagaha. They were name Upatissa and Kolita respectively; both of them achieved proficiency in all arts and sciences. Witnessing a festival at Rājagaha, one day, they aptly gained remorse (saṃvegamaṃ) and became recluses along with five hundred brahmin youth in the presence of paribbājaka Sañcaya, in whose philosophy, they subsequently saw no essence; they therefore, wandered about invitation people, vainly, to answer their questions. In their quest for emancipation (mokkha) they made mutual promise to the effect that whoever would achieve amata (immortality) first, he must have his friend informed about it. By that time, our Master had appeared and was residing at Rājagaha. On his way to his paribbājakārāna (recluse residence), Upatissa met the Thera Asajji, who was wandering about for alms-food in the streets of Rājagaha. Since he had never before seen such a serene saint, he followed the latter close behind. After having done his duty to the Thera, Upatissa enquired of the stranger the teacher and the vāda (view) of the latter. When the dhamma was taught by the stranger in a single stanza, starting with “Ye dhammā hetuppabhavā,” the paribbājaka Upatissa became established in the fruition of Sotāpatti (the first stage of sanctification). Redeeming his pledge, Upatissa spoke the same stanza to Kolita who, consequently, became a Stream-winner also. Subsequently, both of them became monks in the presence of Sakyamuni. MahāMoggallāna attained Arahantship on the seventh day of his monkhood, while Sāriputta became a khīṇāsava after the expiry of half a month. Subsequently, the Master, seated in the midst of ariyagaṇa, in the great monastery of Jetavana, at the ceremony of conferring etadagga (foremost position) to His own disciples, made this announcement, in placing Thera Sāriputta, at the foremost ranking position of such disciples as were of great wisdom, thus: “Etadaggaṃ bhikkhave mama sāvakanāṃ bhikkhūnaṃ mahāpannānaṃ yadidaṃ Sāriputto,” ti. Ānanda (260), the third and the last, in the group of three Theras in the same tiṃsaka nipāta (thirtieth section) was born at Haṃsavatī as a younger brother, from a different mother, of the Blessed One Padumuttara; his name was Sumana and his father was king Ānanda, who gave him bhoganagara (ownership of a town) and a boon as reward for quelling a border rebellion, on his having come of age. With the right to look after the comfort of Buddha, received as the boon from his father, the king, he had a magnificent monastery built in the orchard of Sobhana, served the Master and became emulated by the example of his namesake, the Thera Sumana, the Upaṭṭhāka (serving attendant) of the Blessed One Padumuttara. He, therefore, gave great charity and made his resolve (paṇidhāna) thus; “... ayaṃ Sumanatthero viya anāgate ekassa Buddhassa upaṭṭhāko bhavēyyaṃ (May I become a serving attendant of an Awakened One, in time to come, like unto this Thera Sumana). Buddha Padumuttara also made His prophecy to that effect. At the time of our Blessed One, he was reborn in the house of Amitodana, the Sākyan. On having come of age, he renounced the world together with Bhaddiya, etc. for becoming the Sākyan retinue of Sakyamuni Gotama, in whose presence, he became a monk. He then listened to the teaching of the dhamma made by the venerable Thera Puṇṇa, the son of the brahmin lady Mantānī and consequently became a Stream-winner (Sotāpatiphale patiṭṭhahi). Later, he became the permanent serving-attendant (upaṭṭhāka) of our Sakyamuni, with his four denials (paṭikkhepā) and four requests (āyacaṇā). Subsequently, seated in the midst of his clergy, at the massive monastery of Jetavana, the Master made the Thera Ānanda an etadagga by placing him at the foremost position of those of His disciples who were much learned (bahussutānaṃ), possessors of mental awareness (satimantānaṃ) and clever behaviour (gatimantānaṃ) who were firmly courageous (dhitimantānaṃ) and who were personal attendants (upaṭṭhākānaṃ). In the wake of the great decease (acirapariniḥṣita Bhagavati), the Thera Ānanda attained Arahantship, free from the four postures (iriyāpatha) just in time to become the prominent, if not the principal, participant in the paṭhama saṅgīti (the first Council), as a chaḷabhiñña (an Arahant with six sorts of super-knowledge).

Etadagga in the Cattālīsaka Nipāta

The Thera Mahākassapa (261), the solitary single saint in the cattālīsaka nipāta (the fortieth section) was an estate-owner (kuṭumbika) of Videha in the city of Haṃsavatī, at the time of the Blessed One Padumuttara.

As a pious devotee, he used to go to the monastery and on one occasion, he noticed the Master placing the Thera Mahā Nisabha, His third chief disciple, at the foremost position of monks who performed austere practice making His announcement thus; “Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūmaṃ dhutavādānaṃ, yadidaṃ Nisabho.” Emulated by the example of the Thera, the recipient of the etadagga, the devotee gave great charity to Buddha and His Saṅgha for seven solid days comprising feeding and sets of three robes and made his aspiration and resolve (paṇidhāna) for becoming an etadagga, like unto the Thera Nisabha. Consequently, the devotee’s aspiration materialised when, as Pippali māṇava, an enormously wealthy heir made his marvelous renunciation and became an ardently austere monk in the presence of our Blessed One Gotama, who went, all along, forward, to meet him on his way to His monastery. On the eighth day of his monkhood, the Thera became an Arahant. Subsequently, the Master placed him at the foremost position of His disciples, who were leaders of austere lives by making an announcement thus; “Etadaggaṃ bhikkhave name sāvakānaṃ bhikkhūnaṃ dhutavāsdānaṃ yadidaṃ MahāKassapo.”

Etadagga in the Saṭṭhika Nipāta

The Thera MahāMoggallāna (263) the solitary single saint in the sixtieth section (Saṭṭhika nipāta) made his aspiration and resolve, in the presence of the Blessed One Anomadassī, to become the second chief disciple, which materialised in the sāsana of Sakyamuni Gotama, in whose presence he became a monk along with his companion Upatissa paribbājaka. Doing his duties of a monk near a small village of Kallavāla, in the kingdom of Magadha; on the seventh day of his monkhood, the Thera suffered from sloth and drowsiness but was made (to be) remorseful (saṃvejito) by the Master, did away with his drowsiness, developed vipassanā (spiritual insight) while listening to dhātukammaṭṭhāna (mental exercise on elements) which was being spoken of by Buddha, reached the three higher right paths in succession and attained to the highest height of the knowledge of perfections of a disciple. Subsequently, seated in the midst of His crowd of nobles (ariyagaṇa), in the massive monastery of Jetavana, in the course of conferring etadagga on His disciples, due to their these and those good qualities, the Master placed Thera MahāMoggallāna at the foremost position of those monks who were possessors of magical powers (iddhimantānaṃ).

Etadagga in the Sattatika Nipāta

The Thera Vangīsa (264), the solitary single saint in the sattatika nipāta (seventieth section), which is known as mahānipāta (great section) also, was born in a vastly wealthy family in the city of Haṃsavatī, at the time of the Blessed One Padumuttara, in the course of his listening to whose teaching of the dhamma, he noticed the Master placing a monk in the foremost position of His disciples who possessed ready-witted reply (paṭibhānavantānaṃ).

Out of the list of etadagga Theras, topmost rankholders in their various special achievements, forty one in number, as recorded in the ekakanipāta of Aṅguttara Nikāya, both the canonical Theragāthā and its commentary, Paramattha Dīpanī, make no mention of two Theras, namely; Bāhiya Dāruciya and the Thera Sāgata, Moreover, Ācariya Dhammapāla’s story of Cūḷa Panthaka is incomplete since the author had omitted the twofold top-ranking positions (etadagga) of the Thera, namely: - Manomayaṃ kāyaṃ abhinimminantānaṃ aggo and cetovivaṭṭa-kusalānaṃ aggo (chief of creators of mind-made bodies and chief of those who were clever in the evolution of the mind).

Eighty Mahāsāvakas

Sixteen, namely, (1) Bhaddiyo (2) Assaji (3) Nālako (4) Puṇṇaji (5) Tissa Metteyyo (6) Puṇṇako (7) Mettagū (8) Dhotako (9) Upasivo (10) Hemako (11) Todeyyo (12) Jatukaṇṇi (13) Bhadrāvudho (14) Udayo (15) Posālo and (16) Piṅgiyo Theras of the eighty Mahāsāvakas are not to be found both in the Canonical Theragāthā as well as in the Paramatthadīpanī, the Commentary.

Right Remark of Mrs. Rhys Davids

Mrs. Rhys Davids is, therefore, quite correct and absolutely accurate when she says on pages XXXVI and XXXVII of her introduction to the Psalms of the Brethren as follows:–

“Such lines as these, and many more, simply as word music, we may place without hesitation beside any passage of Keats and Shelly. The authors were doubtless capable of composing at least as much as did these two splendid minstrels, and it is possible that they concentrated their efforts, not on missionary or pastoral labours but on versification. The worse luck for the world that such scanty portions should have been preserved!

“Such matters Dhammapala does not discuss. The only distinction he draws between the Theras is to classify them in his concluding remarks, not into (A) the eleven or twelve leading Theras usually grouped in the Vinaya, and (B) the rest, viz:–

(A) Sāriputta

Moggallāna the Great

Kassapa “ “

Kaccāna “ “

Koṭṭhita “ “

Kappina “ “

Cunda “ “

Anuruddha

Revata

Upāli

Ānanda

Rāhula,

and (B) the other 247; nor into 41 Aggasāvaka of the Aṅguttara and the rest; but into Great (mahā) or ordinary (pakati) sāvaka, making together the company of Aggasāvaka. Of these, the former (Great) were 80 in number, and he proceeds to enumerate 64 only of the 80 made up of 48 of the poet Theras, and 16 others most of whom do not occur in the Canon. ‘Why are these called Great Disciples? Because of the greatness of their Resolve (abhinihāra)’. Resulting in, it would seem a more perfect evolution of knowledge in their last birth.” And she added the following footnote:

[(1) Aṅguttara Nikāya, I, 23-5. With the exception of two, Bāhiya Dāruciya (of Dhammapada Commentary, ii, 209f) and Sāgata, all of these distinguished followers are represented in the Theragāthā.]

Survey of Stanzas

The stanza or stanzas spoken by each of the two hundreds and fiftynine Theras or thereabouts happened to be such as would mostly afford the means of revealing their individual aññā(attainment), the state of their having become canker-free. Thus, Subhūti, the recipient of two foremost titles (etadagga) namely; in being the chief of leaders of secluded peaceful life (araṇavihārī) and the highest ranker amongst worthy recipients of dedicated donations is the first to be listed as one of those one hundred and twenty Theras who spoke a single stanza in the ekaka nipāta (section of singlets). He revealed his aññā(attainment) by such a statement in verse as: “My mind is well composed (susamāhitaṃ) and emancipated (vimuttaṃ); I dwell having burnt away my depravity (ātāpī).

The second in that list is Mahā-Koṭṭhita who also is an etadagga (foremost Thera) amongst Buddha’s disciples who happened to have gained analytical knowledge (paṭisambhidā). His single stanza, starting with ‘upasanto uparato’, makes manifest that he had shaken off evil deeds (dhunāti pāpake dhamme) like unto the breeze blowing off the tree leaves. The third, in the same section is Kaṅkhā Revata who also is the highest ranker amongst the Theras who are well-known to be meditative (jhāyīnaṃ etadaggaṃ). In his

single stanza starting with: ‘Puññaṃ imaṃ pessa’, the Thera made his announcement that he had dispelled his doubt, saying: ‘Tathāgatas are givers of light and sight similar to fire at the midnight hour’.

The fourth of the very 120 is Puṇṇa, the son of Mantānī, a brahmin lady, and a nephew of Āññāsi Koṇḍañña; he also is mentioned as a recipient of the foremost title (etadagga) amongst teachers of truth (dhammakathika). The stanza starting with ‘Sabbhireva samāsetha’ was spoken by the Thera in his zestful delight by way of his joyous utterance (udāna) releasing his pīṭivega (zeal of zest). Dabba, the fifth Thera in the same series is also an etadagga (highest teacher) in senāsana paññāpaka (amongst) assigners of accommodation) to guest-monks. His single stanza starting with ‘Ye duddaniyo’ makes manifest his good quality (attano guṇe vibhāvento) out of his compassion for the world (lokānukampakāya). The single stanza of Sītavaniya Sambhūta, a pakati sāvaka, the sixth senior samaṇa in the selfsame series, speaks about his perpetual performance of kāyagatāsati kammaṭṭhāna in the cool forest (sītavana). The seventh in the same series, Bhalliya Thera met the Master as a layman, a son of a caravan leader, on the forty-ninth day of His Buddhahood, to become together with his elder brother Tapussa, the earliest gainer of the honour of being the foremost feeder to Buddha Gotama whom they offered mantha and madhupiṇḍika. His single stanza starting with ‘ye’ pānudi made Māra manifestly minded that he (the Thera) had gone beyond being frightened by all dangers. Vīra, the eighth Thera in the ekakanipāta is mentioned as ordinary disciple (pakati sāvaka). His single stanza starting with ‘yo duddaniyo’ was spoken to his wife who came to disrobe him, revealing his full freedom from depravity. The ninth Thera is PalindaVaccha, who was placed by Buddha in the foremost position amongst His disciples, loved by and dear to divine beings (etadaggaṃ mama sāvakānaṃ bhikkhūnaṃ devatānaṃ piyamaṇāpānaṃ). His single stanza starting with; ‘Svāgataṃ nāpagataṃ’ makes manifest the benefit of his having arrived at the presence of Buddha, because he had rightly understood the most excellent fourfold noble truths. CūḷaVaccha, MahāVaccha and VanaVaccha are the second, third and fourth Theras of Vaccha variety in the very ekakanipāta. All these three are of pakati sāvaka category. Cūḷa Vaccha spoke his single stanza revealing that he had reached the path of nibbāna. To make manifest the niyyānikabhāva of Buddha’s sāsana, MahāVaccha spoke a single stanza starting with ‘Peññābalī’ to evoke the effort of his fellow monks (sabrahmācārīnaṃ ussāhajanatthaṃ). Vana Vaccha spoke a single stanza starting with: ‘Nīlabbhavaṇṇā selā ramayanti maṃ (cloud-coloured hills make me happy) in praise of his forest residence. His nephew Sivaka is a sāmaṇera saint who attended upon him. The single stanza spoken by the sāmaṇera starting with ‘Upajhāyo’ describes his detachment from village vāsa and his fondness of forest life. Kuṇḍadhāna forms the fifteenth, in the selfsame series, who entitled himself to collect, first and foremost, the salāka (meal ticket) from the hands of Ānanda and thus won the etadagga (the chief) in that honour. His single stanza reveals his oghatiṇṇa (having crossed over the flood of repeated rebirths). The single stanza starting with: ‘yathā pi bhaddo ājañño’ was spoken by the Thera Belaṭṭhasīsa to reveal his happiness in having gained the unalloyed tranquility, the boundless bliss of the prosperity of fruition (asammissa santaṃ paṇītaṃ phalasamāpattisukhaṃ laddhaṃ). In the case of the Thera Dāsaka, seventeenth in the self-same series, the single stanza starting with: ‘Middhā yadā hoti mahagghaso ca’ was spoken by Buddha to make him remorse-stricken; because the gāthā goaded him to develop vipassanā and realise Arahantship, the Thera simply reiterated the same stanza to reveal his aññā(attainment). Similarly, Singālapitā reiterated the stanza spoken to him by a devatā while the Thera was a forest dweller in the Bhesakaḷā forest, since the same evoked his energy in earning the fruition of his bhāvanā, in order to reveal his aññā(attainment). Kula and Ajita, the nineteenth and twentieth Theras of the list, are ordinary disciples (pakati sāvakas). The single stanza spoken by the former, starting with: ‘Udakaṃpi nayanti nettikā (irrigators direct the course of water) shows the lesson learnt by him to straighten his mind, from nettikā, usukārā (arrow makers) and tacchakā (carpenters), revealing his aññā(attainment); the same, spoken by the latter starting with ‘Maraṇe me bhayaṃ n’atthi’ (in death, there is no danger for me) constitutes his roar of a lion (sīhanāda).

Nigrodha, Cittaka, Gosāla, Sugandha, Nandiya, Abhaya, Lomasakaṅgiya, Jambugāmiyaputta, Hārita, Uttiya, Gahvaratīriya and Suppiya were a dozen disciples of ordinary category (pakatisāvakā). They are numbered 21 to 32 in the list. Every one of these Theras revealed their respective aññā(attainment) by means of a single stanza. The 33rd is Sopāka, who was a posthumous child of seven years of age when the Master met him and taught to him the dhamma (truth) at the cemetery. As a sāmaṇera, he entered upon the meditation on boundless loving kindness effectively, increased his development of vipassanā (clear insight) and visualised Arahantship. He spoke his single stanza starting with: ‘yathā pi ekaputtasmim’ in order to show to other cemetery dwellers the meditation on loving kindness, effectively, in due form (aññesaṃ sosānikabhikkhūnaṃ mettābhāvanavidhiṃ dassento). The single stanza spoken by Posiya (34) is his reply to his fellow forest-dwellers who asked him about his lay-relatives. Sāmaññakāni (35) made manifest his achievement in answer to the enquiry of his lay-associate by means of his single stanza. The single stanza of Kumāputta (36) is his advice to many forest-dwellers to take full advantage of Buddha’s sāsana, which is evidently the egress of escape (niyyānika) from the rounds of repeated rebirths. His companion, Kumāputtasahāya (37) was emulated by his example; over his remorse regarding the misbehaviour of many monks, he spoke his single stanza starting with ‘Nāñā janapadā yanti’ which acted as an incentive for his effort to attain Arahantship and which was later reiterated to reveal his aññā(attainment).

Gavampati (38) is one of the eighty mahāsāvakas. The single stanza of his was the one, originally spoken by Buddha in praise of the Thera, when the latter had saved the retinue of the Master from flood by means of his magical powers, which the Thera reiterated to reveal his aññā(attainment). Tissa (39) and Vaḍḍhamāna (40) are similar to Gavampati in that they also reiterated the single stanza each, which was previously taught by Buddha Himself, to admonish the former who happened to be His nephew (pitucchāputto) and to render the latter remorseful in order to get rid of his sloth and drowsiness (thinamiddha). The single stanza of Sirivaddha (41) not only reveals the Thera’s aññā(attainment) but also serves as his joyous utterance (aññāpadesena udānaṃ udānento).

Khadiravaniya Revata (42) is a younger brother of the venerable Sāriputta. The Thera was placed in the foremost position (etadagga) amongst monks who were forest-dwellers (araññakānaṃ). His single stanza is his teaching to his nephews who were sāmaṇera (novices) rousing up their mental awareness (sati). The single stanza starting with ‘Samuttiko’, spoken by Sumaṅgal (43) is an udāna (joyous utterance). Sānu (44) is a sāmaṇera (novice) at the age of seven years. By way of an udāna (joyous utterance), he reiterated the stanza, spoken by his mother, which rendered him remorse-stricken and incited him to make his achievement.

Ramaṇīyavihāri (45), Samiddhi (46), Ujjaya (47), Sañjaya (48) and Rāmaṇeyyaka (49) are five Theras who reveal their aññā(attainment) by means of a single stanza each. Vimāla (50) and Añjana Vaniya (55) are two Theras who spoke their respective single stanza by way of udāna (joyous utterance). Godhika (51), Subāhu (52), Valliya (53) single stanza after they had brought down sufficient rain-shower, by means of their mettābhāvanā (developing meditation on loving kindness), to the relief of the residents of Rājagaha, headed by king Bimbisāra. Kuṭivihārī (56), Dutiya Kuṭivihārī (57) and RamaṇīyaKuṭika (58) are three Theras who revealed their aññā(attainment) by means of their respective single stanza. The verse of Dutiya Kuṭivihārī was not his own composition; he really repeated the stanza spoken to him by a devatā for rousing up his remorse and making his achievement. It was by way of udāna that Kosalavihārī (59) spoke his single stanza starting with ‘Saddhāyahaṃ pabbajito’, in a similar manner as Sivali (60), the son of Suppavāsā, the king’s daughter; he had to miserably remain for seven solid years in his mother’s womb. On the seventh day of his birth, Sivali spoke of his desire to become a sāmaṇera to Sāriputta, Buddha’s chief disciple, who novitiated the child after having taken him, with his mother’s approval, to the monastery and given him tacapañcakakammaṭṭhāna (mental exercise). As and when his hair had been shaved off from his head, he became an Arahant and later was placed by Buddha at the foremost position amongst those who had attained the highest height of gain and

fame (lāhaggayasaggappattānaṃ etadagga). His single stanza was spoken by way of his joyous utterance (udāna).

Vappa (61) was one of the group of five, headed by Koṇḍañña, who attended upon our Bodhisatta for six years before the latter's attainment of Buddhahood. Along with his four friends, he attained Arahantship at Isipatana where Sakyamuni started turning the wheel (cakka) of Dhamma (truth). His single stanza is an eye-opener for becoming an ariya (noble) as opposed to the blinding condition of a puthujjana (a non-noble). Vajjiputta (62) is the son of a minister (amacca); he became a forest-dweller. There he was timely rendered remorseful by a stanza spoken by a devatā. Since that stanza served as a guiding goad in his attainment of Arahantship, he amalgamated that statement of the divinity in his single stanza. Pakkha (63) and Vimala Koṇḍañña (64) are two Theras who announced their aññā(attainment) by means of a gāthā each. Ukkhepaka (65) and Ekudāniya (68) spoke their single stanza, respectively, by way of teaching the dhamma (truth). A single stanza each of Meghiya (66), Ekadhamma Savanīya (67), Puṇṇa (70), Vacchapāla (71), Māṇava (73), Suyāmana (74), Susārada (75), Piyañjaha (76), Hatthārohaputta (77), Ugga (80), Sīha (83) Nīta (84), Sunāga (85), Paviṭṭha (87), Sāmidātta (90), Vijaya (92), Eraka (93), Belaṭṭhānika (101), Usabha (110), Mahānāma (115), Kimila (118) and Isidatta (120) revealed their respective aññā(attainment). In the case of such Theras as: Channa (69), Nāgira (86), Ajjuna (88), Paṭhama Devasabha (89), Paripuṇṇaka (91), Khaṇḍasumana (96), Tissa (97), Dutiya Devasabha (100), Dhammasava (107), Dhammāsavapitu (108), Vacchagotta (112), Pārāpariya (116) and Yasa (117), their respective single stanza served as their joyous utterance (udāna). The Thera Ātuma (72), a richman's son spoke his single stanza to tell his mother that he could not be disrobed by her and took his departure through the sky after having taken leave of his mother. Meṇḍasita (78) uttered his verse which begins with 'Anekajātisaṃsāraṃ sandhāvissaṃ,' recollecting his own former abodes. The verse beginning with 'sabho rāto' was uttered by Rakkhita (79) reflecting upon his forsaken kilesa.

Uttara (121) is the first Thera mentioned in the list of sāvakas who spoke two stanzas. He did so, in his reply to monks after having shown his miracle (pāṭihāriyaṃ). It was in order to uplift his old lay friend that two verses were uttered by Piṇḍola Bhāradvāja, who was placed by Buddha in the foremost position amongst monks who roared the roar of a lion (sīhanādikānaṃ etadaggaṃ). Vālliya (123), Gaṅgātīriya (124), Surādha (128), Gotama (129), Uttara (141), Valliya (144) and Vītasoka (145) spoke their two stanzas each, in order to reveal their aññā(attainment). Ajima (125) spoke his two stanzas in order to render remorseful those monks who slighted him. Meḷajima (126) roared the roar of a lion (sīhanādaṃ) by means of his two verses. It was in praise of bhāvanā (developing effective meditation) that two verses were uttered by Rādha (127) who was an etadagga (highest ranker) amongst monks who were ready-witted in their replies (paṭibhāṇeyyakānaṃ). In order to condemn an evil monk, an imposter, the Thera Vesabha (130) spoke his two stanzas. Mahā Cunda (131), younger brother of the venerable Sāriputta, spoke his two stanzas to announce (kittento) that his close contact with teachers and his secluded life were promoters of his aptly gained prosperity (attanā paṭiladdhasampattiyaṃ kāraṇabhūtaṃ garūpanissayaṃ vivekavāsaṃ ca kittento). It was to admonish (ovadanto) his relatives who tried to purify themselves by means of yañña (yagna/fire-worship) that the Thera Jotidāsa (132) recited his two verses. In order to incite (codento) his younger brother, the Thera Hiraññakāni (133) spoke his two stanzas. To give advice to his former teacher Vimala, Thera Somamitta (134) recited his two verses. Over his remorse at the sight of two tragic events, the Thera Sabbanitta (135) recited his two verses. It was to instruct himself at his sight of a human dead body with a broken head and a pair of its arms and thighs with fractured bones, that the Thera Mahākāla (136) spoke his two stanzas. To those puthujjana monks who were jealous of his gain and honour, the Thera Tissa (137) spoke his two stanzas to make manifest the disadvantage in gain and honour, to which, he himself had no attachment. Kimila of ekaka nipāta is repeated here as the 138th thera, whose two verses narrate his living together with the Theras Anuruddha and Nandiya.

Nanda (139) the second son of the great king Suddhodana, had his mother in MahāPajāpati Gotamī; he was placed by Buddha in the foremost position (etadagga) amongst those monks who had their sense-doors well guarded (indriyesuguttadvārānaṃ). His two verses were his joyous utterance (udāna). Sirimā (140) spoke his two stanzas to render his younger brother remorseful and make other monks, who slighted him regret. Whereas, the Thera Puṇṇamāsa (146) spoke his two stanzas in order to teach the dhamma (truth) to his wealthy mother, who tried to disrobe him. Nandaka (147), Kaṇhadinna (150), Migasira (151), Sivaka (152), Isidinna (154), Nitaka (156), Soṇapotiriyaputta (157), Usabha (159), Kappaṭa Kura (160), the Thera Kumāra Kassapa (161) who was an etadagga (chief) amongst those monks who were variegated teachers of the truth (cittakathikānaṃ), and Cūlaka (166) recited their two verses respectively, in order to reveal their aññā(attainment). Whereas the Thera Bharata (148), in whose presence Nandaka (147) revealed his aññā(attainment), recited his two gāthā in order to inform the latter that he (the former) had planned to go together with him (the latter) to the presence of the Master. On the other hand, the Thera Bhāradvāja (149), by means of his two pieces of poems persuaded his canker-free son, the graduate of Takkaṣilā, to roar the roar of a lion, Upavāṇa (153), in the wake of his attainment of Arahantship became an attendant (upaṭṭhāka) on Buddha. Owing to choleric, which the Master suffered from, the Thera went to the presence of his lay associate (gīhisahāya) and spoke his two stanzas for the latter's supply of hot water. It was by way of joyous utterance (udāna) that the Thera Sambula Kaccāna (155) recited his two verses.

In the wake of his attainment of Arahantship, the Thera Nissabha (158) admonished his associate monks, who were wasting their time, leading negligent lives, by means of his two verses. After having saved, by means of his magical powers, the lives of sāmaṇera (novices), who were in the course of falling down from a tree top, the Thera Dhammapāla (162) taught the dhamma to them by means of his two pieces of poems. All round accepting the continuous exercise of strenuous effort (padhānānuyogaṃ pariggaṇhanto), the Thera Brahmāli (163) spoke his two stanzas. Mogharāja (162) was an etadagga (holder of highest rank) amongst those monks who wore shabby robes (lūkhacivarakhārānaṃ); of the two gāthā attached to this Thera, the first verse was uttered by Buddha when the former reached His presence and had become seated near Him; the second stanzas was the reply made by the Thera to demonstrate his Lūkhajīva (absolutely austere life). By means of his two pieces of poem, the Thera Visākhapañcālaputta (165) spoke to his kinsmen, and other laymen the characteristic mark of a teacher of the truth (dhammakatṭhika lakkhaṇaṃ). Similarly, by means of his two verses, the Thera Ahūpama (167) kept his heart under his control, collecting his stray thoughts. The Thera Vajjita (168) spoke two stanzas with spiritual remorse after having remembered his former abodes (attanopubbēnivāsaṃ enussarivā dhammasaṃvegena). The Thera Sandhita (169) was the last to recite two verses in order to make manifest his own achievement of distinction (aattano visesādhigamaṃ pakāsentō).

Aṅganika Bhāradvāja (170) was the first, of those Theras, who spoke their three stanzas respectively, to declare that there could be no purity outside the sāsaṇa (dispensation) of Buddha, in his first gāthā; by means of his second stanza, he announced that he had achieved purity in the selfsame sāsaṇa and by means of the third and last verse the Thera claimed himself to be the absolutely best brahmin (paramatthato brāhmaṇo). The Theras Paccaya (171), Bākula (172) an etadagga (holder of highest rank) amongst monks who were devoid of diseases (appābādhānaṃ), Dhaniya (173) and Harita (184) revealed their aññā(attainment) by means of their three verses, respectively. The Thera Mātāṅgaputta (174) spoke his three stanzas in order to denounce (garahanto) laziness (kosajjaṃ) and favourably announce (kittento) his ready energy (vīriyārambhaṃ). The Thera Khujjasobhita (175) spoke the first of his three stanzas to the devatā who guarded the gate of the Sattapaṇṇi cave announcing his arrival back after having executed his errand for the paṭhamasaṅgīti; the divinity made his report, accordingly, to the clergy (Saṅgha) by means of the second stanza; and the Thera revealed his aññā(attainment) by reciting the third gāthā. The three verses ascribed to Vāraṇa (176) were spoken by Buddha to give him teaching over the death of people of superior social status after having

quarrelled with each other. By means of his three verses, the Thera Vassika (177) spoke about the benefit (upakāraṃ) bestowed (kataṃ) by him upon his relatives (ñātinaṃ) when Buddha enquired of them as and when he reached the presence of the Master to attend upon the latter. The first of the three pieces of poem of Yasoja (178) was uttered by Buddha in praise of the Thera for the latter's most meagre desire (paramappicchatāya); consequent upon that, the Thera taught the dhamma (truth) by means of the remaining two verses. All the three stanzas of Sāṭimattiya (179) constitute the teaching of the truth (dhamma) after he had exposed the sabotage of Māra. By means of his three verses, the Thera Upāli (180), an etadagga (chief) amongst monks who were memorisers of disciplinary rules (vinayadharānaṃ), gave his advice to bhikkhus(monks) at the time of uddesa of pātimokkha on a day of sabbath (uposatha). To roar the roar of a lion, the Thera Uttara-pāla (181) recited his three verses in the wake of his attainment of Arahantship. In order to teach the dhamma (truth) to his kinsmen and ministers who gathered together and bewailed over his abdication of the throne and subsequent renunciation by becoming a monk, the Thera Abhibhūta (182) spoke his three stanzas. When he was asked by his relatives as to why he forsook them and became a monk, the Thera Gotama (183) replied by means of his three verses, making manifest the misery of saṃsāra, from which he himself had suffered and the happiness of nibbāna, which he himself had gained, thereby revealing his aññā(attainment) also. It was to give his advice to his associate monk that the Thera Vimāla (185) uttered his three verses.

Uttering his four stanzas, Nāgasamāla (186) was the first Thera in the catukkanipāta, to reveal his aññā(attainment). The Thera Bhagu (187) spoke his four stanzas in his affirmative answer to the Master who asked whether he had been dwelling diligently. The Thera Sabhiya (188) gave his admonition to monks who were supporters of Devadatta, when the latter was making effort to split the Saṅgha, by means of his four verses. It was to admonish his former wife, who laughed at him while he was wandering about for his alms-food, that his four stanzas were spoken by the Thera Nandaka (189), who was an etadagga (chief) amongst monks who gave their advice to bhikkhunīs (bhikkhunovadakānaṃ). The Thera Jambuka (190) recited his four gāthā at the time when he was about to enter parinibbāna. By way of joyous utterance (Udāna), the Thera Senaka (191) uttered his four verses. When the Dhammavinayasaṅgha (the Second Council) was held by the Thera Yasa, son of Kākandaka, to discredit the ten indulgences (dasavatthu) of the Vajjian monks (vajjiputtaka) of Vesālī, the Thera Sambhūta (192) became spiritually remorseful and spoke his four stanzas. Rāhula (193) a recipient of etadagga (the foremost position) amongst those monks who were desirous of disciplinary demeanor (sikkhākāmaṇaṃ) revealed his aññā(attainment) by means of his four verses similar to the Thera Candana (194) and the Thera Dhammika (195), the last of whom reiterated the four verses taught by Buddha in order to admonish him for his impatience. The Thera Sappaka (196) spoke his four stanzas to distinctly describe his delight in solitude. In his answer to questions put by his associate monks, the Thera Mudita (197) uttered his four verses to narrate the nature of his own proper performance.

Rājadatta (198) was the first of all Theras listed in the Pañcaka nipāta; he recited his five verses subsequent upon his Arahantta in his zestful pleasure (pītisomanassajāto). To reveal their aññā(attainment), the Theras Subhūta (199), Girimanda (200), Sumana (201), Vaṭṭha (202), Nadī Kassapa (203), Cayā Kassapa (204) and Vakkali (205), a recipient of etadagga (highest ranking position) amongst those monks who were saddhādhimutta (fully faithful) uttered their five verses each. The Thera Vijitasena (206) admonished his own wandering mind (vidhāvantaṃ attano cittaṃ) over a variety of objects of contemplation by means of his five verses. Buddha spoke five stanzas giving instruction to Thera Yasadatta (207) who reiterated the same in order to reveal his aññā(attainment). It was by way of joyous utterance (udāna) that Thera Soṇa Kuṭikaṇṇa, a recipient of etadagga (foremost position) among Kalyāṇavakkaraṇā (those who used to speak good words), uttered five verses. In praise of residence with a teacher and of reliance on a good personage, the Thera Kosiya (209) recited his five verses.

In the sixth section (chaṭṭha nipāta) the Thera Uruvela Kassapa (210), a recipient of an etadagga (foremost position) amongst those monks who possessed a large retinue (mahāparisānaṃ) spoke, as the first and foremost to do so, six stanzas, to roar of a lion. The six stanzas attached to Tekicchakārī (211) constitute the conversation between Māra and the Thera, who convinced the former to the effect that depletion of alms-food and inclement climate, comprising biting winter-wind, could not have any bad effect on him, in his living in the open air (abbhokāse). In order to reprehend the group of six monks (chabbaggiye bhikkhū) who were living without showing any respect and reverence to their fellow-leaders of holy life, the Thera Mahānāga (212) spoke his six stanzas. By way of joyous utterance (udāna), the Thera Kulla (213) revealed his aññā(attainment) by reciting his six verses. Mālukyaputta (214) taught the dhamma (truth) in six stanzas, while standing in the sky, to his relatives, who made their request to the Thera to disrobe himself and look after the household with the vast wealth placed by them at the disposal of the Thera. To reveal their aññā(attainment), the Theras Sappadāsa (215), Kātiyāna (215), Migajāla (217), Purohitaputta Jenta (218), the seven-year-old Sumana Sāmaṇera (219), Nhātakamuni (220), Brahmadata (221) and Sabbakāmi (223) spoke their six stanzas respectively. The verses attached to Kātiyāna (216) were not his own composition; by means of these six stanzas Sakyamuni taught the dhamma (truth) when the Thera stood stricken with remorse over his having been overpowered with sleep. In the wake of his having attained Arahantship, the Thera reiterated the self-same stanzas. The Thera Nhātakamuni (220) recited only five out of six stanzas ascribed to him. It was Buddha who uttered the first gāthā thereof, in order to enquire after the Thera's health and way of life (vihāraṃ). The Thera Sirimaṇḍa (222) spoke his six stanzas in order to teach his fellow monks.

Sundarasamudda (224) is the first mentioned Thera in the seventh section (sattaka nipāta); the Thera spoke his seven stanzas signifying an important aspect of his autobiography. Lekuṇḍaka Bhaddiya (225), so named because of his supremely short stature (atirassatāya); the Thera was a recipient of an etadagga (foremost position) amongst those monks who possessed sweet voice (mañjussarāmaṃ); this Thera as a seven-year-old sāmaṇera, Bhadda (226), together with another seven years old sāmaṇera, namely, Sopāka (227) revealed their aññā(attainment) by means of their seven stanzas each, which contain a few important episodes of their respective autobiography. The Thera Sarabhaṅga (225), so named because he built his reed-residence but by having himself reaped the reeds, spoke the first two out of his seven stanzas to mainly make manifest that due to the rules of discipline (sikkhāpada), it had become impossible for him to renovate his ruined reed residence; his third verse added emphasis to his earlier statement asserting that the previously unseen ailment had been found and by means of the remaining four verses, he revealed his aññā(attainment) incorporating his brief biography.

Mahākaccāna (229), Sirimitta (230) and MahāPanthaka (231) are the only three Theras listed in the aṭṭhaka nipāta. Mahākaccāna (229) was an etadagga (chief) among analysts (saṃkhittena bhāsitaṃ vitthārena atthaṃ vibhajantānaṃ) had the Blessed One's dispensation established at Avanti (Avantīsu sāsanaṃ patiṭṭhāpetvā) returned to the presence of the Master, saw some monks leading negligent lives and spoke the first two out of his eight stanzas, in order to admonish them. The remaining six stanzas constitute his advice to king Pajjota. The Thera Sirimitta (230) made use of his eight verses in teaching the dhamma (truth) in the course of his demonstration of the disciplinary rules (pātimokkha). Giving vent to his elated joy over his foremost meritorious act, the Thera Mahā Panthaka (231), an etadagga (chief) amongst those monks who were clever in their escape from repeated rounds of perception (saññāvivattaṅgasaṃvāsaṃ), roared the roar of a lion (sihanāda) by means of his eight verses. Bhūta (232) is the only Thera found mentioned in the navaka nipāta; by means of his nine verses he narrates his comfortable life of jhāna.

In the dasaka nipāta the Thera Kāḷudāyī (233), an etadagga (chief) among those monks who created clear faith of the family of Sakyamuni (kulappasādakānaṃ), is the first to be mentioned; he spoke his ten stanzas in praise of the pleasant pedestrian-path, for the Master to make His joyful journey, in order to reach His father's

family-city as and when the Spring season had well arrived (vasante sampatte Satthu kulanagaraṃ gantaṃ gama namaggavaṇṇaṃ saṃvaṇṇento).

The Thera Ekavihāriya (234) was the youngest brother of king Dhammāsoka; his original name was Tissa Kumāra, who was appointed heir-apparent by his elder brother, the king, when the latter became the supreme sovereign all over the Jambu island (218) years after the parinibbāna of the Master. He first became a lay devotee (upāsaka) after his encounter with Yonaka--MahāRakkhitatthera, who was being attended upon by an enormous elephant in the forest and who after having soared up into the sky was standing on the surface of the water in the royal lotus-pond in Asokārāma. Inspired by that mireculous monk, he yearned for monkhood, by means of his first six stanzas out to his total ten. Subsequent upon his monkhood, he joyfully and satisfactorily spoke three stanzas to make manifest his monk's duties, describing the pleasures of nature in the forest; when he was about to enter parinibbāna, the Thera revealed his aññā(attainment) by means of his tenth (or final) gāthā. The Thera MahāKappina (235) was an etadagga (chief) amongst advisers of monks (bhikkhu ovādakānaṃ); teaching the bhikkhūs, the Thera spoke his ten stanzas. The Thera CūḷaPanthaka (236) gained two types of etadagga being the highest ranker among monks who could create multiple mind-made bodies and chief among monks who were clever in the evolution of the mind (cetovivaṭṭakuslānaṃ). It was by means of his ten verses he made manifest his own proper performance, when enquired by his fellow monks after his career. The ten verses attached to Thera Kappa (237) were uttered by Buddha, when, as a crowned king, the former was immensely intoxicated with sensual pleasures, in order to teach him the dhamma on asubha. Consequent upon that, the king became a monk and attained Arahantship accompanied by analytical knowledge as and when his hair was being shaved off from his head (khuragge yeva sahapaṭṭisambhidāhi Arahanttaṃ pāpuṇi). Subsequently, the Thera reiterated the self-same ten gāthā in order to reveal his aññā(attainment). The Thera Vaṅgantaputta Upasena (238) was an etadagga (chief) amongst those monks who commanded clear faith of their surroundings (samantapāsādikānaṃ). He was one of the younger brothers of the venerable Sāripatta. By means of his ten verses, the Thera related his auto-biography, with special reference to his humble austere life, starting with his living in seclusion. The Thera (Apara) Gotama (239) attained Arahantship at the tip of the razor (Khuraggeyeva Arahanttaṃ Pāpuṇitvā). By way of his reply to the question asked by his kinsmen, who were brahmins of bountiful belongings (brāhmaṇamahāsālā) as to which of many a vāda (view) was niyyānika (conducive towards escape) and as to how to make proper performance by one who would like to become pure and to escape from the rounds of repeated rebirths (saṃsārato sujḥati), the Thera recited his ten verses.

Samkicca (240) was a seven year old sāmaṇera, who alone is to be found mentioned as a reciter of eleven stanzas in the ekādasakanipāta. The first stanza was spoken by a certain lay devotee (upāsaka) in his bid for a residence near the sāmaṇera, since he was desirous of attending upon the latter (naṃ upaṭṭahātukāmo āsannaṭṭhāne vāsaṃ yācanto). The remaining ten verses constitute the reply there to by the Sāmaṇera making manifest his pleasant -secluded-forest-life and his having attained Arahantship.

Sīlava (214), the first to be mentioned in the dvādasaka nipāta was one of the sons of king Bimbisāra; he revealed his aññā(attainment) by means of his twelve gāthā, wherein the Thera emphasised the value, virtue and the benefit of moral precept (sīla), thus:—

614 Sīlaṃ balaṃ appatimaṃ; sīlaṃāvudhamūttamaṃ sīlaṃ ākharanaṃ seṭṭhaṃ, sīlaṃ kavacamabbhutaṃ.

615 Sīlaṃ setumahesakkho, sīlaṃ gandho anuttaro. Sīlaṃ vilepanaṃ seṭṭhaṃ, yena vāti disodisaṃ.

By means of his twelve pieces of poems which bespoke his own brief biography, the former scavenger, who had become a monk and an Arahant, namely, the Thera Sunīta (242) roared the roar of a lion.

The Thera Soṇakolivisa (243), the only one to be found mentioned in the terasaka nipāta, was an etadagga (chief) amongst monks who put forth their over-ready effort (āraddhavīriyānaṃ); both by way of joyous utterance (udāna) and revealing his aññā(attainment), the Thera spoke his thirteen stanzas.

In the Cuddasaka nipāta, Khadiravaniya Revata (244) is the duplication of his name-sake of the ekakanipāta; by means of his fourteen verses the Thera taught the dhamma to the nearby monks and the king to inform them that he would enter parinibhāna. The Thera Goditta (245) was a caravan man of commerce, stricken with remorse over one of his disabled overburdened oxen; he taught the dhamma in connection with various vicissitudes of life (lokadhamma) from the angle of his own personal experience by means of his fourteen verses which, at the same time, revealed his aññā(attainment) also.

A recipient of etadagga (foremost position) amongst long-standing sāvakas who were the first to have aptly penetrated into the truth (sāsane paṭhamam paṭividdhadhammarattaññūnam) was the Thera AññāsiKoṇḍañña (246): the first Thera found mentioned in the Soḷasaka nipāta, whom Sakka approached at his twelve-year forset-abode to hear him teach the truth. The first of the sixteen stanzas, attached to this Thera, was spoken by Sakka in appreciation of his teaching. The second and third verses were uttered by the Thera himself to shed light on his own state of having entirely done away with evil thoughts which kept on overpowering puthujjanas. The fourth, fifth and sixth stanzas were spoken by the Thera to show that the dust-like wild thoughts roused by the blowing breeze of depravity could be caused to subside by the rain-shower of wisdom (paññā). By means of the seventh and eighth verses the Thera made manifest that he had done what should be done in due form (vidhi) of clear insight (vipassanā). Over his spiritual remorse (dhammasamvega), the Thera spoke the remaining eight stanzas condemning the wrong practice (micchāpaṭipattiṃ garahanto) and praising (pasamsanto) the right proper performance (sammāpaṭipattiṃ) as well as the living in seclusion (vivekavāsam). The Thera Udāyī (247) spoke his sixteen stanzas in praise of Buddha whom he allegorised as the enormous elephant, Mahāgandahatthi.

The first of the ten in the Vīsatika nipāta is Adhimutta (248), who was a sāmaṇera-Arahant in praise of whom, the chief robber who captured him spoke two stanzas asking the sāmaṇera why he did not weep though he had encountered with the danger of death. Sāmaṇera Adhimutta, in the course of his reply, taught the dhamma to Coragāmaṇi by means of his thirteen verses followed by a verse inserted by the convenors of the first Council (saṅgitikārehi vuttagāthā). The three subsequent stanzas are those of the robbers enquiring the Sāmaṇera and the latter's reply to their enquiry. The concluding verses also were recited by the convenors of the Council (saṅgitikārehi vuttagāthā).

Pārāpariya (249) listed as second in the vīsatika nipāta group of the ekakanipāta repeated here. By means of his twenty-one verses, the Thera revealed his aññā(attainment) making manifest the characteristics (ākāra) of what had been thought over by himself. By means of twenty two verses, the Thera Telakāni (250) the third in the same section (vīsatika nipāta), entirely informed his fellow-monks the distinction achieved by him and the commensurate proper performance performed by him for that achievement.

The Thera Raṭṭhapāla (251), an etadagga (chief) of monks who became recluses out of pure pious faith (saddhāpabbajitānam) spoke the first seven stanzas teaching the dhamma, aptly connected with impermanence to the ladies of his former royal harem, allegorically comparing his royal parents with a dear-hunter, gold ingots and gold coins (hirañña savaṇṇam) and ladies of the harem (itthāgāram) with the snare of the hunter's net, lastly, the royal belongings, which he had formerly enjoyed and the food, which he had recently eaten, with the fodder and grass for the deer; by means of the remaining eighteen verses, the Thera taught the dhamma to king Korabya.

Mālukyaputta (252), listed as the fifth in the vīsatika nipāta, is his namesake (214) of the Chakka nipāta duplicated here. In order to make manifest that he had thoroughly learnt the dhamma which had been taught in brief by Buddha, the Thera spoke twentyfour stanzas Sela (253), the sixth in the self-same section spoke the first six stanzas in praise of the Blessed One, who, in order to fulfill the heart's desire (manoratham pūrento) of the former, declared himself to be the superior sovereign ruler of righteousness by means of a single stanza. When again Sela spoke two more stanzas, putting questions to the Master to reaffirm what he had

heard, the Golrious One spoke five stanzas in reply, to announce His successor and to inform about Himself in order to dispel all the doubts of the questioner. When well convinced, Sela spoke three stanzas to his youthful pupils about his desire to become a monk. By means of a single stanza, his pupils declared their willingness to become monks also. The next single stanza was spoken by Sela to make his request for monkhood from the Master who spoke the next single stanza in order to confer monkhood on Sela and all his followers. Subsequent upon his attainment of Arahantship, the Thera Sela revealed his aññā(attainment) by means of the remaining verses.

Kāḷigodhāputta Bhaddiya (254), the seventh in the same section, one of the Sākyan princes, who renounced the world along with such other five of his type as Anuruddha, etc., gained his etadagga (foremost position) amongst those monks of high families (uccākulikānaṃ) in the wake of his attainment of Arahantship. By means of twentyfour verses, the Thera roared the roar of a lion in the presence of the Blessed One. Out of twenty six verses attached to Aṅgulimāla (255), the first gāthā was uttered by him as a robber after his hot chase of the Master, who made His reply to him by means of the second stanza, which converted the sinner, who immediately promised to give up his evil deeds by means of the third verse. According to Ācariya Dhammapāla, the Commentator, the fourth and fifth verses were recited by the convenors of the Council (saṅgītikārā) to narrate that the robber was made a monk by Buddha. The next three stanzas, the sixth, seventh and eight were spoken by Aṅgulimāla as a Thera, who had by then attained Arahantship, in the form of his joyous utterance (udāna) because of being elated with zest. The Thera recited the remaining eighteen verses making his mind extensively established in loving kindness towards all animate individuals without setting any boundary limit (anodhiso sabbasattesu).

Anuruddha (256), the ninth in that same section, an etadagga (chief) among monks who were possessors of divine eyesight (dibbacakkhukānaṃ), in his zest and delight, uttered twentyeight verses by way of joyous utterance (udāha), which served as his own brief biography also. The Thera Pārāpariya, the tenth and last in the vīsatika nipāta, had here been triplicated and numbered (257). The first of the twentynine verses was put in by the Convenors of the Council and the remaining twentyeight were uttered by the Thera in the wake of Buddha's parinibbāna, which he himself was approaching, as an address to monks of posterity for the promotion of proper performance in dhamma (righteous faith). Convenors of the first Council (saṅgītikārā) placed their single stanza at the beginning of thirteenth verses attached to Phussa (258), the first Thera mentioned in the tiṃsaka nipāta in order to show the question put to the Thera by an ascetic regarding bhikkhuSaṅgha in future, in the matter of proper performance (paṭipatti). By means of the second stanza, the Thera Phussa enjoined upon the hermit to listen to him attentively. With the power of knowledge of the future (anāgataṃsañña) the Thera found out things according to what they are really going to be (yaṭhābhūtaṃ disvā) and spoke about the posterity by means of the remaining twentynine stanzas which served as his advice to the audience who had reached his presence and later revealed his aññā(attainment).

The second Thera, mentioned in the tiṃsaka nipāta Sāriputta (259) recognised by Buddha as Dhammasenāpati (Commander-in-chief of the faith) secured his etadagga (foremost position) among monks, who were of great wisdom (mahāpaññaṃ); the Thera revealed his aññā(attainment), by means of thirtysix stanzas, some of which were, in fact, uttered by Buddha in connection with the Thera as opined by the Commentator, Ācariya Dhammapāla. The third and last Thera, mentioned in the tiṃsaka nipāta Ānanda (260) the well-known recipient of five forms of etadagga (foremost position) amongst monks who were much learned (bahussutānaṃ), possessors of nimdfulness (satimantānaṃ), possessors of good speech (gatimantānaṃ), possessors of firm steadfastness (dhitimantānaṃ) and attendants (upaṭṭhākānaṃ), put up his thirtyseven stanzas at the time of reciting together, eventually, the Khuddaka Nikāya, after having consolidated them all into one single collection, which actually comprised verses of advice to monks here and there, as well as such stanzas as would portray his proper performance.

The solitarily single saint, mentioned in the Cattālīsaka nipāta, MahāKassapa (261), an outstanding etadagga (chief) in the proper performance of austere practice (dhutaṅga) spoke his forty stanzas making manifest his own proper performance (paṭipatti) in giving his teaching to monks.

The only single Thera mentioned in the paññāsaka nipāta, Tālapuṭa (262) an ex-dancing master, when he became an Arahant, spoke of his previous plans for becoming a monk and doing his duties as well as developing vipassanā (spiritual insight) by means of his fiftyfive verses with which the Thera gave advice to the monks who were standing near him.

The solitarily single saint, mentioned in the Saṭṭhika nipāta, Mahā Moggallāna (263) a distinguished etadagga (chief) among monks who were possessors of magical powers was recorded, by the convenors of the Council, as having spoken his sixty-nine stanzas shortly narrating his awe-arousing achievements. Equally an etadagga was Vaṅḡisa (264) the solitarily single saint mentioned in the Sattatika nipāta, the last in the long list of reciters of verses in the Commentary on the Theragāthā. Subsequent upon his attainment of Arahantship, Buddha placed him in the foremost position of monks who possessed such ready wit as could compose extempore poems (paṭibhāṇavantānaṃ). Convenors of the Council made a single collection of all the stanzas spoken by the Thera, seventy one in number, on the occasion of redaction (saṅgītikāle) of the dhamma and the vinaya.

Purpose of Poems

From my foregoing concise cum comprehensive comment of stanzas spoken by senior monks and sāmaṇeras in each and every section (nipāta), it is obvious that not every piece of poem was composed by all and sundry Theras; a considerable number of them happened to be their reiteration of what the Awakened One had taught them in order that they develop vipassanā by means of kammaṭṭhāna to finally attain Arahantship. Moreover, not every Thera revealed his aññā (attainment) by means of his one or two or three or four up to twenty, thirty, forty, fifty, sixty and seventy stanzas. Many of them were their joyous utterances (udāna) on the occasion of their delighted zest over their individual achievements. Quite a good few of them constitute their respective roar of a lion and several of the stanzas happened to be words of advice to their fellow monks or their parents and relatives. Still, some of the stanzas served as their adequate answers to questions put to them by Buddha or their fellow monks or their friends or their enemies. In the case of ex-brahmins, some of the stanzas of the Theras did refer to the relevant replies to ardent enquiries confidentially made by communities of brāhmaṇa mahāsāla (brahmins of boundless belongings).

Character of the Commentary

In his Commentary of the Theragāthā (Paramattha dīpanī), Ācariyo Dhammapāla prefaced the stanza or stanzas of each and every Thera with an adequate anecdote to enable his readers to get a clear picture of the complete career of the sāvaka and authenticated his account of each Arahant by means of relevant excerpts from the cononical Apadāna.

Paṭhama Saṅgīti

Incidentally, the author of Paramatthadīpanī made mention of all the three Buddhist Councils, thereby, corroborating the traditional records of the redactions of the Pāḷi piṭakas in the two ancient chronicles of Ceylon (Srī Laṅkā) namely: Dīpavaṃsa and Mahāvaṃsa, the former being prior to and the latter being coeval with, if not a little earlier than him.

Thus, in his commentary on the single stanza of Vajjiputta (119), the author of Paramatthadīpanī narrated: Chaḷabhiñño pana hutvā aparabhāge aciraparibhute Satthari dhammaṃ saṅgāyituṃ saṅketaṃ katvā mahātheresu tattha tattha viharantesu ekadivasaṃ āyasantaṃ Ānandaṃ sekhaṃ yeva samānaṃ mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ disvā tassa uparimaggādhigamāya ussāhaṃ janento:—

“Rukkhamūlagahanaṃ pasakkiya,
nibbānaṃ hadayasmimṃ opiya;

Jhāya Gotama! Mā da pamādo.

Kiṃ bilibilikā karissatī ti gāthā abhāsi.

Taṃ sutvā aññehi vuttavisagandhavāyanavacanena saṃvegajāto bahudevarattiṃ caṅkamaṇa vītināmento vipassanaṃ ussukkāpetvā senāsanam pavisitvā mañcake nipannaṃatta'va Arahattaṃ pāpuṇi (pages 300-302, Volume I)

Again, in his commentary on the three gāthā of the Thera KhujjaSobhita (175), Ācariya Dhammapāla described thus: Chaḷabhiñño pana hutvā paṭhamamahāsaṅgītikāle Rājagahe Sattapaṇṇaguhāyaṃ sannipatitena saṃghena “Āyasmantaṃ Ānandaṃ āmantehi” ti āṇatte pathavīyaṃ nimujjitvā therassa purato utṭhahitvā Saṅghassa sāsanaṃ ārocetvā sayam puretaraṃ ākāseṇa gantvā Sattapaṇṇaguhādvāraṃ sampāpuṇi (After having become an Arahant, endowed with six sorts of higher-knowledge, at the time of the first great Council, in Rājagaha, at the Sattapaṇṇi cave, the Thera was given orders by the assembled clergy to call in the venerable Ānanda; thereupon, the Thera KhujjaSobhita dived into the earth, emerged-himself in front of the venerable Ānanda to whom he passed on the message of the Order of monks; thereafter, he himself went ahead, through the sky and arrived at the door of the Sattapaṇṇi cave).

Dutiya Saṅgīti

In his anecdote of the Thera Sambhūta (192), Ācariya Dhammapāla spoke of the second Council (Dutiya saṅgīti) as follows:— “Arahattaṃ pana patvā vimutti sukkena viharanto vassasataparibbute Bhagavati Vesālikesu Vajjiputtakesu dasavatthūni paggayha ṭhitesu Kākandaka puttana Yasattherena ussāhitehi sattasatehi sattasatehi khīṇāsavehi taṃ diṭṭhiṃ bhinditvā saddhammaṃ paggaṇhantehi dhammavinayaṃsaṅgahe kate ...” (II-.P.19).

Second and Third Councils

The anecdote attached to the Thera Sabbakāmi (223) contains a very short account of the second Council as well as that of the third Council as follows:— “There pi vassasataparibbute Bhagavati upasampadāya vīsavassasatiko pathabyā there hutvā Vesālikehi Vajjiputtehi uppāditaṃ sāsanaṃ abbudaṃ sodhetvā dutiyaṃ dhammasaṅgītiṃ saṅgāyitvā “Anāgate Dhammāsokekāle uppajjanakaṃ abbudaṃ sodhehi” ti Tissa mahābrahmānaṃ āṇāpetvā anupādisesāya nibbānadhātuyā parinibhāyi.”

Tatiya Saṅgīti

According to Ācariya Dhammapāla, the Thera Tekicchakārī (211) arose during the reign of king Bindusāra and his six stanzas were recited together (saṅgītā) in the third Council (tatiyaṃsaṅgītiyaṃ):—Pages 85 – 89, Volume II. In the Paramatthadīpanī, the stories of Vātasoka (145) and Ekavibāriya (234) were told as being born to be younger brothers of king Dhammāsoka, two hundred and eighteen years after the advent and parinibbāna of this Awakened One (imasmim Buddhuppāde aṭṭharasavassā-dhikānaṃ dvinnaṃ vassasatānaṃ matthake); (Asoka mahārājā kira satthu parinibbānate dvinnaṃ vassasatanaṃ apari aṭṭhārasame vasse sakala Jambudīpe ekarajjābhisekaṃ patvā attano kaniṭṭhaṃ Tissa Kumāraṃ oparajje ṭhapetvā ekena upāyena taṃ sāsane abhippasannaṃ akāsi).

Similar to MahāBuddhaghosa, Ācariya Dhammapāla also must have had easy access to the archives of the then world-widely well known Mahāvihāra of Sīhaladīpa. Sure enough, the latter also should have read and assimilated the world-famous Sīhalaṭṭhakathā (Sinhalese commentaries) comprising: Mahā Aṭṭhakathā (the Great Commentary), Mahā Paccari Aṭṭhakathā, (the Great Raft) and Mahā Kurunda Aṭṭhakathā, which all went back to the days of Mahā Mahinda, the son of Piyadassī Asoka, who was sent to Sīhaladīpa (SrīLaṅkā) by the latter, his father, to propagate Buddha's sāsana there, as long ago as about two hundred and fifty years after the parinibbāna of the Glorious One. Consequently, the anecdotes attached to each and every Thera of the Theragāthā, in its commentary, the Paramattha dīpanī, as well as the accounts of the three Buddhist Councils (saṅgīti) contained therein, could be considered as aptly, if not absolutely, authentic.

To all devoted Buddhists in this whole world, the Paramatthadīpanī of Ācariya Dhammapāla is virtually a friend, philosopher and guide. Every reader of this Commentary on the Theragāthā can easily be emulated by the excellent and exalted example of each and every Thera, whether they might be senior monks or sāmaṇera (novices).

First Requirement

One can conveniently come across the fact that, first and foremost, one must try and have, in one's possession, the upanissaya (sufficing qualification for the attainment to the right path leading to the immortal peace and happiness of nibbāna) which has to be built up in the course of innumerable aeons (kappa). In the presence of previous numberless Buddhas, one must have done devoted deeds of service (purima Buddhesu katādhikāro) and become a recipient of prophecy made by one of the twenty eight Awakened Ones, Listed in the Cononical Apaḍāna.

Pitfalls

Although most of the Theras of the Theragāthā had their aspirations (patthanā) and resolve (paṇidhāna) materialised according as prophesied to them by the Blessed One Padumuttara and others and attained Arahantship with or without the six sorts of higher-knowledge (abhiññā) and four forms of analytical knowledge (paṭisambhidā), quite a few of them met their pitfalls in the midst of their repeated rounds of rebirths. Take the Thera Kuṇḍudhāna (15), who was prophesied by the Blessed One Padumuttara that he would surely gain the foremost position (etadagga) of those who first and foremost could collect salāka (meal ticket) at the time of the Blessed One Gorama; because of his sin of separating two friendly monks when he was a bhummadeva (earthly divinity) in one of his repeated rebirths, a phantom lady haunted him, when, in his ultimately final existence, he became a monk, to be the butt of ridicule by his fellow-monks and surrounding sāmaṇerā (novices) and a victim of royal investigation, in the sāsana (dispensation) of the Blessed One Gotama. Eventually, he became exonerated, developed vipassanā, attained Arahantship and entitled himself to collect, first and foremost, the salāka (meal ticket) from the hands of the venerable Ānanda. The second concrete case of pitfall is that of Suppiya (32), who had the opportunity of meeting with and getting blessings from the Blessed One Padumuttara, became a monk in the sāsana (dispensation) of Dasabala Kassapa; because of his being much learned (bahussuto) and intoxicated by his pride of parentage (jātimadena) he led his monk's life by exalting himself and disparaging others. Consequent upon that, in his finally ultimate existence, he had to be reborn in the family of a cemetery caretaker, and on his having come of age, he approached his old associate, the Sāmaṇera Sopāka, from whom he heard the teaching of the dhamma (truth), aptly gained remorse, became a monk and eventually attained Arahantship.

In spite of the fact that he had done devoted deeds of service toward former Buddhas, the Thera Sunīta (242), because, in one of his repeated rebirths, he happened to have abused a silent buddha in a suññakappa, had to suffer severe misery in purgatory and was reborn in his last and final existence, in the family of a scavenger (pupphachaddakakule) and on having come of age, not receiving anything even to the extent of food and clothing, he had to be earning his living by cleaning the containers of excrement, until he was mercifully met by Buddha who made him a monk to become a chaḷabhiñña and worshipped by devas. At the instance of many monks, the Thera Sunīta roared, the roar of a lion by means of his twelve verses.

The Thera MahāMoggallāna (263), the second chief disciple (dutiya aggasāvaka), although he was respectedly to be a recipient of an etadagga (the foremost position) amongst monks who were possessors of magical powers (iddhimantānaṃ) had to suffer severely in the hands of his assassins, on the eve of his parinibbāna, at the instance of heretics, under the influence of his serious sin of patricide and matricide, committed by him in between the Blessed One Anomadassī, at whose feet he made his resolve (paṇidhāna) and Buddha Gotama, however hugely he heaped up his acts of merit during the identical interval (parinibbāyanto ca Anomadassissa Bhagavato pādamūle paṇidhānaṃ katvā tato paṭṭhāya tattha tattha bhava

uḷārāni puññāni katvā sāvakaṭṭhāyā matthake ʃhito pi antarā katassa pāpakammaṣṣa vasena uṭṭhitāya kammaṭṭhāyā titthiyehi suyyojitehi corehi bādhito anappakaṃ sarīrakhedakaṃ katvā parinibbāyī) (Page 505, Volume II).

Second Requirement

Secondly, besides the aforesaid upanissaya, one must have a kalyāṇamitta (faithful friend) who happens to be a sappurisa (a good man) as one's associate. Buddha is reckoned to be the best Kalyāṇamitta, who by teaching the dhamma (truth) to suit the individual with upanissaya at the right place on the right occasion, would render His candidate remorseful (saṃvajeti) or evoke his apt saddhā (pious faith) to become a monk, after having renounced all his wealth and family, in the case of a seṭṭhi gahapati (banker householder), abdicated his sovereignty in the case of a reigning ruler.

Third Requirement

Thirdly, in the wake of having become a monk, one is supplied with kammaṭṭhāna (mental exercise) by one's kalyāṇamitta according to the conduct of the candidate (cariyānukūlaṃ). should the newly ordained monk be of such a nature as to be under the influence of Kāmarāga (lust for sensual pleasures) the candidate is given asubhakammaṭṭhāna (mental exercise on unpleasant dead bodies). If the candidate is in the habit of getting angry, he has to collect for his kammaṭṭhāna, mettābhāvanā (development of meditation on loving kindness) and so on and so forth. One has to seek solitude in suññāgāra (empty hutments) far away from human habitations, in deep forests and in cosy caves, amidst such pleasant surroundings as fruit-bearing and flower-blossoming trees and shrubs, lakes and ponds, streams and slopes of hills. Generally, at the foot of a tree, a yogi is to be seated cross-legged with his body kept erect and carry out his kammaṭṭhāna until he develops his vipassanā (spiritual insight), penetrates into the fourfold noble truths and visualises nibbāna.

Fourth Requirement

Fourthly, in the course of proceeding with paṭipatti (proper performance) one must be so well established in sati (mental awareness) that saddhā (pious faith) is evenly balanced with paññā (wisdom) and that vīriya (exertion) is well balanced with samādhi (mental concentration). Because of being, well-balanced in this manner; the seven-year-old sāmaṇera Dabba (5), in the course of having his hair shaved off from his head, one look after another, became, first and foremost, a Stream-winner (sotāpanna), second, a Once-returned (sakadāgāmī), third, a Non-returned (anāgāmī) and finally later, over his kammaṭṭhāna (mental exercise) of tacapañcaka (skin as the fifth), he attained Arahantship simultaneously with the removal of his last remnant of hair. In the same manner, Sañjaya (48), a wealthy brahmin's son of Rājagaha, became a sotāpanna (Stream-winner) in the course of his listening to the teaching of the dhamma by Buddha and on being made a monk (pabbajanto), he became a chaḷabhiñña even at the edge of a razor-blade (khuraggeyeva). Similarly, Suyāma (74), a brahmin's son of Dhaññavatī city attained Arahantship at the tip of a razor even (khuragge yeva). So also, the Thera Gotama (129), a brahmin's son of Rājagaha, the Thera Kappa (237), the son and heir of king Maṇḍalika, in the kingdom of Magadha (Pages 197-200, Volume II), the Thera Apora Gotama (239), born in the family of a high caste brahmin (uddiccabrāhmaṇakule) of Sāvatti (Page 209 Volume III) and Saṃkicca sāmaṇera (240), the seven-year old posthumous son of a vastly wealthy brahmin of Sāvatti.

Because of sati which keeps saddhā and paññā in proper proportions on the one hand, vīriya and samādhi in their right balance, on the other hand Yasa (117), the only son of a multimillionaire of Benares, became a sotāpanna, at the end of His anupubbikathā (discourse in gradual order) by Buddha; similarly the father of Yasa became a sekha (learner) at Isipatana, where his son Yasa attained Arahantship at the end of his hearing the dhamma, taught to his father, by the Master. In the same manner, Bhaddaji (142), the single son of Rhaddiyaseṭṭhi, who owned a vast wealth of eighty crores of cash in the city of Bhaddiya, attained Arahantship in his dandy dress, adorned with all ornaments, by having all denominations of his depravity (kilesa) discarded in the course of listening to the dhammas in the presence of Buddha; consequently, he had

but to become a monk. Identical with Yasa, Isidinna (154), a son of a man of money, in the district of Sunāparanta, became a Sotāpanna (stream winner) by listening to the teaching of the dhamma by Buddha before he was made a monk to finally attain Arahantship. Equally so, the hermit Nhātaka (220), a brahmin's son of Rājagahā became a sotāpanna after having heard the teaching of the dhamma describing the good qualities of self-contentment of nobles (ariya santaosaguṇaṃ pakāśento) by Buddha.

Sāmaṇera Sopaka (227), a seven-year old novice, cruelly kept, by his wicked stepfather, exposed to the danger of being devoured by wild beasts at night, in a cemetery, firmly fastened with rigid ropes to a human dead-body, with his two hands tightly tied, became a sotāpanna at the end of a verse, uttered by Buddha by way of teaching him the dhamma. The Thera Mahākaccāna (229), the son of purohita (the royal chaplain) of king Caṇḍapajjota in Ujjeni, along with his seven members of the royal mission, became established in Arahantship, when Buddha taught them the dhamma. The Thera Kāḷudāyi (233), the playmate of Prince Siddhattha, who headed the mission, comprising a thousand royal retainers, sent out by Suddhodana Mahārājā, to bring Buddha to the latter, became an Arahant along with his retinue, by listening to the dhamma, taught by Tathāgatta, in the same manner as Mahākappina (235), the son and successor of a king of the border city of Kukkuṭa, who, on having ascended the throne, heard of the appearance of Buddha, travelled with all his ministers all the way to Sāvatti, listened to the teaching of the dhamma by Sugata, at the end of which, they all became Arahants.

Of the five fellow-monks, known as pañcavaggī, who were recipients of the earliest opportunity of hearing the turning of the wheel of dhamma by the freshly Awakened One, Aññāso Koṇḍañña (246) was the first and foremost Thera to become a sotāpanna, at the end of the teaching of the first sermon on the fourfold noble truths. Sāriputta (259) originally known as Upatissa, who began his houseless career as a paribbājaka (wandering philosopher) under the leadership of Sañcaya, became a sotāpanna after having heard half the stanza of the dhamma taught by Asaji, the youngest of the group of five (pañcavaggī) similar to the Thera Ānanda, who, as Buddha's cousin, renounced the world along with many Sākyan sons to be the retinue of Sakyamuni, became a sotāpanna by listening to the dhamma taught by the Thera Puṇṇa, son of Mantānī, a brahmin lady.

There were those Theras, in addition, to be our source of inspiration, worthy of being our good guides, who were such, that they could work for their Arahantship successfully, on the very day or in the self-same night of their monkhood. They comprised Setuccha (102), the son and successor of a king, who became remorse-stricken as a sovereign, after he had succeeded to the throne of his father, listened to the teaching of the dhamma and became a monk to be an Arahant on the very day of his monkhood; Nisabha (158), born in a family home, in the district of Koliya, who became a monk; Vajjita (168), born in a flourishing family in the kingdom of Kosala, aptly gained pious faith (paṭiladdhasaddho) on having seen the twin miracle (yamakapāṭihāriya) of Buddha and became a monk; Paccaya (171), who was the king of the city of Rohita, attained Arahantship immediately after his monkhood; Rājadatta (198) who carried on commerce as a caravan leader, on being overwhelmed with remorse, entered monkhood, did asbha Kammaṭṭhāna exercise over the deadbody of the costly prostitute, with when he had copulated prior to his entry into the Order of the clergy; lastly, Bhadda (226), who became a chaḷabhiñña before sun-rise, since he kept on developing, by effective meditation, his spiritual insight (vipassanā) throughout the first night of his monkhood.

Equally worthy of being enulated by, are the examples of such eminent Theras as MahāMoggallāna (263), Bākula (172) and Vacchapāla (71). It took seven solid days for the Stream-winner (sotāpanna) Mahā Moggallāna to dispel his drowsiness (ṭhinamiddha), since his samādhi was in enormous excess of his vīriya and because he could not easily balance the two; on the other hand, his intimate associate, sotāpanna Sāriputta, the chief disciple of Buddha, took twice his time according as narrated by Ācariya Dhammapāla: "Sāriputto pabbajitadivasato aḍḍhamāsaṃ atikkamitvā Satthārā saddhiṃ Rājagahe Sūkarakkhataleṇe viharanto attano

bhāgineyyassa Dīghanakhaparibbājakassa Vedanāpariggahasuttante desiyamāne desanānusārena ñāṇaṃ pesetvā parassa vaṭṭhitaṃ bhattaṃ bhuājanto viya sāvakaṃpāramī ñāṇassa matthakaṃ pāpuṇi.” As an heir of two pairs of vastly wealthy parents, Bākula, since the day of his having come of age, enjoyed his beautiful belongings up to his age of eighty, when, he entered the Order of the clergy in the wake of his having heard the teaching of the dhamma in the presence of Buddha, after having aptly gained pious faith (paṭiladdhasaddha), and attained Arahantship along with analytical knowledge at sun-rise, on the eight day of his monkhood, which lasted eighty years up to his ripe old age of one hundred and sixty years. A wealthy brahmin’s son of Rājagaha, was Vacchapāla, who aptly gained pious faith on having seen the miracle made by the magical powers of Buddha in the royal assembly of the monarch, Bimbisāra; after having become a monk, he increasingly developed vipassanā for seven successive days, at the end of which, he attained Arahantship along with his **** sorts of high knowledge (chaḷabhiñña). (page LXLVI)

Excitingly interesting is the case of Mahānāma (115), a son of a brahmin of Sāvatti; he became a monk after having heard the teaching of the dhamma by Buddha who gave him kammṭṭhāna to be carried out on Nesada hill, where he first failed to dispel his depravity; consequently, desiring to commit suicide, being disgusted with his own life, he climbed up to the crest of the hill, from where, he would have himself dropped down to death; having threatened himself thus, the Thera developed his vipassanā and attained Arahantship. An inspirational instance also, is that of Yosoja (178), a Thera, who as a remorse-stricken fisherman of a fishing village at the city gate of Sāvatti, became a monk in the presence of Buddha and attained Arahantship within three months of his first and foremost Lent (vassa). Equally so is Gaṅgātīriya (124), a rich householder’s son of Sāvatti; having become remorse-stricken, he entered the Order of monks; the Thera contented himself with a pair of patched-up paṃsukūla robes and an ugly earthen begging bowl and by living in a small hut built of three palm-leaves, on a river bank; he attained Arahantship at the end of three years of his vow of silence. The well-known story of Ānanda (260) would tell everybody that the Thera, remained a sotāpanna (stream winner) throughout the life-time of Tathāgata, although he was a recipient of five forms of etadagga (foremost positions); it was owing to the requirement of the Convenors of the first Council (saṅgīti) that he had but to earn his arahantship in the course of a single night, by balancing his vīriya, which was in excess in the beginning, with his samādhi on the eve of his lying down on his couch.

Mind Matters Most

In all the achievements of the Theras of the Canonical Theragāthā and its Commentary, the Paramattha-dīpanī, one can easily find out the fact that it is mind that matters most. Hence, in the Dhammapada, one of the fifteen books of the Khuddaka Nikāya, in its first group known as Yamaka vagga (twin verses), at the very beginning of it, Buddha taught:

“Manopubbaṅgamā dhammā
mano seṭṭhā manomayā,
manasā ce paduṭṭhena
bhāsati vā karoti vā,
tato naṃ dukkhamanveti
cakkam va vahato padaṃ.

Manopubbaṅganā dhammā
mano seṭṭhā manomayā,
manasā ce pasannena
bhāsati va karoti vā,
tato naṃ sukhamonveti
chāyā va anupāyinī.”

“(Deeds are preceded by mind;
they have mind as their best,
and they are made by mind;
if one were to either say or do with offensive mind,
consequent upon that, distress follows him,
like the pair of wheels behind the feet of a yoked ox.
Deeds are preceded by mind; they have mind
as their best and they are made by mind;
if one were to either say or do with harmless happy
heart, consequent upon that, happiness follows him
resembling his never-departing shadow.)”

In the story of Hatthārahaputta (77), who was originally a son of an elephant-trainer, one can observe the Thera collecting his thoughts and cultivating his mind, which kept running away outside his object of concentration, in the course of carrying out his mental exercise (kammaṭṭhānato bahiddhāvidhāvantaṃ cittaṃ) and which he likened to a roughly rude elephant in rut and rage, keeping it under his complete control, similar to a clever elephant trainer by means of the goad of his own proper performance (cheko hatthācariya viya añkusena caṇḍamattavaravāraṇaṃ paṭisañkhāna añkusena niggaṇhanto). In the anecdote of Anūpama (167) also, any reader will notice that the Thera spoke his two stanzas simply to admonish his stray mind so that it became submissive (vidhāvantaṃ cittaṃ niggaṇhanto, avadanto). So also, in the story of the Thera Tālapuṭa (262) who was, originally, a leading dancer, popular all over Jambudīpa, one can come to know that he listened to the teaching of the dhamma by Buddha, aptly gained pious faith (paṭiladdhasaddho), became a monk, had himself fully ordained, developed vipassanā and eventually attained Arahantship but before long; by means of his fiftyfive verses the Thera told his listeners how he became wise-minded (yoniso manasikāro udapādi) by keeping his heart under his complete control (attano cittaṃ niggaṇhavasena) in many a manner (ākāra) prior to his attainment of Arahantship, after having analysed it, in a multiplicity of methods (taṃ anckadhā vibhajivā).

Conclusion

Lastly, in conclusion, I should like to agreeably reiterate the remark recorded by Mrs. Rhys Davids, in her introductory preface to the Psalms of the Brethren:— “A volum might be written on the ideas and ideals revealed in the Theragāthā (in my case, the Paramatthadīpanī also), but the poems (along with their aṭṭhakathā) must speak for themselves.

Addenda

The author of Paramatthadīpanī, in order to authenticate all his anecdoted attached to each and every Thera in his aṭṭhakathā, cited the cononical Apadāna saying first and foremost: “Tena vuttaṃ Apadāne.” In doing so, Ācariya Dhammapāla made a few misquotations, the most conspicuous being in connection with the anecdote of Piṇḍola Bhāradvāja in the first group (paṭhamavagga) of the second section (dukanipāta) on pages 310-11. The correct quotation should be as follows:—

613. Padumuttaro nāma jino, sayambhū aggapuggalo.

Purato Himavantassa, cittakūṭe vasī tadā.

614. Abhitarūpa tathāsīṃ, Migarājā catukkamo

Tassa saddaṃ suṇitvāna, vikkhambhanti bakuḷjanā.

615. Suphullaṃ padumaṃ gayha, upaggacchiṃ narāsabhaṃ
vuṭṭhitassa samādhikhā, Buddhasa abhiropayīṃ.

616. Catuddisaṃ namassitvā, Buddhasēṭṭhaṃ naruttamaṃ
sakaṃ cittaṃ pasādetvā, sīhanādaṃ nadiṃ ahaṃ.

617. Padumuttaro lokavidū, āhutiṇaṃ paṭiggaho.

Sakāsane nisīditvā, imā gathā abhāsatha.

618. Buddhassa giramaññāya, sabbe devā samāgatā
Āgato vadataṇṣeṭṭho, dhammaṃ sassāma taṃ mayaṃ.

619. Tesāṃ hāsaparetānaṃ, purato Lokanāyako
Mama saddaṃ pakittesi, dīgadassī mahāmuni.

620. Yen'idaṃ padumaṃ dinnaṃ, sīhanādo ca nādito.
Tamaṃ kittayissāmi, sunātha mama bhāsato.

621. Ito aṭṭhamaṃ kappe, cakkavattī bhavissati.

Sattaratanasampanno, catudīpamhi issaro.

622. Kārayissati issariyaṃ, mahiyā catusaṭṭhiyā.

Padumo nāma nāmena, cakkavattī mahabbalo.

623. Kappasatasahassamhi, Okkākakulasambhavo.

Gotamo nāma gottena, Satthā loka bhavissati.

624. Pakāsito pāvacane, brahmabandhu bhavissati.

Brahmañña abhinikkamma, pabbajissati tāvade.

625. Padhānapahitatto so, upasanto nirūpadhi

Sabhāsava pariññāya, nibbāyissati'nāsavo.

626. Vijane pantaseyyamhi, vālamigasamākule.

Sabbāsava pariññāya, nibbāyissati'nāsavo.

627. Paṭisanbhidā catasso, vimokkhāpi ca aṭṭhime.

Chaḷabhiñña sacchikatā; kataṃ Buddhassa sāsanaṃ.

Itthaṃ sudaṃ āyasmā Piṇḍola Bhāradvājo there imāgāthāyo abhāsittā ti.

Piṇḍola Bhāradvājattherassāpadānaṃ aṭṭhamaṃ. Page 54-55 in Khuddakanikāya Therāpadāna Pāḷi [1-
Buddhavagga] Piṇḍola Bhāradvājatthera apadāna. Apadāna Pāḷi (paṭhama bhāge).

What the Commentator Ācariya Dhammapāla quoted, however, has nothing to do with the Thera Piṇḍola
Bhāradvāja. It is but part and partial of Piyaḷaphaladāyakatthera apadāna which occurs on pages 82-83 of the
printed text, volume II as No.10 of the fiftieth group known as: Kiṅkaṇikapupphavagga as follows:—

10. Piyaḷaphaladāyakatthera apadāna

104. Migaluddo pure āsiṃ, vipine vicaraṃ tadā.

Addasaṃ virajaṃ Buddhaṃ, sabbadhammānapāraguṃ.

105. Piyaḷaphalamādāya, Buddhasēṭṭhassadāsahaṃ.

Puññakkhattassa vīrassa, pasanno sehi pāṇibhi.

106. Ekatimse ito kappe, yaṃ phalaṃ adadiṃ tadā.

Duggatiṃ nābhijānāmi, phaladānassidaṃ phalaṃ.

107. Kilesā jhāpitā mayhaṃ ... viharāmi anāsavo.

108. Svāgataṃ vata me āsi ... Kataṃ Buddhassa sāsanaṃ.

109. Paṭisanbhidā catasso ... Kataṃ Buddhassa sāsanaṃ (5267)

Itthaṃ sudaṃ Āyasmā Piyaḷaphaladāyako there imā gāthāyo abhāsittā ti.

Piyaḷaphaladāyakattherassāpadānaṃ dasamaṃ.

Kiṅkaṇipupphavaggo paññāsamo.

***** OOOOOO *****

Editorial Errors

The following are the editorial errors which I have noticed:–

- Dayhati should be ḍayhasi-P.24 – Volume I
- ṭhapessasi should be ṭhapessati P.26 – Volume I in Subhūtittheragāthāvaṇṇanā.
- ĀhArahantthaka should be āhārahattthaka – P.85, Volume.I in Dasakattheragāthāvaṇṇanā.
- Vahissati should be pahissati – P.87 – Volume I
- Atthikasaññāya should be aṭṭhikasaññāya P.87 – Volume I in Siṅgalapitutttheragāthāvaṇṇanā.
- Dadā should be tadā. -P. 91- Volunel in Ajitattheragāthāvaṇṇanā.
- Parivāressanti should be parivārenti _P.94, Volume I in Nigrodhattheragāthāvaṇṇanā.
- Cātuddhīpika should be cātuddīpika – P.153 – Volume I in Vimalattheragāthāvaṇṇanā.
- Palobheti should be palobhesi – P.202., Volume I in Ātumattheragāthāvaṇṇanā.
- Vāceti should be vācesi – P.207, Volume I
- Homi should be ahosi – P.207, Volume I in Suyāmanattheragāthāvaṇṇanā
- Viharati should be vihari – P.275, Volume I; in Saṅgharakkhitattheragāthāvaṇṇanā.
- Viharati should be vihari – P.277, Volume I
- Honti should be ahesuṃ – P.277, Volume I in Usabhattheragāthāvaṇṇanā.
- Viharati should be vihari – P.288, Volume I in Mahānāmattheragāthāvaṇṇanā.
- Vasati should be vasi on Page 372, Volume I in Valliyattheragāthāvaṇṇanā.
- Vasati should be vasi on Page 379, Volume I in Puṇṇamāsattheragāthāvaṇṇanā.
- Kāreti should be kāresi on Page 478, Volume I in Abhibhūtattheragāthāvaṇṇanā.
- Viharati should be viharasi on Page 12, Volume II
- Pivati should be pivasi or pivi on Page 13, Volume II
- Khādati should be khādi or khādasi on P.13, Volume II in Jambukattheragāthāvaṇṇanā.
- Vasati should be vasi on page 24, Volume II,
- Gacchati should be agamāsi on page 24, Volune II in Candanattheragāthāvaṇṇanā.
- Tihi should be catūhi on page 28, Volume II in Dhamikattheragāthāvaṇṇanā.
- There is an omission of the saṃvaṇṇetabba word surammā in line 8 on page 32, Volume II in Sappakattheragāthāvaṇṇanā.
- Hoti should be ahosi and two vasatis should be vasi on page 35, Volume II in Rājadettatheragāthāvaṇṇanā.
- Viharati should be vihari on page 52, Volume II; in Nadīkassapattheragāthāvaṇṇanā.
- Vasati should be vasi on page 55, Volume II
- Gacchati should be gacchi on page 55, Volume II
- Viherati should be vihari on page 55, Volume II in Gayā-Kassapattheragāthāvaṇṇanā.
- Vicarati should be vicari on page 58, Volume II
- Otarati should be otori on page 58, Volume II in Vakkalittheragāthāvaṇṇanā.
- Upasaṅkamati should be upasaṅkami on page 73, Volume II; in Kosiyattheragāthāvaṇṇanā.
- Pamāde should be sabbadā on page 95, Volume II
- Deseti should be desedi on page 95, Volume II in Mālukyaputtattheragāthāvaṇṇanā.
- Vicarti should be vicari on page 106, Volume II in
- Pucchitaputtajantattheragāthāvaṇṇanā.
- Akovidha pari of the saṃvaṇṇetabba phrase left out on page 115, line 4, volume II; in Brahmadattheragāthāvaṇṇanā.
- Āpajjati should be āpajji on page 116, Volume II
- Hoti should be ahosi on page 116, volume II in Sirimaṇḍattheragāthāvaṇṇanā.

Viharati should be vihari and rodati should be rodi on page 123, Volum II.
 In Sundarasamuddattheragāthāvaṇṇanā
 Vasati should be vasi on 140, Volume II in Sarabhaṅgatheragāthāvaṇṇanā.
 Deseti should be desesi on page 144, Volume II in Mahākaccāyanattheragāthāvaṇṇanā;
 Pasāreti should be pasāresi on page 165, Volume II;
 Daseti should be dassesi on page 165, Volume II; in Kāludāyittheragāthāvaṇṇanā.
 Viharati should be vihari and hoti should be ahosi on page 189, Volume II;
 in Cūḷapanthakattheragāthāvaṇṇanā.
 Viharati should be vihari on page 197, Volume II in Kappattheragāthāvaṇṇanā.
 Vasati should be vicari on page 218, Volume II in Gotamattheragāthāvaṇṇanā.
 Vasati should be vasi on page 218, Volume II in Sīlavattharagāthāvaṇṇanā.
 Kappeti should be kappesi and sakkhisatī should be sakkhissasī on page 224, Volume II
 in Sunītattheragāthāvaṇṇanā.
 Vaḍḍhati should be vaḍḍhi on page 230, Volume II in SoṇaKoḷivisattheragāthāvaṇṇanā.
 Kappeti should be kappesi and karoti should be akāsi on page 224, Volume II in
 Godattattheragāthāvaṇṇanā.
 Vicarati should be vicari on page 251, Volume II in Aññāsikoṇḍaññattheragāthāvaṇṇanā.
 Patiṭṭhāti should be patiṭṭhāsī on page 281, Volume II in Telakānittheragāthāvaṇṇanā.
 Paccanubhoti should be paccanubhosi on page 289, Volume II
 Daseti should be dassesi on page 293, Volume II; in Raṭṭhapālattheragāthāvaṇṇanā.
 Paṭivasati, viharati and paṭiyādeti should be paṭivasi, vihari and paṭiyādesi respectively on page
 305. Volume II;
 Hoti should be ahosi on page 309, Volume II;
 Abhivandati should be abhivandi on page 302, Volume II; in Selattheragāthāvaṇṇanā.
 Dhāreti in two contexts, paṭijaggati and karoti should be dhāresi, paṭijaggi and karosi on page
 325, Volume II;
 Nipatati in two contexts, gacchati and evadati should be nipati, gacchi and ovadi on page 330, Volume II; in
 Aṅgulimālattheragāthāvaṇṇanā.
 Jīvati should be jīvi on page 336, Volume II; in Anuruddhattheragāthāvaṇṇanā.
 Passati, deti and vūpasameti should be passiadāsī and vūpasamesi in Ānandattheragāthāvaṇṇanā.
 Bade and jānāti should be vede and aññāsī on page 508, Volume II.
 Hoti should be ahossi on page 509, Volume II;
 Upagacchati should be upagacchi on page 513, Volume II in Vaṅgāsattheragāthāvaṇṇanā.
 ***** oOo *****

Namo tassa bhagavato Arahanto sammāsambuddhassa

Commentary on Theragathā

Foreword

I do pay my homage to the Lord of great mercy who had gone to the further shore of the ocean of knowledge, the teacher of such method as is subtle, profound and variegated.
 Those who are endowed with wisdom and good conduct by which they are led out from the world, I pay my homage to that most excellent dhamma honoured by the self-awakened Buddha.
 He who is endowed with such qualities as moral precepts and so on, who had been stationed in the noble path and fruition, I pay my homage to that noble Saṅgha, the unsurpassed fertile field of merit. The merit accrued

from homage which is thus paid to the three 'gems', may I become free from interferences every where on account of that potent power. There are those stanzas which were recited by Theras beginning with Subhūti who had done their duties, unshakeable individuals as such amidst ups and downs as well as by Therīs who had become free from greed. The stanzas are by way of making the lion roar of solemnly joyous utterance, deep, subtle and graceful, properly associated with void (saññata) emancipation, making manifest the noble dhamma. By name the former is Theragāthā and likewise the latter is Therīgāthā which the great Arahant sages sang together in the Khuddaka Nikaya.

Because of the fact that those stanzas should be made to be absorbed by scholars of profound knowledge, howsoever difficult to be done the exposition of meaning had been made. Since the dispensation of the Master along with proper or excellent explanation has survived and since the decision or ruling (vinicchaya), of former lion-like teachers has but stood on, I, therefore, hang down (i.e. make my reliance) on those explanations and rulings, plunge myself into the sea of five nikāyas, having depended upon the method of former commentaries: the methods of those commentaries of the residents of Mahavihara, which is distinctly and properly pure, unalloyed, subtle and decisive with regard significant meaning, a collection without any discrepancy (samayaṃ avilomayaṃ) should the meaning of some be difficult of clear comprehension without reference to previous context in its proper sequence, analysingly clarifying that also of them, bringing to light the decisive ruling, I shall make a pleasant commentary on the meaning respectfully by myself according to my capability even of Theragāthā and Therīgāthā also.

May the good people carefully listen to the meaning made thus analytically by me who am anxiously desirous of the long endurance of the excellent dhamma.

What, however, are these Theragāthā and Therīgāthā also? How do they happen?

Desirably, however, this is the matter (or meaning); it is but told in the stanzas. For the purpose of making manifest (or clearly obvious), however, it is said again also. -- There so far as the collection of stanzas of Theras (Theragāthā), is concerned, they were spoken by the Thera Subhūti and so on. Some of those, indeed, who, having reflected upon their own happiness (or bliss) of the noble path (magga), and fruition (phala), as and how they achieved, spoke (or recited) by way of solemnly joyous utterance; some did so by way of sweet reverie (or recollection) of their own life of proper attainment (samāpatti); others did so by way of making (or putting) questions; while still others did so by way of clearly elucidating the fact (or condition) of means of transporting to nibbāna (niyyānika), of Buddha's dispensation (sāsama), at the time of their passing away to parinibbāna. All these were made into a single entity (ekajjhaṃ), at the time of singing (or reciting) together (saṅgīti), and were sung (or recited) together by the collectors (or compilers) of dhamma saṅgahaka, even as: 'Theragāthā! On the other hand, the stanzas uttered by the Theris (Therīgāthā) was taught with reference to the sisters (Therī).

Among the three piṭakas (baskets), namely: Vinaya piṭaka, Suttantapiṭaka and Abhidhamma piṭaka, they, however, have all-round fallen into (or been included, pariyāpannā), in the Suttanta piṭaka. Among the five nikāyas namely: Dīgha nikāya, Majjhima nikāya, Saṃyutta nikāya, Aṅguttara nikāya, and Khuddaka nikāya, they are included in the Khuddaka nikāya. In the ninefold divisions of dispensation (sāsanaṅga), namely:-- Sutta, geyya, veyākaraṇa, gāthā, udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla, they had gone into the collection (or compilation) of gāthā-division.

"I took eighty two from Buddha, two thousand
from the Saṅgha of bhikkhūs; eighty four
thousand are the dhamma which occur to me."

Among the eightyfour thousand aggregates of dhamma properly known (or recognised) by the custodian of the treasure of dhamma, in this manner, they, the Theragāthā and Therīgāthā had gone into the collection (or compilation) of a few of the aggregates of dhamma.

There, now, the theregatha is a compilation of twenty one chapters (nipāta) from the point of view of chapter (nipāta) namely:— chapter one, (ekaniṭṭā), by way of beyond one up to fourteen chapters (cuddasa nipāta); thus, chapter fourteen, chapter sixteen, chapter twenty, chapter thirty, chapter forty chapter fifty, chapter sixty and chapter seventy (satati nipāta) Falling down, throwing down, thus, nipāta (the falling down particle). Here there is the falling down, throwing down of stanzas (gāthā), singly one by one; thus, chapter one (ekaniṭṭā). By means of this method the meaning in the rest should be understood.

There, in chapter one (eka-nipāta), there are twelve groups (vagga). Making (or having made) ten and ten in each group there are twenty beyond a hundred; the stanzas (gāthā), are but that many, namely, one hundred and twenty. Indeed! It has been said thus: -

“The Theras who had done their duties, and
canker-free are twenty beyond a hundred; a
Thera each in every chapter (nipāta), had been
well sung (or recited) together by great Arahant
sages.”

In the second chapter (or chapter two), there are forty-nine theras and ninety eight stanzas (gāthā). In the third chapter (or chapter three) there are sixteen Theras, and forty eight stanzas (gāthā). In chapter four (catukka nipāta), there are thirteen Therās, and fiftytwo stanzas (gāthā). In chapter five, there are twelve Therās and sixty stanzas. In chapter six, there are fourteen Therās and eighty four stanzas. In chapter seven, there are five Therās and thirty five stanzas. In chapter eight there are three Therās and twentyfour stanzas. In chapter nine there is one Thera, and nine stanzas. In chapter ten, there are seven Therās, and seventy stanzas. In chapter eleven, there is one Thera and eleven stanzas. In chapter twelve, there are two Therās, and twentyfour stanzas. In chapter thirteen there is one Thera and thirteen stanzas. In chapter fourteen there are two Therās and twentyeight stanzas. In chapter fifteen there is none. In chapter sixteen there are two Therās, and thirtytwo stanzas. In chapter twenty, there are ten Therās and two hundred and forty five stanzas. In chapter thirty, there are three Therās, and a hundred and five stanzas. In chapter forty, there is one Thera and fortytwo stanzas. In chapter fifty there is one Thera and fiftyfive stanzas. In chapter sixty there is one Thera and sixtyeight stanzas. In chapter seventy (sattati nipāta) there is one Thera and seventyone stanzas. When added together to make a total, however, there are two hundred and sixty four Therās, and a thousand three hundred and sixty stanzas. This had also been stated thus:—

“Those stanzas are a thousand and three
hundred and sixty; the Therās are shown
clearly as two hundred and sixty four in number.

The Therīgāthā, however, had been compiled as chapter one (ekaniṭṭā), by way of more than one up to chapter nine; thus chapter nine (navaniṭṭā), chapter eleven, chapter twelve chapter sixteen, chapter twenty, chapter thirty, chapter forty, the great chapter (mahāniṭṭā); thus, a collection of sixteen chapters (nipāta). There, there are eighteen Therīs in chapter one (ekaniṭṭā), the stanzas (gāthā) are but eighteen in number there are ten Therīs in chapter two and twenty stanzas; there are in chapter three, eight Therīs and twentyfour stanzas; there are in chapter four, one Therī and four stanzas; there are in the fifth chapter twelve Therīs and sixty stanzas; in chapter six there are eight Therīs and fortyeight stanzas; there are in the seventh chapter, three Therīs and twenty one stanzas; from chapter eight onwards up to chapter sixteen, there are a Therī each and the stanzas are all reound commensurate with their respective chapters. In chapter twenty, there are five Therīs and a hundred and eighteen stanzas; in chapter thirty, there is one Therī and there are thirtyfour stanzas; in chapter forty, there is one Therī and there are fortyeight stanzas; in the great chapter (mahāniṭṭā) also, there is one Therī and there are seventyfive stanzas. The all-round quantity of chapters (nipāta), groups of gāthās and of stanzas also, here, should be understood in this way.

*****oOo*****

Commentary on
Introductory stanza, nidānagāthā

Thus, in these all-round quantities cut all-round (parichinna parimāṇa), however, is the beginning of the Theragāthā. Likewise also,

“Resembling when tusk-like toothed lions are roaring
on the hill-slope, listen to the stanzas, closely
conducive towards welfare of those who are self-
developed by means of Bhāvanā.”

This is the beginning stanza (gāthā), uttered at the time of the first great council (saṅgīti), by the venerable Ānanda, in order to make his praise of those participating Therās. There, Sīhanaṃ is to be construed thus:— The word siha had come as king of beasts in the context; “Sīho bhikkhave migarājā,” “O monks! Sīha, the lion, is king of beasts.” In such a context as: “Atha kho Sīho senāpati yena Bhagavā ten’upasaṅkami (then, indeed, the commander-in-chief Sīha went near where the Blessed One was” and so no, Sīha is to be understood in the light of a designation (or name). In such a context as: “Sīho ti kho bhikkhave Tathāgatass’etaṃ adhivacnaṃ Arahanto sammāsambuddhassa (O monks! Sīha is, indeed, the epithet of Tathāgata, the worthy one, the properly self-awakened Buddha);” there, Sīha had come in comparative similarity to (or resemblance with) Tathāgata; in this way here also it should be understood as only in the way of comparative resemblance; therefore, Sīhānaṃ va; (thus is resembling the lions); similar to the lions; as in such a case as “Evaṃsate” and so on, there is elision of a vowel by way of union (Sandhi); suṇātha is the predicate or verb; the rest are nouns (nāma); Sīhanaṃ is the word indicating possession in the category of connection (sambandha); here, however, the desirable connected word (kāmaṃ sambandhī), has not been state appropriately (sarūpato); however, it has but been said from the point of view of meaning; just as, indeed, when it has been said: “Oṭṭhasse va mukhaṃ etassa (this one’s mouth is but of the lip.” it must be taken as has but been said: eṭṭhasse mukhaṃ viya mukhaṃ etassa (the mouth of this man is like the entrance of his lip, thus, is the meaning. In the same way, here also, when it has but been stated as “Sīhānaṃ va, it must be taken as has but been said: sīhānaṃ nādo viya (resembling the roar of lion), thus, is the meaning of this; if, namely: there is proximity (sannidhāna), of mouth, there, is there here also word proximity (padasannidhāna), thus: “nadantānaṃ, of the roaring”? Therefore, there is the attributive term: ‘Sīhānaṃ va’. Nadantānaṃ, thus is the showing of connection (sambandha), because it should be defined (nidassitabba). Dāṭṭhīnaṃ is its attribute (or qualification). Girigabhare (mountain slope), is the word which points out the place of occurrence (pavatti). Suṇātha means the egging on (or urging) to listen. Bhāvitattānaṃ is the word which shows the source (pabhāva), of those whom should be listened to. Gāthā points out what ought to be heard. Atthupanāyika is it’s attribute (or qualification). What is desirable, (Kāmaṃ), here namely: “Sīhānaṃ nadantānaṃ dāṭṭhīnaṃ” is that it has come by way of masculine gender; having all-round distorted the gender, the meaning should be understood by way of feminine gender also as “Sīhīnaṃ (of the lionesses),” and so on; or by way of remaining one (ekasesa), or saying singly sīha (lion) is male lions as well as female lions (or lionesses). Indeed, these three common introductory (nidāna), stanzas (gāthā), beginning with ‘tesaṃsīhanādaṃ’, are for the Theragāthā as well as the Therīgāthā.

There, Sīha (lion), is so named (or thus called) because of it’s overwhelming and killing. Just as, indeed, there is, namely, no danger from such beasts as: Sarabha (deer or antelope) excellent elephants in rut and so on; that lion but overcomes such dangers (or troubles) as wind, heat and so on; when that lion goes out for pasture also, he is fearless, and unshaken and he overwhelms such beasts as maddened smelly elephants, wild buffaloes and so on when the latter have come together because of his prominent power. Overwhelming those beasts also that lion would kill them at any rate, devour the soft flesh of his victims there and dwell but

comfortably with bliss. In this manner these great Theras because of their association with distinctive vigour of nobles (ariya), since they could endure (or conquer) all the dangers also, they would specially overwhelm the vigour of such depravity (kilesa), as lust (rāga), and so on, and because they kill them and forsake them and due to the prominence of their power, these Theras are any and every where fearless, unperturbed, and live with the bliss of jhāna and so on; thus from the fact that these Theras overwhelm and kill (the kilesa) like the Lions; thus, they are sāha (lions). From the point of view of grammatical meaning, however, according to twisted (kantana) meaning, due to derangement (or inversion) of the beginning and the end it is said to be takka (doubt or sophistry); in this way sīha (lion) should be understood with the meaning of harassment (himsana); likewise with the meaning of endurance (or overwhelming, sahana). By the method of etymology (or philology nirutti), hurling (or throwing) the spotted belly (pisodara), and so on there is nothing which should be said even in being told.

In other words, just as the name lion, king of beasts lives wandering alone because of his own prominent power and does not desire (or hope for) any associate (or companion) whatsoever, so also these Theras are solitary wanderers who specially take delight in seclusion due to their absolute power; thus, on account of the significance of secluded conduct (or wandering alone), they resemble lions; thus sīha (lion); on that account the Blessed One said thus: “Sīhamvekaṇaṃ nāgaṃ (the hero, nāga) who conducts himself or wanders about alone like a lion.”

In other words, because of being bestowed with such distinctive qualities as being unfrightened, swift, energetically effortful and so on they are similar to sīha (lions); thus, these great Theras are sīha (lions). This had been said by the Blessed One thus:—

“O monks! When thunder and lightning split
asunder these two do not get perturbed (or
frightened); who are these two? A canker-free
bhikkhu (or an Arahant) and sīha (the lion),
King of beasts.”

The lion’s speed (or swiftness) also is not in common with other creatures; likewise the effort (of the lion). Having jumped over a hundred bulls (usabha), also, he drops himself down on wild buffaloes and so on. Young though the lion himself is, he crushes such as well-intoxicated (or maddened) elephant in rut and fury even and eat chewing the flesh along with its tusks, like bamboo shoots; the speedy swiftness of these Therās in their noble paths (ariyamagga), however, is the swiftness of super magical powers not in common with others also; their energetically right effort also unsurpassable; therefore Sīhānaṃ va is as if resembling lion. Here it should be noticed that this illustration of lion is but an inferior category of comparison, because of the fact that among the Therās only is to be gained (or obtained) such a circumstance as extremely distinguished endurance (or overwhelming) and so on.

Nadantānaṃ means (who) are making their roar (or powerful cry); indeed, on such occasions as making effort to do hunting for food (or pasture) and showing self-satisfaction (or contentment) and so on, just as lions would get out of their lairs, roused themselves up to display their activities, and roar the roars of fearlessness of lions, so also these Therās roar this fearless roar on such occasions as reflection on their internal spheres, solemn utterance and so on. Therefore it has been said thus: “Sīhānaṃ va nadantānaṃ, roaring like the roar of lions.” Dāṭhīnaṃ is to be construed as:— of those who possess tusk-teeth; of those who have excellent teeth (or of superior teeth); thus, is the alternative meaning. Just as indeed lions, having overwhelmed their adversary by means of the vigorous strength of their four tusk-teeth which are excessively firm and sharp, have their foremost desired object, fully, exactly in the same way, these Theras also having overcome their adversary which they had never before overcome in their rounds of repeated rebirths (saṃsāra), whose beginning is not knowable by means of the four tusk teeth of noble path

(ariyamagga), made themselves attain the highest height of their desired object. Here also, like tusk-teeth; thus, dāṭhā (tusk teeth). Thus, the meaning should be understood but by way of fixing the resemblance (or similarity).

Girigabbhara means in the mountain cave; in the sense of being near it is told in the locative case. Some read “girigavhare;” in the forest wood-land, in the dense forest; thus, is the meaning. This, however, is but the look (or appearance) of the place of their prowess (or shining) as well as the look (or appearance) of the ground where they roar the roar of lions; in the mountain cavern; thus, is the exegesis (or grammatical construction, yojanā). Just as, indeed, lions, generally living in mountain cavern secluded from crowd of men because of difficulty of attack (or unapproachability) by others, as and when they make themselves present with their own appearance (or look), roar their lion-roar as they go for prey in their pasture, in order to look after small timid or frightened calves of beasts, in the same way these Theras also living in empty dwellings but resembling mountain caverns are difficult of approached by others, roared their fearless roar, reckoned as recitation (or utterance) of stanzas (gāthā), for the purpose of all-round avoidance of the dreadful craving (taṇhā) and wrong view (or heresy, diṭṭhi), of small common-folks with their noble qualities. Therefore, it has been said thus:– “Sīhānaṃ va nadantānaṃ dāṭhīnaṃ girigabbhare (like the roaring of lions, having tusk-teeth, in the mountain cavern).”

Sunātha indicates the expression (requesting or) commanding the listening (or hearing). It arouses respect in hearing provoking desire to listen to, of the audience who had assembled when the stanzas (gāthā), are being uttered (or recited), therefore; arousing ardour (or effort) properly it establishes much measure also of respect (or reverence). In other words, of the words beginning with “Sīhānaṃ, of the lions,” the meaning should but be understood by way of certainty (or actuality) without identical simile. Therefore, listen to their stanzas (gāthā), which are similar to their fearless roar like unto the roar of roaring lions which have tusked teeth because of the fact that their tusk-like teeth are excessively excellent due to their firmness and sharpness in the mountain cavern; thus, is the meaning. This has been stated thus:– “Just as that fearless roar of lions, kings of beasts, who are roaring the roar of lions, since there is to them no danger from any where whatsoever, create the fear of other beasts, in the same way, do the stanzas (gāthā), which are similar to the lion-roar of the Theras, who are self-developed in mental maturity and diligent, create the terror of negligent crowd of people, because of the fact that the roar had become fearless since they had well forsaken causes of fear in their entire entity; you all listen to the stanzas.”

Bhāvitattānaṃ means: of minds well-developed to maturity. Indeed, mind is said to be self, in such contexts as: “Attā hi kira duddamo, yo ve ṭhitatto tasaraṃva uju (it is said that self (or mind) is indeed difficult to subdue, certainly whoever has his mind stood still is similar to a straight shuttle),” and “Attasamāpaṇidhi (self-determination or mental resolution);” in this way and so on it has been stated as “Atta, self (or mind) of those who stood having made themselves attain the highest height of development (bhāvanā), of tranquilisation (samatha) and spiritual insight, (vipassanā), of the minds which have specially developed by samatha and vipassanā by being devoted to concentration of mind (adhicitta); thus, is the meaning. In other words, bhāvitattānaṃ is of those who have the nature of (sabhāva) being well-developed in mind (bhāvita); of those well developed in such matters as moral precepts which had become natural and so on; thus, is the meaning. It is sung; thus, gāthā (stanza); it is a four feet or six feet saying composed by sages by way of such rhyming metres as anutthubha, (spitting out?); of others also, they are said (or stated) likewise because of similarity to it. Atthupanāyika is to be interpreted as they conduce towards welfare (or advantage) of such sorts as one’s own welfare and so on, or they are being adduced towards those advantages.

In other words, bhāvitattānaṃ is of those whose individuality had been developed by bhāvanā; indeed individuality (attabhāva), is here the pride constituting I (ahaṃ māno), had been heaped up; thus, it had been stated as “atta (self);” that individuality (attabhāva), also had been developed (bhāvita), by them by means of

the development of diligence and of sinlessness and the sweet smell of quality had been captured but rightly. By means of that it points out the state of their being all-round brimful of four kinds also of development (bhāvanā), namely:– bodily (or physical) development (kāyabhāvana), moral development (sīlabhāvanā), mental development (cittabhāvanā), intellectual development (paññābhāvanā). The word “bhāvanā” also means here: proper practice (or attainment) of self-awakening (or self-enlightenment). Whatever self awakening (or enlightenment) of truth is, it is of two varieties:– (1) from the point of view of clear understanding (abhisamaya) and (2) from the point of view of it’s meaning (or matter, attha). Self-awakened (or self-enlightenment, sambodhi), however, is of three kinds:– the self-awakened proper Buddhahood, the self-awakened silent buddhahood and the self-awakened bodhi of a disciple. There, it is self-awakened proper Buddhahood (sammāsambodhi) because of wakefully knowing rightly and personally as well as making others wakefully know all the truths (dhamma). Knowledge of the noble path (magga) the proximate cause of omniscient knowledge; omniscient knowledge is the proximate cause of knowledge of the noble path (magga); it is said to be “sammāsambodhi, (self-awakened proper Buddhahood).” Therefore, Buddha said thus:–

“Buddha is thus that Blessed One who has become the awakened One all by himself without any teacher, who specially came to be self-enlightened of the truths personally in the dhammas, never accordingly heard of formerly; there also he had attained omniscience, the state of wielding influence in several sorts of strength (balesu).

The meaning of bodhaneyya bodhana (the enlightenment of what should be enlightened) is indeed the state of influence over all sorts of strength. Separately (or individually) there is enlightenment (bodhi), but by himself; thus paccekasambodhi (silent buddhahood); he is not the follower of the awakened (or enlightened) nor has he any follower who would get awoken after him, he would get the good grasp of noble truths but by himself; thus, is the meaning. To the properly self-awakened Buddhas, indeed, although they happen to turn out to be with self-become knowledge but by themselves, they are with followers who get good grasp of noble truths and become awakened (or enlightened), because of the fact that they constitute the cause of the getting of good grasp of noble truths for incalculably numberless living beings. In the case of these silent buddhas, however, he is not the cause of getting a good grasp of the noble truths for a single living being even. They have come into being at the end of listening to the teaching of dhamma; thus sāvaka (disciples), The getting of good grasp of the noble truths of (or by) the disciples is sāvakasambodhi [the proper enlightenment (or awaking) of a disciple]. This sāvakasambodhi is of three kinds (tividha); there is all-round brimful development of such thirtyseven deeds of elements of enlightenment (bodhipakkhiya dhamma) as begun with foundations of mindfulness (satipaṭṭhāna), for the attainment of highest height as a result of proper practice (paṭipadā), that should come according to one’s own out of the three sorts of bhāvanās; thus, it should be understood; that of the getting of good grip (or clear understanding) of others is because of absence (or being without). Indeed, there does not properly come into being the clear comprehension (or good grip) of mental developments (bhāvanā), without the good grip of visualisation (sacchikariya); when, however, there is good grip (or clear comprehension) of mental developments (bhāvanā), there is but accomplishment of the good grip or clear comprehension of what is to be forsaken (or abandoned) as well as what is to be all-round known (pahāna and pariññā).

When, indeed, the great Bodhisatta, who had a good load (or storage) of all-round fulfilled enlightenment (bodhi), who had previously performed his duties in his former existence, ascended the terrace of the Bodhi

tree, made his determination (or pledge, paṭiññaṃ), saying: “As long as (or until) my mind is not clearly released from cankers (āsava), without any attachment, till then, I shall not break my cross-legged posture (or adamantive pose, pallaṅkaṃ), sat himself down on the invincible pedestal (aparājita pallaṅka), clearly crushed the army of Māra even before the evening time had well-arrived, recollected (or remembered), in the first watch of the night, his former living abodes with his aggregates of constituents of being in many a manner of difference (vokāra) of khandhas (constituents) by means of the knowledge of remembering former abodes, achieved in the middle watch of the night, such sorts of knowledge as knowledge of deaths and rebirths (cutupapāta), and knowledge of the future (anāgataṃsa), by clearly cleaning his divine eye, specially entered into clear spiritual insight (vipassanā), in the last watch of the night, by the entrance (mukha), of dependent origination (paṭiccasamuppāda) beginning with old age and death in such a way as:– “Indeed he who has arrived at this world, springs up with difficulty, gets aged, dies, passes away and reborn again with difficulty; moreover, he does not come to know clearly the (way of) escape from this misery (dukkha) of old age and death,” and so on, the protector of the world, having properly entered upon different kinds of meditation (samāpatti), at intervals, making himself seize the chamber of spiritual insight (vipassanā), for the purpose of achieving omniscient knowledge, since he had reached the all-round maturity for the prosperity of the wherewithal (or cause) to become Buddha sharpening his axe of knowledge in order to cut down the forest of depravity (kilesa), as if sharpening the axe on the grind-stone to cut down the large forest, had his name and form (nāma rūpa) according as had been definitely fixed, mounted on the three characteristics (lakkhaṇa), stretched out (or clearly spread out) grasping turn (or time) by means of thirtysix hundred thousand crores of openings (mukha), and there, when the sharp, courageous, pleasant knowledge of clear spiritual insight (vipassanā), reckoned as the great diamond (weapon) knowledge turned itself out to be as and when that (vipassanā ñāṇa) untied itself with the noble path (magga), then, he is said to have achieved properly self-awakened Buddhahood at the moment of foremost noble path (magga), causing to throw off a thousand five-hundred denominations of depravity by means of a series of noble paths (magga); starting from the characteristic (lakkhaṇa), of foremost fruition (phala), it means he had made the achievement. Because of the state of properly self-awakened Buddhahood, his ten sorts of strength (bala), four kinds of self-confidence and so on, then become but handy, to him, having reached his hands; thus, this is so far the proper entry upon the properly self-awakened Buddhahood, because of good grasp (or clear comprehension). From the point of its meaning, however, beginning from great resolve (or aspiration) up to the time of his springing up in Tusita mansion; during this interval there was good loading (or storage) of a good heap of enlightenment (bodhi), that occurred. There what is to be said, that has but been stated, in extense (or extensively) in the commentary of Cariyapīṭaka which is endowed with all characteristics; thus, it should be taken there but in the said manner.

The silent buddhas also, who made their aspirations for silent buddhahood, gradually become loaded with storage of means of becoming self-awakened silent buddhas in the time like that having stood in their last existence, took the sign of remorse that appeared near them in the state of having reached all-round maturity of knowledge, noticed the disadvantage in existences etc., accompanied with distinction, all-round cut off the occurrence and cause of occurrence, as well as recession and cause of recession, by means of self-becoming knowledge, all-round devoting themselves to the mental exercise (kammaṭṭhāna), on the fourfold noble truths by means of the method which has come as:– “He makes himself wisely mindful thus:– ‘This is misery (dukkha)’” and so on, all round treading upon the deeds (saṅkhāra), commensurate with his own aspiration, gradually practised in eagerness the spiritual insight (vipassanā), achieving foremost noble path in the series of noble paths (magga), are said to have specially become self-awakened, attaining the silent buddhahood; starting from the sign (lakkhaṇa) of topmost fruition (phala), they, having become known as silent buddhas, became worthy of highest dedicated gifts of the whole world including the divine world.

The disciples, however, having heard the teaching of the mental exercise (kammaṭṭhāna) on four-fold noble truths either of the Master or of their fellow-leaders of noble (or holy) lives (brahmacārī), at that very moment (or in the interval of time), standing accordingly on appropriate proper practice (paṭipatti), to which they make themselves apply and exert, having indulged eagerly in the gaining of spiritual insight (vipassanā), or as if for the increase (or development) of proper-entry (paṭipadā), properly penetrating into the truths, they are said to have achieved the self-awakened discipleship at the moment of having entered upon the foremost noble path (magga) either entirely or on the ground of chief disciple's accomplishment, commensurate with their own aspirations. Thereafter, they become known as awakened disciple's and are worthy of receiving foremost dedicated donations in the divine as well as in the human world. In this manner, so far, because of good grasp (or clear comprehension), the silent buddhahood as well as self-awakened discipleship should be understood.

From the point of view of the meaning, of that however, just as for the great Bodhisattas a good load of the storage of means of getting awakened (or attaining bodhi), for a period of a hundred thousand aeons (kappa), over and above four incalculable span of aeons (kappa), by lowest limit should be required (or desired); by middle limit, a hundred thousand aeons (kappa), over and above eight incalculable span of aeons; (kappa); by the highest limit, a hundred aeons (kappa), over and above sixteen incalculable span of aeons (kappa). These classifications also are to be understood by way of extreme knowledge (paññādhika), extreme pious faith (saddhādhika), and extreme exertion (vīriyādhika). Indeed, the pious faith of the Bodhisattas of extreme knowledge is meagre; their knowledge is sharp, consequently also because of the state of clear subtly of cleverness in means, they reach all-round brimfulness of perfections but before long. The knowledge of those who are of extreme pious faith are moderate; thus, they reach their all-round brimfulness of perfections neither too quickly nor too slowly. The knowledge of those who are of extreme exertion, however, is scanty; thus, they reach their all-round brimfulness of perfection but after a long time. Not so, for the embryo silent buddhas. Indeed even when their knowledge is in excess, a good load of the storage of means of attaining self-awakened silent buddhahood, for a period of a hundred thousand aeons (kappa), over and above two incalculable spans of aeons (kappa), should be required (or desired); not less than (or lower than) that. Those who are of excessive pious faith and excessive exertion also specially become self-awakened silent buddhas having gone beyond (or after the expiry of) just a few aeons (kappa), over and above the all-round stated limit; not the third incalculable span of aeons (asaṃkhyeyya). In the case of embryo discipleship, however, whoever has made the aspiration for becoming chief disciple, for them a good load of storage for a period of a hundred thousand aeons (kappa), over and above a span of incalculable aeons (kappa asaṃkhyeyya), should be required (or desired). Whoever are for becoming great disciples there should be for them but a hundred thousand aeons (kappa); so also for the attendant on the parents of Buddha and their son as well. There, just as:—

“Humanhood, prosperity of sex, cause, seeing the Master, monkhood, prosperity of quality, devoted duty, state of having desire; as a result of the combination of these eight qualifications (dhamma), the aspiration materialises (or is accomplished).”

On having been told so, there is, namely, no attainment of Buddhahood during the interval even, without having well arrived at the all-round time-limit as has been said, even of those who would be accumulating all such acts of perfection of those who give great charity resembling the offering of vessantara, day after day, being intent on suitable charitable offering and so on distinctively starting from the great aspiration of great Bodhisattas who had made self-determination after combining together (in themselves) the eight qualifications (dhamma). Why? Because of the knowledge not being all-round cooked (or mature). Indeed, Buddha's

knowledge is similar to the (cultivation of) crop which came to be perfect at the all-round time-limit, but by way of according as there is all-round time-limit, it increases in size, grows, in reaching prosperity (or abundance), seizing (or taking) conception it goes toward all-round maturity; thus, in this way

“Humanhood, prosperity of sex, seeing the canker-free personage, devoted service, the state of having eager desire, these are the circumstances of aspiration.”

There is no achievement of self-awakened silent buddhahood as well as self-awakened discipleship according as said, in the interval without having reached the said all-round time-limit, here and there, of the embryo silent buddhas who having combined (in themselves) these five qualifications (dhamma), and made their aspirations as well as of the embryo disciples, who had made self-determination (or resolve), by way of aspiration of one who is endowed with such two qualifications (aṅga), as ‘devoted service (adhikāra), and the state of eager desire (chanda).’ Why, Because of the knowledge not being all-round cooked (or mature). Indeed, theirs also is like this: Just as the perfection of knowledge of the great Bodhisattas, all round devoted to by means of such perfections as the perfection of charitable offering and so on gradually taking conception, and going towards all-round maturity makes the Buddha-knowledge become all-round brimful, in the same way. They, having been devoted to charitable offering and so on, gradually taking conception according as they are worthwhile and going towards all-round maturity make the knowledge of silent buddhahood as well as the knowledge of discipleship being all-round brimful. Indeed, due to their familiarity with charity these embryos, in this and that existence, having become everywhere detach-minded and indifferent hearted due to greedless inclination, having also become occupied with all-round cleanly pure physical and verbal actions, leaders of all-round pure life, with the doors of senses (indriya). Well-guarded, understanding their proper limit in partaking food, due to their familiarity with moral precepts (sīla). and because of the fact that their body and speech are properly self-restrained, become properly self-composed in mind because of their consistent devotion to vigilance; this or that their consistent carrying out of wakeful vigilance should be understood by way of the duty of having gone and having come back (gatapaccāgata).

Thus, however, the eight self-attainment of Jhyāna stages (samāpatti), the five and six sorts of higher-knowledge (abhiññā), the state of self-determination (adhiṭṭhāna), the preliminary part of spiritual insight (vipassanā), become but gone into the hands of them who thus put forth proper practice for the prosperity of their devoted duties, with little difficulty. Such qualities as exertion (vīriya), however, but belong to that same category (as paññā). Indeed, whatever special effort there is in the proper loading (or storage) of such merit as charitable offering and so on for the purpose of either silent buddhahood or discipleship, this is exertion (vīriya). Whatever forbearance there is of that unbroken (or indestructible) type, this is patience (khantī). What is not deceiving, taking upon himself the observance of moral precepts, offering charity and so on, this is truth (sacca); self-determination with unshakeable concentration, this is self-determination with unshakeable concentration, this is self-determination (adhiṭṭhāna). Whatever is the state of seeking the welfare among living-being who have become the place (or cause) of occurrence of such good deeds as charitable offering, moral precepts and so on, this is loving kindness. What special attention (or indifference) of living beings towards those who have done ill-treatment (or abuse). this is equanimity (upekkhā). In this manner when charity, moral precept and mental development (bhāvanā), as well as moral precept (sīla) concentration (samādhi), and wisdom (paññā) are being accomplished, there are but accomplishments of such other perfections as exertion (vīriya) etc. That even, is such proper practice (paṭipadā), as charitable offering (dāna) and so on, for the purpose of silent buddhahood as well as discipleship; from the application and all-round production a succession (santāna) of those bodhisattas (or embryo silent buddhas and disciples) it is known as

development (bhāvanā) distinctively, when the succession (santāna) is specially well-made by means of such perfections as charity (dāna), moral precept (sīla), and so on, there occurs the proper practice (paṭipadā), of the quietude of heart (samatha), and introspection (vipassanā), on account of which those bodhi-sattas (or embryo silent buddas and disciples) become endowed with beginnings of (or the rise of, samudāgama), dealing with, (avacara), former connection (pubbayoga). Therefore, the Blessed One said thus:–

“O Ānanda! In dealing with former connection, there are these five benefits:– O Ānanda! Here, a dealer with former connection (pubbayogāvacara), attains full insight (or Arahantship, aññā), cautiously in this his very existence; if, on the other hand, he does not accomplish Arahantship during his present life-time cautiously, then he does attain arehatship at the time of his death; then, having become a divine-being he wins over the Arahantship; then, he becomes an Arahant with speedy higher-knowledge in the presence of Buddhas; then on his last and final occasion, he becomes a silent buddha.”

Thus, by means of preceding proper practice, all-round development of perfections, the development of quietude (samatha) and clear-sight (vipassanā), the state of proper practice conducive towards the condition of cessation (nirodha), of misery (dukkha), the proper making of good grasp of truth (dhamma), as well as development of the noble path, the developed-bodied Buddhas, silent buddhas and Buddha’s disciples are known as those who have their selves (or minds) well-developed. Among them, Buddha’s disciples are meant here.

Here also, by this expression:– “Sihānaṃ va (like unto lions)” it shows the state of not being overwhelmed by their own adversaries because of showing (or displaying) the conduct of the Theras resembling lion, and the prevailance (or happening of having overwhelmed their enemies. By these stanzas (or gāthās) of Theras, namely:– “Sihānaṃ va nadantānaṃ ... gāthā,” it shows the immunity of the Theras from being over-whelmed by the views of others and also the happening incident after having overwhelmed the views of others. By this expression “bhāvitattānaṃ” it clarifies the circumstantial cause of both of that. Because of their selves (or mind) being developed the Theras are here said to be like unto lions; their stanzas also are similar to the roar of lions. By this expression: “atthūpanāyikā,” it shows the effort as overwhelming. There, the deed (dhamma), of dirty depravity (kilesa), is known as the adversary (or enemy) of Theras; the overcoming of it by means of momentary discarding together with paralysing elimination is relinquishing by extirpation (samuccheda). When it exists there becomes but the accomplishment of allaying abandonment, as well as escape-abandoning (nissaraṇappahāna), on which account, they, silent buddhas and disciples, are said to be developed in mind (bhāvitatta). Indeed, it is known as that the noble ones (ariya), carry out the development of diligence at the moment of their entry upon the noble path (magga). Or, they are known to be well-developed in mind beginning from the moment of the fruition of the foremost fruition of Arahantship thus, this meaning has been stated.

Out of them, the means of momentary discarding (pahāna), their moral accomplishment has been shown; by means of elimination of character-blemishes (vikkhambhana) by discarding (pahāna), their concentration (samādhi), accomplishment (sampadā) has been shown; by means of relinquishing by extirpation (samuccheda pahāna), the accomplishment of wisdom (paññā) has been shown; in another way their fruition has been shown. By means of moral precept, (sīla) the excellence of the beginning of their proper, (paṭipatti) has been shown; since there are such statements as: “Ko cādi Kusalānaṃ dhammānaṃ what, then, is the beginning of

good deeds (dhamma)? Sīlañca suvisuddhaṃ, it is the excellent purely clean moral precept (sīla);” “Sīlepaṭiṭṭhāya, after getting properly established in moral precept (sīla);” “Sabbapāpassa akaraṇaṃ (the non-performance of all kinds of evil),” the moral precept (sīla), is but the excellence of the beginning of their proper attainment (paṭipatti), because of its state of bearing such qualities as absence of regretful remorse and so on. By means of concentration (samādhi), excellence of the middle has been shown, since there are such statements as:– “cittaṃ bhāvayaṃ (developing the mind),” “Kusalassa upasampadā (success in doing good deeds),” concentration (samādhi), is but the excellence of the middle of their proper attainment (paṭipatti), because of its state of bearing such qualities as varieties of magical powers, etc. By means of wisdom (paññā), the excellence of the all-round end has been shown, since there are such statements as: “sacittapaniyodapanaṃ (purification of one’s own mind),” “Paññaṃ bhāvayaṃ (developing wisdom),” wisdom (paññā), is but the excellence of the end (or terminus) of their proper attainment (paṭipatti), because of its state of bearing such a condition as being unperturbed (tādi), amidst desireables and undersirables, being but that excellence, even, of the good deeds (dhamma), because of superior wisdom (paññā). Indeed it has been said thus:–

“Just as a single solid mass of stone
does not get shaken by wind, in the
same manner wise people are unmoved
amidst praise and blame.

In that way, the state of possession of three-fold wisdom (vijjā), by means of moral accomplishment (sālasampadā). Indeed, having been dependent upon prosperity of moral precept (sīla), they attain threefold wisdom (vijjā). By means of success on concentration (samāhi), the state of six sorts of higher-knowledge (abhiññā). Indeed, having been dependent upon prosperity of concentration (samādhi), they attain the six sorts of higher-knowledge (abhiññā). By means of accomplishment in wisdom (paññā), the state of burstion open or growing of analytical knowledge (paṭisambhidā). Indeed having been dependent upon the prosperity of wisdom (paññā), they attain the fourfold analytical knowledge (paṭisambhidā). By means of this, some of those theras are possessors of threefold wisdom (tevijjā), some, six sorts of higher-knowledge (abhiññā), some are those who had attained analytical knowledge; thus, this meaning has been shown; thus, it should be understood.

Likewise, by means of moral accomplishment (sīlasampadā), it shows their all-round avoidance of an extreme (anta), reckoned as indulgence in sensual pleasure. By means of success in concentration (samādhi), (the avoidance of the other extreme) reckoned as practising self-torture (kīlamatha); by means of accomplishment in wisdom (paññā), it points out (their paṭipadā). Likewise, by means of moral accomplishment, it shows their avoidance of transgression of depravity (kilesa); by means of success in concentration (samādhi), their avoidance of outburst; by means of accomplishment of wisdom, it shows their avoidance of dormant disposition. Alternatively, by means of moral accomplishment, there is purification of ill-conducted own depravity (kilesa); by means of success in concentration (samādhi), there is cleansing of craving (taṇhā), and one’s own depravity; by means of accomplishment of (or in) wisdom, it shows the cleansing of heresy as depravity. Alternatively, by means of momentary discarding, has been shown their own going beyond purgatory; by means of elimination of character-blemishes (vikkhambhana) by discarding (pahāna), there is the going beyond of sensual elements; by means of relinquishing by extirpation (samuccheda pahāna), has been shown the going beyond all the existences; thus, it should be understood.

Alternatively, with regard the expression “bhāvitattānaṃ? Here, three kinds of development (bhāvanā), namely:– development of moral precepts (sīlabhāvanā), the development of mind (cittabhāvanā), and development of wisdom (paññābhāvanā); should be understood, because of the state of merging into it of the

development of the body (kāyabhāvanā). Everything, beginning thus:— for the proper attainment (paṭipatti) of moral development (sīlabhāvanā), is like before. Just as, however, other crowd of beasts do not endure the lion’s roar, where would be their conquest? On other hand, it is but the lion’s roar that overwhelms them. In the self-same way, the views of other promulgators do not endure the views of the Theras: where would be their conquest? On the other hand, it is but the views of the Thera which overwhelm them. What is the cause of that? Because of such teaching (pavattana) as:— “All actions are, impermanent or non-existing; all actions are painful (dukkha) all dhammas have no self” and “nibbānadhātu (the element of nibbāna).” Indeed it is impossible to make departure from truth (dhamma), by anybody since it is uncontroversable (or could not be turned counterwise) (apaṭivatta). Whatever should be said here, however, that will become clear later. Thus, here, the clarification of meaning of the first stanza should be understood but briefly.

In the second stanza, however, this is the clarification of meaning with the face of seeing the connection. There, being desirous of making the stanzas (gāthā), of whichever Theras, heard, it has been stated starting thus: “Yathā nāma, according to names,” in order to announce them in the common way by name, clan and quality also. With regard to their special story, however, it sill become clear even in their stanzas, here and there. There the expression yathānāma means these or those names. They are variously known by the names they bear in such a manner as Subhūti, Mahākoṭṭhika and so on; thus, is the meaning. The expression yathā gottā refers to these or those clans; they are variously known by whatever birth with family lacion in such a manner as Gotama Kassapa and in such a manner as Gotama, Kassapa and so on; thus, is the meaning. Yathādhammavīhārino indicates this like living religiously; without stopping at the supremacy of being learned in the paṭakas (pariyatti), they lived having become occupied with proper attainment of Jhāna (samā-patti), commensurately; thus, is the meaning. In other words, yathādhammavīhārino signifies:— those who live according to dhamma; in such conditions as supreme condition of heart (dibbābhāra) and so on, those who are prone to such practice as this – like moral precepts and so on, living constantly this sort of life as well; thus, is the meaning. Yathādhimutta indicates those who are of this-like disposition; those who are of this or that disposition among (or out of) two kinds of disposition, that of pious faith (saddhā) and the other of wisdom (paññā); alternatively, out of such entrances (mukha) as void (suññata), like this or that disposition or inclination to nibbāna; thus, is yathādhimutta (this-like disposition). Indeed, it has been said thus: -” Nibbānamadhimuttānaṃ atthaṃ gacchanti āsavā (the cankers of those whose disposition is towards nibbāna go towards extinction). Both of this, also, should be understood by way of the previous. Indeed, it is but previous to the attainment of arahatship, that there is the disposition as has been stated but not later (or subsequently). On that account, the Blessed One said thus:—

“Assaddho akataññū ca sandhicchedo ca
yo naro A man who is free from credu-
lity, who knows the uncreated nibbāna,
as well as who cuts of the link of re-
births,” and so on.

There is an alternative (or variant) reading as: “yatha vimutta (according as emancipated);” those who are emancipated in any form out of such sorts of emancipation as emancipation by wisdom (paññā) and emancipation in two ways; thus, is the meaning. Sapaññā is a wise man possessed of three kinds also of wisdom (paññā), namely:— the wisdom of one who took conception with three clean causes, fostered (parihārika) wisdom and development (bhāvanā). Vihariṃsu means:— they lived but the life of comfort (phāsu), according as gained but by means of that wisdom of their own. Atanditā is not being lazy; possessed of effort commensurate with their strength towards the proper attainment of their own welfare and towards the proper attainment of the welfare of others: thus, is the meaning.

Here also, however, it shows the state of those Theras being publicly renowned by their acquiring of names and clans. It shows their prosperity of moral precepts (sīla) and also prosperity of concentration (samādhi), by taking up the life of righteousness (dhamma). There is prosperity in wisdom by means of this namely:— “yathāvimuttā sapaññā (according as emancipated along with wisdom. By this means, namely: “atandita (without being lazy)”, it shows prosperity in exertion, which has become the cause of such kinds of prosperity as the prosperity of moral precepts (sīla) and so on. By this, namely, “yathā nāma (according to their names), it shows the publicity of their names. By this, namely: “yathā gottā (according to clan),” (it shows) the beginning of prosperity of clan in response to pious faith and in compliance with their deeds (dhamma); by such statement as beginning with “yathādhamma-vihārino (those who live according to dhamma),” (it shows) the beginning of prosperity of insight into the knowledge of emancipation of the emancipation by moral precepts (sīla) concentration (samādhi), and wisdom (paññā); by the expression “atanditā (not being lazy),” it shows in this manner the prosperity of the welfare of others to those who have stood at the prosperity of their own welfare.

In other words, this expression: “Yathā nāma (according to their names),” indicates the showing of assigning the accepted names by the teachers of those Theras from the point of view of announcing merely their designation. This expression “Yathā gottā (according to their clans),” is the showing of the state of son of a family, from the point of view of announcing the region of the family. By that it shows the fact of their sincerity in having become monks with pious faith. This expression “Yathādhammavīhārino (those of prosperity of conduct) (caraṇa), from the point of view of bringing into light the state of being endowed with such sorts of self-control as self-control by moral precepts (sīla saṃvara) and so on. This expression: “yathādhimuttā sappaññā (according to the disposition along with wisdom), is the showing of prosperity of their knowledge, from the point of view of all-round bringing into light the achievement of prosperity of knowledge (ñāṇa), for the all-round end of destruction of cankers, (āsava). This expression “atanditā (without being lazy)”, is the showing of the means of achieving the prosperity of knowledge (vijjā) and conduct (caraṇa). By this expression “Yathā nāma (according to names),” however, alternatively, it shows but the publicity of their names. By this expression: “yathā gottā (according to clans),” however, it shows the twofold later (or last) wheels (or spheres) of prosperity. Indeed, the beginning of prosperity of clan, in response to pious faith and in compliance with their deeds, does not adequately arise to one whose mind is not rightly directed and to one who had not done meritorious deeds formerly. By this expression: “Yathā chammavīhārino (those who live according to dhamma),” it shows the twofold former wheels (or spheres) of prosperity. Indeed, distinctive qualities like those do not adequately arise to one who lives in an improper place and to one devoid of the guidance (upanissaya) of good noble people (sappurisa), also. By this expression “yathādhimutta (according to disposition),” it shows the combination (or conjunction) of good fortune of listening to the good dhamma. Indeed, without the utterance from others, proper self-penetration into the noble truths of the disciples do not arise adequately. By this expression: “Sappaññā atanditā (along with wisdom and not being lazy),” it shows the cause of not being at the service of one of distinguished quality according as had been told, because of its showing the attempt (ārambha) entering upon the right noble path (ñāya).

The other method – Here the expression “yathāgotta (according to clan)” shows the accomplishment of making wisely mindful of those Theras by the announcement of clan, because of the adequate appearance of making wisely mindful of one endowed with clan according as had been said. Here, the expression “yathādhammavīhārino (those who dwell according to the dhamma),” shows the good fortune of listening to the good dhamma by taking up monastic residence according to dhamma, because it fails to exist or it does not happen without listening to the good dhamma. By this expression: “yathādhimutta (according to disposition),” it shows the foremost attainment and proper mode of progress of dhamma according to dhamma. By this expression: “Sappaññā (along with wisdom),” (it shows) making of full attention everywhere.

By this expression: “atandita (not being lazy),” it shows the state of being active as well as proper attainment (paṭipatti), of those who had stood after having all-round fulfilled the prosperity of one’s own welfare in the said manner for carrying out the welfare and happiness of others. Likewise, by this expression “yathāGotta (according to clan), has been shown the good fortune of their having gone towards refuge (saraṇa), because of (or from the point of view of) announcement of clan in response to pious faith. By this expression: “yathā dhammavīhārino (those who live according to dhamma,” the mass of concentration (samādhi), foregone by the mass of moral precepts (sīla), has been shown. By this expression: “Yathādhimuttā appaññā according to disposition along with wisdom,” (is shown) the mass of wisdom (paññā), and so on. The entire mass also of the qualities of disciples become shown by the showing of the beginning, middle and end namely:– the going towards refuge (saraṇa), is the beginning of the qualities of disciples, concentration (samādhi) the middle, wisdom (paññā), the entire end.

In order to show that proper practice by means of which such a splendour (vibhūti), as this, achieved by them, the statement has been made thus:– “Tattha tattha vipassitvā and so on. The expression: tattha tattha means in those and those such secluded monasteries as forests, foot of trees, hills and so on. Alternatively, the expression: tattha tattha is to be construed as at the time of making solemn utterance (udāna), (in elation). Vipassitvā is having seen by oneself properly; having strived to accomplish (sampādetvā) such kinds of clean purity as cleanly pure view (diṭṭhi) cleanly pure condition of having dispelled doubt (kaṅkhāvitaraṇa) by means of making analysis (vavatthāpana) of name (nāma) and form (rūpa) and occupied (pariggaha) confident reliance (paccaya), and having achieved the fifth clean purity (visuddhi), in such serial order as thoroughly grasping, (sammasana), the groups of material qualities (kalāpa), and so on, and also having eagerly indulged in spiritually clear insight (vipassanā), by way of making oneself attain the highest height of the clean purity of seeing the knowledge of paṭipadā (means of reaching nibbāna). Phusitvā is to be construed as having attained, having visualised. Accutaṃ padaṃ, the immortal path is nibbāna. Indeed, that “accuta (immortality),” is thus: - here, there does not exist any death whatever, because it itself is of the nature of not dying, and also because of the state of its being the cause of the immortality of those who had achieved it. Because of the fact that it is not in any way mixed up with conditioned creations (saṅkhata dhamma), and because of the fact that it should be properly entered upon by those who desire it also, it has been stated as “pada (path).” Katantaṃ means the end of one who has done. Indeed, whatever noble path (ariya magga) had been achieved by them, that, namely, has been done because of the fact that it had been made to arise through (or by reason of) one’s own; however, the end of one who has done is the fruition which has become the all-round end; thus, is what is meant. That end of what has been done is the foremost fruit (or fruition). In other words, conditioned creations are known as having been done because of the fact that they have been done and completed by means of causes; that, being the way out (or escape) from saṃsāra, and end-making, is nibbāna. That is the end which has been made. The expression; paccavekkhanta is to be interpreted as looking down on proper attainment (paṭipatti), with the look of the knowledge of clear emancipation (vimutti), the noble fruition and nibbāna thus: “Indeed, this noble fruition has been achieved by me, by means of the achievement of the noble path; the element of the unconditioned creation (nibbāna) has been achieved.” In other words, because of whatever should be done by a noble (ariya), such sixteen sorts of double deed (or business) as full-understanding (pariññā), and so on, by way of having properly penetrated personally into the noble truths, has been accomplished and all-round concluded by one who has stood at the foremost fruition (of Arahantship), it is known as having been done (kata); in this manner, reflecting upon that deed which has been done. By means of this is shown the reflection upon (paccavekkhaṇa), the depravity (kilesa), that had been discarded. By means of the former method, however are the other reflections (paccavekkhaṇa); thus, there have been shown nineteen kinds of reflections (paccavekkhaṇa).

In this expression: *imamatthaṃ*, *imam* here is to be construed as the whole matter (or meaning, *attha*), of the stanzas of *Therās* and *Therīs*; it has been stated after having made also thus: - there is a proximity, which is evident (*paccakkha*) for the clear all-round occurrence (or presence) (*viparivattamāna*), in the wisdom of great *Theras*, who make the collection of *dhamma*, who have assembled there for oneself and for other also. The expression: *atthaṃ*, is to be construed thus: - On being said by means of such stanzas as: “*channā me kuṭṭikā*, my house has been roofed,” and so on, there is the meaning (or matter) properly connected with this world (*lokiya*) and the world beyond (*lokuttara*), with reference to oneself and to others. *Abhāsumsu* is to be interpreted as: they spoke in the form of stanzas, composed; now that the shedding of lights (*dīpanī*), are being said and shown by me, you had better listen to that stanzas of them whose minds are well-developed (*bhāvitā*), with reference to themselves; thus, is the exegesis (or grammatical construction, *yojanā*). Those great *Theras* also, speaking in this manner, urge others also there towards proper attainment (*paṭipatti*) rightly, by means of their explanatory stanzas, of the dispensation (*sāsana*), as being surely and definitely (*ekanta*) conducive towards leading out (*niyyānika*), (of *saṃsāra*); thus, the venerable custodian of the treasure of *dhamma* does bring this meaning to light. Likewise shedding light also by means of these stanzas, he points out the praise of those *Therās* and those *Therīs* also, in the state of preface to their utterance,” as the placing (*ṭhapanam*) has but gone to its proper place (*ṭhānagata*); thus, it should be seen.

The Commentary on Introductory stanzas is complete

1. Single Section

1.1 First chapter

1.1-1[1] Commentary on the stanzas of

Subhūti Thera.

Now there is commentary on the meaning of the stanzas of Theras that methodically happen to start with channā me kuṭikā. Since, however, that meaningful commentary on those respective stanzas is being stated after having made manifest of their anecdotes, it is clear and also easily comprehensible; on that account we shall compile the commentary of the meaning after having made manifest the anecdote here and there.

There, what is the origin of such a stanza as begins with channā me kuṭikā? It has been stated thus:— It is said that a hundred thousand aeons (kappa) ago from now, when the protector of the world, the Blessed One Padumuttara had not arisen, there sprang up a son to a certain brahmin of great wealth in the city known as Haṃsavatā. To him they gave the name “the lad Nanda.” On having come of age, he acquired the learning of the three vedas, where, finding no essence, renounced the world and became an ascetic together with his own retinue of fortyfour thousand youths, at the foot of a hill and brought into being for him the eight self-attainments (samāpatti), of Jhāna, as well as five kinds of super-knowledge (abhiññā). He informed (or instructed) mental exercise (kammaṭṭhāna) to his resident pupils, who also became gainers of Jhāna but before long.

On that occasion, however, the Blessed One Padumuttara had arisen in the world, and while residing dependently near the city of Haṃsavatī, as and when He looked at the world, came to find out the sufficing qualification to attain Arahantship of the plaited hair pupils of the hermit Nanda as well as the aspiration of the hermit Nanda for the ranking position of such a disciple as would be endowed with two kinds of characteristics, made His ablutions even early in the morning, took his bowl and robe at sun-rise (or before day-break), called no other bhikkhu(monk) whosoever, wandered out alone like a lion, and while the resident pupils of the hermit Nanda had gone for fetching fruits large and small, descended from the sky as and when the hermit Nanda was still looking on, saying to Himself: “Let him know my being Buddha” and established Himself on the ground. The hermit Nanda came to find out not only the power of Buddha but also the all-round brimfulness of characteristic signs, meditated upon (sammāsivā), the science of signs (lakkhaṇamanta), and became convinced thus:— “He, who namely, is endowed with these signs (lakkhaṇa) were to lead a household life, would become a world-king; should he renounce the world and become a monk, He becomes omniscient Buddha, One who reveals (the universe) in the world; this One is a thoroughbred personage; undoubtedly he is Buddha, went forward to meet Him, paid his homage with five kinds of establishing on the ground (pañcapatiṭṭhita), prepared a seat and offered it to Him. The hermit Nanda also collected a seat suitable for himself and sat himself down on one side.

At that juncture, the forty four thousand plaited-hair hermits, after having collected excellently delicious fruits, big and small, had well arrived at the presence of their teacher and looking even at Buddha as well as their teacher sitting on their seats, made their remarks thus: “O teacher! We wander about with this impression that there exists in this world no one greater than you; we now consider, that this person, however, is greater than you.” The hermit Nanda replied thus:— “O my dears! What do you all say? Do you desire to compare together the mustard seed with the mountain Sineru, whose height is sixty-eight hundred thousand leagues (yojana)? Do not compare me together with the Omniscient Buddha.” Then those hermits

fell themselves down at the feet of Buddha landing on their heads and paid their respective homage saying thus: “If this One were inferior, our teacher would never bring about this sort of comparison; so great, indeed, is this thorough-bred personage!” Then, their teacher said to them thus:— “My dears! We have no charitable offering (deyyadhamma), suitable for Buddhas; the Blessed One also had come here at alms-food-collecting-time; therefore, let us offer our charity (deyyadhamma), according to our ability; bring all such excellent fruits, big and small, as have been brought by you all.” Having said so, the teacher had the fruits brought to him, washed his hands, and himself put them into the bowl of Tathāgata. As and when the fruits, big and small, were being accepted by the Master, divine-beings threw in celestial flavour. The hermit had the drinking water also filtered but by himself and offered the same to Buddha. Thereafter, when the Master kept Himself sitting after having finished His duty of eating, the teacher called all his resident pupils to him and sat himself down in the presence of the Master speaking words worthy of remembrance. The Master made His thought thus:— “May the clergy of bhikkhus(monks) come over to me.” The bhikkhus(monks), having come to know the mind of the Master, canker-free Arahants, numbering to the extent of a hundred thousand came over, paid their homage to the Master and stood (or stationed themselves) on one side.

The hermit Nanda addressed his resident pupils thus:— “My dears! Even the seat for Buddha is low; there is no seat for the hundred thousand monks also; it is proper for you, now, to make a great self-made offering (sakkāra) to the Blessed One as well as to the clergy of bhikkhus; you all bring flowers endowed with beautiful colour and sweet smell from the foot of hills.” Because of the unthinkability of the influence of high magical powers (iddhi), they brought but in a split second flowers full of beauty and sweet scent, and prepared a flower seat of the size of a league (yojana), for Buddha, three-quarter of a league (tigāvuta), for chief disciples such kind of seat as of the size of half a league (yojana), for the rest of bhikkhus(monks) and of the size of an usabha (bull-call) for new (or young) members of the clergy. Thus when the seats had been made ready, the hermit Nanda stood in front of the Tathāgata with his clasped hands raised and said thus: “Venerable Sir! Kindly climb up this heaped up seat of flowers for my long-standing (dīgharattaṃ) welfare and happiness. The Blessed One sat Himself down on the flower-seat. When the Master was thus seated, the bhikkhus(monks) having come to find out the hint of the Master, sat themselves down on the seat reached respectively by themselves. The hermit Nanda got hold of a large flower-umbrella and stood holding it above the head of the Tathāgata. The Master entered upon such effective meditation (samāpatti), as is known to be nirodha (cessation of dukkha) saying to Himself: “Let this self-made reverential offering (sakkāra), of the hermits bear great fruit.” On having come to know the state of effective meditation of the Master, the bhikkhus(monks) also did similarly. Then the Tathāgata kept himself sitting after having entered upon nirodha (effective immortal meditation) for seven days, the resident pupils would eat foremost fruits and roots of all sorts as and when the time for taking meal and during the rest of the time, they stationed themselves raising up their clasped hands towards Buddha. The hermit Nanda, however, did not go on his meal-round but spent his time with zest and happiness even, for seven days holding the flower-umbrella.

After having arisen from His nirodha meditation, the Master gave orders to a disciple, endowed with two kinds of quality, the quality of living in quietude (araṇa), and the quality of being worthy of dedicated donations. He, became delightful-minded like unto the great warrior, the proper gainer of great gain from the presence of the world king, stood in his own sphere of influence, got himself in close and thorough touch with the word of Buddha as contained in the three baskets (piṭaka) and performed the teaching of thanksgiving. At the end of his teaching, the Master himself taught the truth (dhamma). At the all-round end of the teaching, all the fortyfour thousand hermits attained Arahantship. The Master stretched His hand saying thus: “Come, O bhikkhus!” Then and there, their head-hair and beard disappeared. The eight ecclesiastical essentials became but fastened on their bodies. They surrounded the Mster having become similar to senior monks of sixty years of age. The hermit Nanda, however, did not achieve distinction because of his unsteady mind, It is said that

starting from the time he began to listen to the truth (dhamma), in the presence of the Thera who lived in solitude (araṇa), a thought sprang, up in his mind thus: “Wonderful, indeed, it will be that in future, in the dispensation of a Buddha who might arise, I were to gain such a responsible duty as having been obtained by this Thera.” On account of that all-round contemplation, he was not able to properly penetrate into the noble path (magga), and its fruition (phala). He, however, paid his homage to Tathāgata, stood face to face and enquired thus: “Venerable Sir! What is the name of this bhikku(monk), who has performed the teaching of thanks-giving regarding the flower-seats offered by the crowd of hermits, in your dispensation (sāsana). Buddha’s answer was thus:— “This bhikkhu(monk) is one who had attained foremost position in the quality of living in quietude as well as in the quality of being worthy of dedicated donations.” He made his aspiration thus:— “Venerable Sir! I do not aspire for any other proper attainment for myself (sampatti), by that devoted service which was that I myself made, reverential offering by holding for seven days over you the flower-umbrella; but in time to come, may I become a disciple endowed with two such qualities as possessed by this Thera in the dispensation of a Buddha.

On having a look, after having directed the knowledge of the future to find out whether the aspiration of that hermit would, indeed, materialise, the Master found out the state of accomplishment after having gone beyond a hundred thousand aeons (kappa), and said to the hermit Nanda thus:— “This aspiration of yours will not be in vain; in future, after having gone beyond a hundred thousand aeons (kappa), Buddha named Gotama will arise; in His presence will be your accomplishment.” Having said so, Buddha taught the teaching to truth (dhamma), and went up the sky surrounded by the clergy of bhikkhus. The hermit Nanda stood having raised his clasped hands tending towards the Master as well as towards the clergy of bhikkhus(monks) until they had gone past out of his sight. Subsequently he, time and again, approached the Master and listened to the truth (dhamma). Being but with all-round undiminished Jhāna, he died and was reborn in the brahmā world. Having passed away thence he renounced the world for other five hundred rebirths, and became a forest dweller. At the time of the self-awakened Buddha Kassapa also, he renounced the world and became a monk-dweller in the forest and fulfilling this duty, of going and coming back. It is said that without all-round fulfilling his duty, there exist, namely, none of those who attain the state of a great disciple. The duty of going and coming back, however, should be understood but by the method that has been stated in the commentaries of the Āgamas (or Suttas). After having fulfilled the duty of going and coming back for twenty thousand years, he died and was reborn in the Tāvatiṃsa mansion in the divine world of sensual sphere. Indeed, this has been stated in the Apadāna thus:

“Not far off from Himavanta(Himalaya), there
was a hill named Nisabha. There,
my hermitage was well made, a leaf-
hut well-created.

By the name known as Kosiya, I was
a plaited-hair ascetic, a fierce self-
mortifier; at that time I lived alone
without a second (or companion) at
Nisabha.

In those days, I did not eat fruits
roots and leaves, (by plucking them);
but I sustained myself on but what
happened to fall down easily, there
and then.

I did not disturb my life, sacrificing

my life also; I gladdened my own mind,
and I avoided the impropriety.

As and when there arose to me mind
associated with lust (rāga), I myself
even reflected on it and I subdued it
calmly (or collectedly);

“You became attached to defileable
matters; you became a**ered with page42
angryable matters; and you became
deluded by deludable matters; you
had better go out of the forest.

“This is the abode of the cleanly
pure ones, of the hermits who are
free from impurity (or dirt); do
not, indeed, harm the clean purity;
you had better go out of the forest.

“Having become a house-holder, as and
when you will get a son, do not sin
(or miss) both also; you had better
go out of the forest.

“Just as a piece of fire-wood of the
funeral pyre has nothing that should
be done anywhere, neither even in the
village not in the forest; indeed, it
is (no longer) fire-wood recognised by
common consent.

You are like a torch from funeral pyre;
you are neither a layman nor a recluse;
you are now aloof from both; you had
better go out of the forest.

“Would this be, indeed, to you? Who
does come to know this of yours? You
bore my burden of pious faith, with
much laziness also.

Wise men will despise it like unto
the impurity of a citizen; the hermits
having pulled it will always reprimand
it.

“Wise-men will speak out to (or blame)
You who crossed over (or escaped) the
path (or dispensation, sāsana);
not getting, indeed, co-residence, how
will you live?

A strong elephant approaches the mātaṅga
type of elephant which can get into rut

with its three kinds of leaking of intoxicated fluid of vigour (pabhinna) dwindling at the age of sixty (saṭṭhi-hāyana) and drives out that elephant from its herd.

“Since it has been driven out from its herd, it does not get agreeable happiness; it becomes distressed and dejected in mind; it gets trembled being overcome with grief.

Even likewise, plaited hair ascetics will drive you out being foolish; on your having been driven out by them, you will not get agreeable happiness.

Whether by day or by night, being pricked (or pierced) by the thorn of anxiety (or sadness, saka) you are burnt by all-round heat like unto the elephant which had been driven out from its herd.

“Just as the natural gold peak does not but be bright anywhere, likewise, you, whose moral precepts are clearly inferior will not be ablaze with brightness everywhere.

“In living the household life how will you live? For you there does not exist both maternal and paternal buried treasure.

“Doing work yourself, releasing perspiration on your body you will live like this in your home, a good man does not approve of that of yours.”

In this manner I restrain there my mind which had gone to self-depravity, (kilesa); having made many a kind of teaching of truth (dhamma) I prohibit my mind from evil.

While I was thus living the life of diligence, thirty thousand years went past for me in the forest.

On having seen me being delighted in diligence, seeking the most excellent welfare (or matter), the self-awakened Buddha Padumuttara came to my presence.

At that time, the peerless Buddha in His physical beauty, with His complexion

of the fig fruit, the immeasurable and incomparable walked to and fro in the sky.

Like unto the well-blooming giant Sal-tree, resembling lightning in between masses of clouds, the peerless Buddha in knowledge, promenaded then in the sky.

Fearless like the king-lion, arrogant like the king elephant, sporting (or shining) like the king-tiger, Buddha then cloistered in the sky.

With His complexion shining like gold of nikkha weight, resembling embers of acacia wood, similar to a gem of shining flavour, Buddha walked about in the sky. Like a pure white mountain, resembling even the full moon and similar to the sun at noon, Buddha then promenaded in the sky.

On having seen Him promenading in the sky, I then thought thus:— “Is this creature a divine-being, indeed, or is this a human-being?”

Neither had I heard nor seen such a man as this on earth; perhaps this Master must have the path of knowledge (mantapada).

Having thus thought over, my own mind became pleasingly pious; I then collected divers flowers as well as sweet scents.

Having prepared a flower-seat, good variegated and delightful, I spoke this word to foremost charioteer of men.

O Hero! This my seat, suitable to you, has been prepared; do sit yourself down on the kusuma-flower seat gladdening my heart.

The Blessed One sat down there, like unto a fearless lion; Buddha spent seven days and nights on the excellent flower-seat.

I stood in adoration, for seven days and nights; the Master, with no superior in

the world, having arisen from His concentration (samādhi), spoke this word in order to announce my work. Develop appropriate attention on Buddha, the most excellent of mental development (bhāvanā); after having developed your mindfulness on this, your mind will become full.

For thirty thousand aeons, you will enjoy yourself in the divine world; for eighty times you will be divine king exercising divine sovereignty; for a thousand times you will be world-king in a kingdom.

Innumerable in number will be the abundance of your regional sovereignty; all that you will experience, being the fruition of appropriate attention (anussati) to Buddha.

As you wander about your rounds of repeated rebirths in major and minor existences, you will gain much wealth; to you there is no decrease in wealth, as fruition of your Buddha-mindedness. A hundred thousand aeons (kappa) hence, born of the family of Okkāka, the Master, known by the clan-name of Gotama, will come into being in the world.

Having discarded eighty crores of wealth and many slaves and servants, you will become a monk in the dispensation of the Blessed One Gotama.

After having won the heart of the self-awakened Buddha Gotama the bull of the Sākyans, you will become a disciple of the Master, with the name, namely, Subhūti.

Seated among the clergy of monks, He will place you foremost in two positions:— in the quality of being worthy of dedicated donations and likewise in the quality of living in quietude.

After having said this, the self-awakened Buddha, the hero, named the most excellent

aquatic flower, Padumuttara, specially
went up the sky similar to the swan sovereign
in the sky.

Instructed by the Protector of the world(Buddha),
I paid my homage to Tathāgata; joyfully
did I develop always the most excellent
meditation on Buddha.

On account of that well-done deed, as well
as due to volition and self-determination,
I discarded my human body and went to
Tāvatiṃsa heaven.

For eighty times I became a divine king
and exercised celestial sovereignty.
For a thousand times also I became a
world king again and again.

Times in abundance too numerous to
enumerate, did I enjoy the good prosper-
ity of regional sovereignty as fruit
of my meditation on Buddha.

Wandering about my rounds of repeated
rebirths in major and minor existences,
I gained great wealth; there was no
decrease in my wealth as fruit of my
meditation on Buddha.

During the last hundred thousand aeons,
whatever deed I did, I do not remember
having had to go to evil existence (or
purgatory). Such is the fruit of my
meditation on Buddha.

Visualised by me are the four kinds of
analytical knowledge, the eight stages
of emancipation and six sorts of super-
knowledge; carried out by me had been
the instruction (sāsana) of Buddha.

Thus, the venerable Thera Subhūti uttered these stanzas.

Thus, however, he enjoyed divine bliss, by way of springing up now and then in the Tāvatiṃsa divine mansion, and having passed away from there, he became in the world of human-beings, many a hundred times a world-king as well as a regional reigning ruler, enjoyed the bountiful bliss that was human and then, at the time of our Blessed One, was reborn as youngest brother of Anāthapiṇḍika at the house (or home) of the banker Sumana in sāvatthi; his name was “Subhūti.”

By that time, however, our Blessed One had arisen in the world and as He kept turning the excellent wheel of dhamma, gradually had gone to Rājagaha, where, performing such works of uplift, as accepting the bamboo grove (Veḷuvana) and so on, of the world, was dwelling in the cool forest (Sītavana) neighbouring Rājagaha. At that time, the banker Anāthapiṇḍika took hold of profit promoting (uṭṭhānaka), goods (bhaṇḍa), went to the house of the banker of Rājagaha, his own associate; on having heard about the appearance of Buddha, he

approached the Master who was residing in the cool grove (Sītavana) became established in the fruition of the first stage of sanctification (sotāpatti), at the very first sight of Buddha even, requested the Master in order to come to Sāvatti; thereafter, he had monasteries set up at a sacrifice of a hundred thousand each at every league (yojana) along the land journey (or route) of forty five leagues (yojana); in Sāvatti, he bought, by making a ground-spread of crores, a piece of garden-ground which belonged to a royal Jeta prince measuring eight royal standard acres, where he built a monastery for the Blessed One and offered it to Him. On the day of acceptance of the monastery, this householder (or estate owner) Subhūti went together with the banker Anāthapiṇḍika, listened to the dhamma, properly gained pious faith and became a monk. Having been ordained, he made himself familiar (paṇa) the two tabulations (dvemātikā) had mental exercise (kammaṭṭhāna), taught to him, performed the duties (dhamma) of a monk in the forest, developed spiritual insight (vipassanā), based on jhāna of loving kindness and attained Arahantship. In teaching the truth (dhamma) because he did so in the same manner as taught by the Master, after making it universal, he, therefore, became known as foremost among sojourners in solitude (or residents in quietude). Wandering about for alm-food, he would enter upon the jhāna of loving kindness in each and every house, rise up from that meditation, and after that only he used to accept the alms-food, saying to himself: “Thus, there will be great fruit for the donors.” Therefore, he became known as foremost of those worthy of dedicated donations. On that account the Glorious One said thus: “O bhikkhus! This one is chief among bhikkhus(monks), my disciples, who dwell in quietude, this, namely, Subhūti; of those who deserve dedicated donations, the chief is this one, namely, Subhūti.” This great Thera, having become established in Arahantship in this way, and having attained the summit of fruition of perfections fulfilled by himself, became specially known and highly remarkable in the world, and wandering about on his tour of the districts for the welfare of many men gradually arrived at Rājagaha.

King Bimbisāra heard about the arrival of the Thera, approached him, paid his homage to him, said to him thus; “Venerable Sir! Do dwell but here,” took his departure saying: “I shall make a residential place (for the Thera)” and forgot (about it). Not getting any place for sitting and sleeping (senāsana) spent his time in an open space. Due to the power of the Thera, rain did not shower. Haressed by lack of rain-shower, people made acclamation (ukkuṭṭhi) at the door of the royal residence. The king, on investigating as to why, indeed, the rain did not shower, came to consider that it must be because of the Thera’s taking his abode in the open air; having had a leaf-hut built for that Thera, the king said thus: “Venerable Sir! Do dwell in this leaf-hut,” paid his homage to the Thera and took his departure. The Thera entered the hut and sat himself down cross-legged on the grass-spread. Then, however, the rain drizzled drop by drop. It did not supply an even (or reasonable) shower. Thereupon, the Thera being desirous of doing away with the danger of lack of rain-shower of the world, uttered a stanza acknowledging the absence of danger of his own internal and external foundation (vatthuka).

1. “Roofed is my hut; happy I am, sheltered

from wind; O rain! Do shower according to your pleasure. My mind is well composed and exquisitely emancipated: I dwell burning my depravity (ātāpī) O rain! Do send down your showers.”

There regarding the expression channā, now this grammatical word had come in the sense of patirūpa (proper) in such contexts as “channā sā kumārikā imassa kumāradassa (proper is that girl for this young man);” “nacchannaṃ nappatirūpaṃ (not proper),” and so on. It is in the sense of verbal eminence and numeral distinction in such contexts as: “Channaṃ tveva phagguṇa phassāyatanānaṃ (the very six organs of contact in spring season);” and so on. It is in the sense of seizure (or hold or bushy jungle) in such contexts as: “channamativassati, vivaṭaṃ nātivassati (it rains down on the foliage of flore but not on the open or bare ground),” and so on. It is in the sense of lower and upper garments in such contexts as “Kyāhaṃ tenacchanno pi karissāmi (I shall make myself derressed up with it,” and so on. It is in the sense of designation (paññatti), in

such contexts as: “Āyasmā Channo anācāraṃ ācarati (the venerable channa indulges in bad habit), and so on. It is in the sense of being roofed with such material as grass or reed and so on as in such contexts as: “Sabbacchannaṃ sabbaparicchannaṃ (wholly roofed, all-round entirely roofed or entirely roofed all-round),” and “Channā kuṭi, āhito gini (my) house has been roofed and fire has been stored up,” and so on. Here also, it should be noticed as but being roofed with grass and so on; therefore, roofed with either grass or leaf in such a way as there is no leaking of rain water when there is rain shower, and the rain does not shower down into the dwelling; in this manner it has been roofed but properly; thus, is the meaning.

The grammatical word: me had come in the instrumentive in such contexts as “kicchena me adhikataṃ, halaṃdānipakāsituṃ (by me has been achieved with difficulty; why should I teach? And so on; by me; thus, is the meaning. It is in the sense of dative relation (sampadāna), in such contexts as: “tassa me bhante Bhagavā saṃkhittena dhammaṃ desetu (”Venerable Sir! Let the Blessed One teach the truth) (dhamma), to that me, briefly;” and so on; to me; thus, is the meaning. It has come in the meaning of possessive (sāmi) in such contexts as: “Pubbe va me bhikkhave samnabodhā anabhisambuddhassa bodhisattasseva sato (O monks! But before my self-awakened Buddhahood, when I was but Bodhisatta, not having yet become the self-awakened Buddha),” and so on. Here also it should be observed in the light of possession (or possessor); my; thus, is the meaning. Because of there being no such thing as being smeared with vicissitudes of life (lokadhamma), though there is nothing, namely, of anything cherishable for the canker-free (Arahants), still, by way of worldly convention, however, for them as well there is just such usage as “ahaṃ mama (I, my).” Therefore the Blessed One said thus: “Kinti me sāvaka dhammadāyādā bhayeyyūṃ, ***Page53 āmisadāyādā (How then would my disciples become spiritual heirs (dhammadāyādā) but not material heirs (āmisadāyādā).

The expression kuṭikā, however, is to be construed thus: - it is said to be the womb of the mother also, the vile body also, roofing grass and so on as well as proper shelter (patissaya). likewise, indeed:—

“You say mother is mansion (kuṭikā);
you say wife is nest (kulāvaka);
you say sons to be succession of
generation (santānaka) and you say
to me that craving (taṇhā), is
bondage (bandhana).”

In these and so on the mother’s womb has been spoken of as “kuṭikā (shelter or hut).”

“In the body (kuṭikā) of skeleton and
bones, stitched over (or sewed on) by
flesh and veins, you cherish in the body
of others; woe be to you since it is
full of bad smell.”

And so on, the word kuṭikā is the vile body which has come to be a collection of hair on the head and so on. It is proper shelter (patissaya), roofed with grass in such contexts as:— “Kassapassa Bhagavato bhaginīkuṭi ovassati (the hut or house of the sister of the Blessed One Kassapa is rain-leaking) (ovassati);” “Kuṭināma ullittā vā hoti avalittā vā (house or hut, namely, is either smeared up or smeared down).” Here also because of a leaf-hut being meant, even that house (or hut) should be understood. Indeed the hut (kuṭi) even is Kuṭikā (shelter); a not well known hut has been stated as “kuṭikā (hut-shelter).”

The grammatical word sukha, however, has come in happy feeling in such contexts as: “Vipiṭṭhikatvāna sukhaṃ dukkhañ ca, pubbeva ca somanassa domanassaṃ (having left behind happiness and distress, even previous to delight and dejection),” and so on. It is in the sense of root of happiness in such contexts as:— “Sukho Buddhānamuppādo, sukhā saddhammadesanā (happy is the appearance of Buddha, happy is the teaching of good dhamma),” and so on. It has the sense of cause of happiness in such contexts as:—

“Sukhassetaṃ bhikkhave adhivacanaṃ yadidaṃ puññāni (O monks! This is the term for happiness, these namely, meritorious deeds),” and so on. It is in the sense of happiness, being the object of contemplation in such contexts as:– “Yasmā ca Mahāli! Since, indeed, however, the physical form is happiness affected by happiness and overwhelmed by happiness),” and so on. It is in the sense of freedom from suffering (avyāpajjha) in such contexts as: “Diṭṭhadhamma sukhavihārā ete Cunda ariyassa vinaye (O Cunda! These bhikkhus(monks) are living comfortably currently in this immediate existence (diṭṭhadhamma), in the discipline (vinaya) of the nobles (ariya),” and so on. It is in the sense of immortal bliss nibbāna, in such contexts as: “Nibbānaṃ paramaṃ sukhaṃ (nibbāna is the absolute or best happiness),” and so on. It is in the sense of the place dependent on (paccaya) happiness, in such contexts as: “Yāvañcidaṃ bhikkhave na sukaraṃ akkhānena pāpuṇituṃ yāva sukhā saggā (O monks! As long as this is not easy of doing by telling stories (akkhāna) to attain as far as heavenly bliss),” and so on. It is in the sense of desirable (iṭṭha) in such contexts as “Sovaggikaṃ sukhaṃpākaṃ saggasaṃvattanikaṃ (the happy result connected with heaven, conducive to heaven) lovable (piya) and dear to the heart (manāpa); thus, is the meaning. Here also, it should be observed in the sense of either being desirable or dependent on happiness. Indeed, that hut had been well completed to become dear to the dweller’s heart both internally, and because of its being comfortable for residence it has been stated as “sukha (happy).” Likewise, because of not being too cold not too hot, by being associated with the prosperity of seasonal happiness (utusukha) from the point of view of being the source (paccaya) of physical and mental happiness.

Nivāra is without wind; devoid of danger from wind since windows could be kept closed with fastened bolt-bearing door-wings; thus, is the meaning. This is the elucidation of the condition of happiness of the hut. Indeed, in a monastery with wind, suitability to the season could not be gained; that congeniality of climate is obtained in a wind-free monastery. Vassa is to be construed as: Do rain; please supply proper rain-shower. Deva: This grammatical word deva has come in the sense of conventional (sammuti) god (deva) of the princely warrior clan, in such contexts as: “imāni te deva caturāsīti nagarasahassāni kusavatī rājadhānippamukhāni ettha deva chandaṃ jānehi jīvite apekkha (Your majesty! These eithtyfour thousand cities headed by the royal city of Kusavatī are yours; here, your majesty! Please consider the desire from the people and (their)lives,” and so on. It is in the sense of divine-beings who are reborn in divine world (upapatti) in such contexts as: “cārumahāfajikā devā vaṇṇavanto sukhabahulā (the four great divine kings are possessed of good complexion and abundant happiness) and so on. It is in the sense of cleanly-pure divine-being, in such contexts as: “Tassa devātidevassa, sāsaṇaṃ sabbadassino (the dispensation of that super-divine of divine-beings, who sees all),” and so on. Indeed, when it has been stated the state of the Blessed One being super-divinity cleanly pure divine-beings, it amounts to but having been said of others even. It is in the sense of sky in such contexts as “Viddhe vigata valāhake deve (a clear sky without a cloud),” and so on. It is in the sense of either rain-cloud or rain-shower in such contexts as: “Devo ca Kālena kālaṃ na sammā dhāraṃ anuppavecchati (The rain also at proper times of the season does not supply sufficient shower),” and so on. Here, also, it should be observed as either rain-cloud or rain-shower. Indeed, as vassa, the Thera addresses them to pass his orders. Yathā sukhaṃ means according to will and pleasure (ruci). The Thera says:– “By your showering of rain, there is no external danger for me; therefore, you had better shower down your rain as much as you desire,” thus, he says uplifting the creatures whose livelihood is dependent on rain.

Now, in order to show the absence of internal danger he said beginning with cittaṃ (mind). There, cittaṃ me susamāhitaṃ means my mind has been pleased in mental contemplation (arammaṇa) by becoming one-pointed (ekagga), but properly, exceedingly rightly, and well; that also, indeed, not to the extent of avoiding by jhāna (vikkhambhana) of hindrances (nīvaraṇa), and so on; nevertheless, indeed, there is escape from all such fetters (saṃyojana) as the collection of hither shore and thither shore varieties and emancipation with

distinction from all deeds (dhamma) of depravity (kilesa); I stood having abandoned them by way of relinquishing by extirpation (samucchadapathāna), and by way of complete clam attained to in emancipation (paṇipassaddhi); thus, is the meaning. Ātāpī is to be construed as being possessed of exertion; I live having become with my exertion well-begun, the life of immediately current happiness (diṭṭhadhammasudha) by way of making my attempt at spiritual insight (vipassanā) for the purpose of proper self attainment of fruition (phala); I make my body turn out to be with such comfort as heavenly life and so on, but not for the purpose of dispelling depravity (kilesa), since there happens to be but no such matter as should be forsaken; thus, is what is ment. In order to show thus: “Just as, however, O rain! You were urged by me to shower down because of the absence of external danger, in the same way, do so because of the absence of no internal danger, again also he said thus: “Vassa deva (O rain. Do shower down).”

Another method:– Channā means has been roofed, shut off. Kuṭikā means body (attabhāva). Indeed, that word has come as body (kāya) in such contexts as:– “Anekāvayavassa samudāya avijjānīvaraṇassa bhikkhave puggalassa taṇhāsaṃyuttassa ayañceva kāyo samudāgato bahiddhā ca nāmarūpaṃ (O monks! This very body (kāya) has resulted when many a detail of multitude of hinderance of ignorance (avijjā) of an individual gets well associated with craving, taṇhā), outside also is name and form (nāmarūpa),” and so on. It has come as boat (nāvā) in such contexts as “Siñce bhikkhu(monk) imaṃ nāvaṃ, sittā te lahumessati (O monk! Bale out this boat, when baled out by you it will go light), and so on. It has come as house or home (gaha) in such contexts as “Gahakāraka! Diṭṭhosi; gahakūṭaṃ visaṅkhataṃ (O house-builder! You are found; the ridge-pole of the house has been destroyed (visaṅkhata),” and so on. It has come as cave (guhā) in such contexts as: “Satto guhāyaṃ bahunābhichanno, tiṭṭhaṃ naro mohanasmimṃ pavāḷho (a creature, much covered especially in a cave, standing where, the man is carried away in the allurements of strands of sensual pleasures)” and so on. It has come as chariot (ratha) in such contexts as “nelaṅko setapacchādo, ekāro vattati ratho (of faultless parts, with white covering, a chariot comes to be with a single spoke (ekāro),” and so on. It has come as house (geha) in such contexts as “puna gehaṃ na kāhasi (you will not make (or build) a house again)” and so on. It has come as hut (kuṭi), in such contexts as “Vivaṭṭā kuṭi nibbuto gini (my hut is bare of roofless, (my) fire has been extinguished), and so on. Therefore, here also it has been stated as “kuṭikā (hut).” Indeed, the body (attabhāva) similar to the hut (kuṭikā) having gained the name house, dependent on such material as wood-timber and so on, has been stated to be “kuṭikā (a hut),” the name having been gained dependent upon the elements (dhātu) of earth (pathavī) and so on, and touch (phassa), and so on, marked as (saññīta), bones (aṅghi) and so on, because also of its being the abode of monkey-mind (cittamakkaṭṭa). According as Buddha had said:–

“This is but a body (kuṭi) of skeleton of
bones; thus, the residence of monkey-mind.
The monkey-mind having gone out of the body
(kuṭikā) by means of five doors; the monkey-
mind travels all over, by or through the door,
against which it knocks again and again.

This body-hut, however, of the Thera has been said that it has been “channa (roofed)” because of the fact that it has been but properly shut since it has been well controlled by means of wisdom (paññā) of penetration and such leakages as lust (rāga) etc., by way of three, six and eight unchecked doors. Therefore, the Blessed One said thus:– “I speak of restraint of ears: these should be closed (or covered) by means of wisdom (paññā).” Being but covered by the said method, since there is absence of distress (dukkha), of depravity (kilesa) and because of being possessed of immaterial (nirāmisa) happiness, it is happiness (sukha) having attained happiness. As a result of that even also, there is no wind (nivāta), because of having humiliated (nihata) pride, intoxication (mada) obstinacy (thambha) and impetuosity (or quarrel, sārambha), by (or from)

behaving humbly (nivātavutti). This also, is the method: In order to show thus: - “Just by obstructive covering (saṃvaraṇa) there is no coming to an end (siddha) of all the deeds (dhamma) of depravity (kilesa); then, indeed, by the concentration (samādhi) of foremost noble path (magga), but being of properly well composed mind and also of clearly emancipated mind from all kinds of fetters (saṃyojana) by means of the wisdom (paññā) of the foremost noble path (magga),” he said thus:— “Cittaṃ me susamāhitaṃ vimuttaṃ (my mind is well composed and clearly emancipated.” Having become thus also, “idānāhaṃ katakaraṇīyo (now, I am one who had done what should be done;” thus, I am not inactive or living at ease (apposukka); then, indeed, I live being zealous, ātāpī viharāmi (I live but my noble living (brahmavihāra) going to one house after another (anugharaṃ), even at the time of wandering about for alms-food, becoming energetic (ussāhajāto) in properly promoting the welfare and happiness of the world including the divine-world. Therefore, you also, O rain god (deva); for the sake of your desire to make me fond of you as well as out of your sympathy for the living beings whose livelihood depend on rain-water, do make your shower (vassa), do supply sufficient shower of rain; thus, accordingly, the meaning here should be seen.

Here also the Thera shows his own super moral-precept-discipline (adhisīlasikkhā) of such kinds as temporal and transcendental (lokiya-lokuttara), by this: “channā me kuṭikā sukhā nivātā (my body-hut is well-covered, happy and without wind).” By this such statement as: “cittaṃ me susamāhitaṃ (my mind is well-composed,” he shows his super mental discipline, (adhicittasikkhā). By the expression “Vimuttaṃ (clearly emancipated),” (he shows his own) super wisdom-discipline (adhipaññā). By this expression: “ātāpī viharāmi (I live being active),” he shows his current (diṭṭhadhamma) happy life. In other words, by this, namely: Channā me kuṭikā sukhānivātā (my body-hut is covered, happy and windless,” shows the life of singless (animitta) since it beings to light the removal of such signs as permanence and so on by means of the shut-off inlet (pidhāna mukha) against the reinshower of depravity (kilesa). By this, namely: “Cittaṃ me susamāhitaṃ (my mind is well-composed),” he shows his life of being free from all longings (apaṇihita). By this, namely, “vimuttaṃ (clearly emancipated)” (he shows his) life in the void (suññata). By this, namely: “ātāpī viharāmi (I live being zealous),” (he shows his) means of achievement of those three lives. Alternatively, by the first (he shows his) discarding of hatred (dosa); by the second, (his) discarding of lust (rāga); by the third, (his) discarding of delusion. So also either by means of the second or by means of the first and second, he shows the prosperity of living righteously (dhammavihāra); by means of the third the prosperity of clear emancipation. By this, namely: “ātāpī viharāmi (I live zealously)” he shows the state of not being lazy in the proper practice (paṭipatti) for the welfare of others; thus, it should be seen.

Thus, since it has been shown by means of this stanza the righteous living (dhammavihāra) etc., as has been said by the stanza starting with “Yathā nāma (as named),” In order to show there the name in name and clan which have not been shown, it is stated thus: -”Itthaṃ sudaṃ” and so on. Indeed, I would show by name, those Theras who are well-known just by names; by clan, those Theras who are obvious just by clan; those Theras who are well-known as both, I shall show by means of both. This Thera, however, is especially marked by name, not likewise by clan; thus, it has been stated as: “Itthaṃsudaṃ āyasmā Subhūti (in this character, this venerable Subhūti.” There, the expression itthaṃ means this characteristic; by means of this manner; thus, is the meaning. The expression sudaṃ comprises su and idaṃ; by way of union (sandhi) there is elision of the vowel ‘i.’ Su, namely, is but an indeclinable particle (nipāta); this stanza; thus, is the grammatical construction. This expression āyasmā means a sweetly spoken word; this is a term of reverentially serious respect. The expression Subhūti is the announcement of name. Indeed, he is good-looking and pleasant not only because of his physical prosperity but also of the prosperity of his quality. Thus, because of his being endowed with majestic splendour (vibhūti) of excellent details of physique and also with the majestic splendour of such prosperity as that of moral precepts and so on, he has been known as Subhūti. He is Thera (a senior monk) since he is associated with such steadfast qualities as the essence of moral precepts and so

on. The expression abhāsīttha means; he spoke. Why, however, do these great Theras make manifest their own qualities? By means of this long period of time (addhunā) extremely excellent tranquil peace, absolutely profound, which has never been achieved before, has been achieved by themselves; after reflecting upon the achieved transcendental truth (dhamma) the nobles (ariya) whose wants are absolutely few make manifest their own qualities, by way of solemn utterance, properly provoking the vigour (or speed) of zest, and also by way of making clear the state of the dispensation (sāsana) being the means of leading oneself out of saṃsāra, just as the Protector of the world makes manifest His own qualities by such a statement as:– “O monks! The Tathāgata is endowed with ten kinds of strength and is self-confident by means of four forms of confidence,” and so on, by way of His disposition (or bent) towards making (or facilitating) enlightenment or awakening (bodhaneyya); thus, is the stanza on the prophecy for Arahantship (aññā) of this Thera.

The Commentary on the stanza
of the Thera Subhūti of the
Commentary on Theragāthā
known as Paramatthadīpanī
is complete.

1.1-2[2] Commentary on the stanza of

Mahākoṭṭhika Thera

Stanzas starting with Upasanto constitute the stanzas of Mahākoṭṭhika. What is the origin of that Thera? This Thera also, at the time of the Blessed One Padumuttara, was reborn in a family of great wealth in the city of Haṃsavatī. After having attained the age of intelligence, with the lapse of his parents, he had his estate set up and while leading a household life, he, one day saw, at the time of the Blessed One Padumuttara was teaching the dhamma, the residents of the city of Haṃsavatī, with sweet-scents and flower garlands in their hands, going, descending, converging and sloping towards that place where Buddha, Dhamma and Saṅgha were, he also went towards the same together with the great crowd of people. On having seen the Master placing a bhikkhu at the foremost position of those who had attained analytical knowledge (paṭisambhidā) he thought to himself thus: “It is said that this one is foremost of those who had attained analytical knowledge; it will be wonderful, indeed, should I also become foremost among those who had attained analytical knowledge; like this one in the dispensation of a Buddha.” When the audience rose up at the all-round end of the teaching of dhamma by the Master, he approached the Blessed One and invited Him thus:—“Venerable sir! Please receive my alms-food tomorrow.” The Master made His approval. He paid his homage to the Glorious One, circumambulated Him, went back to his own residence, had sitting accommodation set up for Buddha and His clergy of monks, adorned the same with sweet-scented ropes, flower-garland ropes and so on, food hard and soft prepared the whole night, and with the lapse of that night, he had the Blessed One together with His retinue of a hundred thousand bhikkhus(monks) fed in his own residence with sweet scented barley (sāli-rice-meal) accompanied by different delicious soup and curry and thought to himself at the all-round end of the meal thus:—“Great, indeed, is the ranking position which I aspired for; it does not, indeed, befit me, however, to pray for that position after offering charity, just for one day only; I shall show my desire for it after I have offered charity for seven days in succession, continuously.” In that self-same manner, he gave great charitable offering for seven days and at the all-round end of meal-catering, he had his store-house of textiles or clothes (dussa) opened, placed the piece of delicately fine cloth, sufficiently enough for the most excellent set of three robes at the base of Buddha’s feet, offered a set of three robes each to the hundred thousand bhikkhus(monks), approached the Tathāgata and said thus:— “Venerable Sir! There was that bhikkhu(monk) who was placed at the foremost position by you, seven days ago; I, also, should like to become, like that bhikkhu(monk) foremost of those who had attained analytical knowledge after having become a monk in the dispensation of a Buddha who would arise in future.” He lay himself down at the base of the Master’s feet and made the said aspiration. On having found out the condition of the materialisation of his aspiration, the Master made His prophecy thus:— “In time to come at the top end of a hundred thousand aeons (kappa) from now, Buddha, named Gotama, will appear; in His dispensation, your aspiration will materialise. This has been said also in the Apadāna, thus:—

“The Conqueror, named Padumuttara, the
sage, possessor of insight (cakkhu)
arose in the world, a hundred thousand
aeons (kappa) ago from now.
Adviser, clever in instruction, the
(guiding star of all living-beings);
Buddha clever in teaching made many
a man cross (the sea of saṃsāra).
They sympathiser, the merciful and

seeker of welfare for all creatures;
He properly placed all heretics, who
had reached Him, in the five moral precepts.

Thus, He was free from disturbance,
being totally absent from (or empty of)
heretics; he variegated with Arahants,
who were masters of their own power and
of such a type as would be unperturbed
by various vicissitudes of life (tādi).

The great Sage is fifty eight cubits
in height; He resembles costly gold and
is possessed of thirtytwo excellent characteris-
tics (lakkhaṇa).

At all times there exists a span of life
lasting a hundred thousand years, living
on till the end of that life-span, He let-
cross many a man.

At that time, I was, in Hamsavatī; a
brahmin well-versed in vedas; having
approached the chief of the whold world,
I listened to the teaching of dhamma.

On that occasion, that Hero, placed a
disciple, whose pasture (gocara) was
growing (pabhinna) love (mati), who was
clever in such sort of analytical knowledge
as meaning (attha) text (dhamma) etymology
(nirutti), and ready reply (paṭibhāṇa) in
the foremost position (etadagga); on having
heard about it, I then had the excellent
Conqueror, together with disciples fed
with food for seven days.

After having had the ocean of awakened
knowledge, along with disciples covered
with clothings I fell myself down at the
base of His feet and prayed for that position.

Thereafter, the chief of the world said:–
Look at this most excellent man, bending
at the base of my feet, who has the rays
of lotus flower, the essence of water.

This one aspires for the position of a
bhikkhu of the best Buddha by means of
that pious faith, sacrifice and the
listening to the good dhamma; having be-
come happy everywhere, and having wandered
about his rounds of repeated rebirths

in major and minor existences, this one
will gain his heart's desire in time to
come.

A hundred thousand aeons (kappa), hence,
there will appear a Master in the world,
born of the family of Okkāka, by clan
named Gotama. He will become a disciple
of the Master, known by the name of Koṭṭhita,
an heir to all His dhanna, the bosom son
created by truth (dhamma).

Having heard of it, I became glad; being
mindful, wise and well-composed, as well
as fond-hearted, I all-round attended upon
the Conqueror then as long as my life-span
lasted.

As a result of that deed, and volitional
self-determination (cetanā paṇidhi) I gave
up my human body and went to Tāvatiṃsa.
For three hundred times I exercised divine
sovereignty; I was world-king also for five
hundred times.

The, splendour of regional rulership could
not be calculated numerically. By means
of the conveyance of that deed I was happy
everywhere.

I wandered about my rounds of repeated
rebirths in such two existences as that of
a divine-being and later a human being.
I do not go to another course; this is the
first (phala) of good performance of accom-
plishment (suciṇṇa).

I am born in two families; in that of the
warrior-prince and then that of a brahmin.

I am not born in a low family; this is the
fruit of good performance or accomplishment
(suciṇṇa). When (my) last birth well-arrived
I was a kinsman of brahman; I was born again
in a wealthy brahmin (vippha) family in
Sāvatti.

My mother was Candavatī, by name; my father
was Assalāyana. When Buddha disciplined my
father for entire purity, then, I became
pious over Sugata and I became a monk to
Lead a houseless life, Moggallāna was my
teacher, and the son of Sārī was my preceptor

or spiritual head (upajjhā).

When my hair was being cut (or shaved), heretical view came to have been cut off along with its root; as and when I don the yellow robe, I attained Arahantship. Because I developed my knowledge of the meaning (attha), test (dhamma) etymology (nirutti) and ready reply (paṭibhāṇa), the chief of the world, therefore, placed me at this foremost position (etadagga).

On having been asked by Upatissa I answered about what has not been seen together or unseeable (asandiṭṭha) nibbāna. On that account I became chief among those possessed of analytical knowledge (paṭisambhidā) in the dispensation of self-awakened Buddha. My depravity (kilesa) had been burnt, all existences had been well destroyed (samūhatā); like an elephant which had cut off its bondage, I live free from cankers (āsava).

Indeed it was my good going to the presence of Buddha; threefold knowledge (vijjā) had been accordingly attained; Buddha's instruction (sāsana) had been carried out.

Visualised by me are the four kinds of analytical knowledge, these eight-fold emancipation (vimokkha) also, and six sorts of higher-knowledge (abhiññā) as well; Buddha's instruction (sāsana) had been carried out.

Having thus made a good storage of proper load of merit and knowledge (ñāṇa) in this and that existence, he wandered about his rounds of repeated rebirths, now and then, among gods and men and was reborn in a highly wealthy brahmin family at Sāvatti, when this Buddha arose. They gave him the name Koṭṭhita. On having come of age, he learnt the three vedas, became proficient in the lore or science of brahmins, one day went to the presence of the Master, listened to the truth (dhamma) gained pious faith, became a monk and doing the work of developing clear insight (vipassanā) ever since the time he was ordained a bhikku(monk), attained Arahantship along with analytical knowledge (paṭisambhidā), became powerfully familiar with all the four kinds of analytical knowledge, approached great Theras well-known and popular, in putting questions to them, as well as, in posing questions to Dasabala, whom also he approached, he always asked questions on the four kinds of analytical knowledge even. In this manner, this Thera, because of his having done devotedly in that respect, as well as because of his familiarity and mastery (ciṇṇavasī) he became chief of those who had attained analytical knowledge (paṭisambhidā). Thereafter, the Master, having made an anecdote of Mahāvedalla Sutta and placed him at the foremost position of those who had attained analytical knowledge thus:— "O monks! This one is the chief of my disciple bhikkhus(monks), who had attained analytical knowledge, this one, namely, Mahā-Koṭṭhita. On a subsequent occasion, as and when he was himself properly enjoying

the bliss of emancipation, that venerable Thera Mahākoṭṭhika uttered this desirable stanza by way of solemn utterance:–

2. "The tranquil, joyful, steady speaker
of wise words shakes away evil deeds like
unto the wind shaking away the leaf of a
tree."

There, upasanta is to be construed as:– calm and quiet under the circumstances of being closely and clearly associated with tranquility of controlling faculties over six places inclusive of mind. Uparato is to be understood as abstaining from the doing of all evil and be clearly joyful. Mantabāṇa is to be construed thus:– manta is said to be knowledge of wisdom (paññā); having, however, ascertained by means of that knowledge, he speaks; thus, mantabhāṇī (speaker of knowledge, wise speaker); he speaks but without answering such a condition as speaking at the proper time and so on; thus, is the meaning. Alternatively he speaks by way of reciting manta (knowledge); thus, mantabhāṇī (repeater of wise words); he speaks but well-spoken statement, endowed with four characteristics by way of his own speech without any ill-spoken statement; thus, is the meaning. Not unbalanced, since he is not self-exalted by way of having such qualities as good-birth and so on; thus, anuddhato, well-balance, In other words, because of the allayment of three kinds of bad bodily conduct, subsequently becoming clam due to proper abstinence; by displeasure in and abandonment of three kinds of bad mental conduct, he is an abstainer (uparata); because of being an all-round measured speaker, for the sake of the non-accurrence of four kinds of bad verbal conduct, he is a wise speaker (mantabhāṇī; because of not becoming exalted for the provocation of symptoms of three kinds of bad conduct, he is well-balanced (anuddhata). Thus, however, having become well-established in pure moral precepts by being well-established in pure moral precepts by the abandonment of three kinds of bad conduct, having become well-composed by the abandonment of being exalted, having made that self-same concentration (samādhi) as proximate cause, developed clear insight (vipassanā) he shakes off evil deeds, dhunāti pāpake dhamme by means of successive stages of noble path (magga): in its sinful sense, he shakes off all the evil self-depraved (sankilesa) deeds (dhamma) also, he abandons by way of completely cutting off (samuccheda). In what manner? Dumapattam va māluto, (like unto, namely, the windy breeze shaking off the yellow dry leaf of a growing tree); it pulls out disconnecting it from its binding twig; in this way, he pulls out from his own continuity (santāna) the evil deeds (dhamma) as he has stationed himself in the proper attainment (paṭipatti) according as has been said. Thus, this stanza also of the Thera is that of the prophecy (or explanation) of Arahantship (aññā) with the indicated location of Arahantship (aññā); thus, it should be understood.

Here also, it shows the purity of practical means (payoga) with the statement of abandonment of bad bodily and verbal conduct; (it shows) the purity of inclination (or intention) with (or by) the statement of abandonment of bad mental conduct. In this manner, it shows the abandonment of hindrances of one who is pure in practical means and intention for the condition of that one purpose by means of this statement of absence of being exalted, namely; "anuddhato (unexalted)." Among then, the prosperity of moral precepts has been made manifest by purity of practical means; by means of purity of intention, there is acquisition of helpful (or beneficial) deeds (dhamma) of the development (bhāvanā), of quietude of heart (samatha): there is development (bhāvanā) of concentration (samādhi) by means of this, namely:– "dhunāti pāpake dhamme, (he shakes off evil deeds)," the development (bhāvanā) of wisdom (paññā) has been made manifest. In this manner, there are three kinds of disciplinary training (sikkhā) comprising super-moral precept training (adhisīlasikhā) and so on, the instruction (or dispensation) which is excellent in three aspects; three kinds of abandonment comprising, momentary (tadaṅga) abandonment and so on; there is the entering upon the proper attainment (paṭipatti) the middle, along with the all-round avoidance of the two extremes; there is also the means of one's own going beyond the state of purgatory and so on; the interpretation should be made

after extracting according as is fittingly worthy. By means of this method, in the rest of the stanzas also, the interpretation of meaning should be understood according as the expressions are fittingly worthy. However, here and there, we shall comment on what has not been commented upon previously but to the extent of meaning only. This expression, namely, “Iṭṭhaṃ sudaṃ āyasmā Mahākoṭṭhiko (the venerable Mahākoṭṭhika is desired”), is the statement of reverence just as it is of Mahāmoggalāna.

The Commentary on the stanza
of the thera Mahākoṭṭhika
is complete.

*****oOo*****

1.1-3[3] Commentary on the stanza of

Kaṅkhā Revata Thera

The stanza, starting with: “Paññaṃ imaṃ passa,” constitute the stanza of the venerable Thera KaṅkhāRevata. What is the origin? This Thera also, at the time of the Blessed One Padumuttara was reborn in the family of a brahmin of great wealth in the city of Haṃsavatī. One day on the occasion of the teaching of truth (dhamma) by Buddha, he went together with the big crowd of people, as aforesaid (heṭṭhāvutta) to the monastery, stationed himself at the all-round end of the audience, and as he kept on listening to the truth (dhamma) he noticed the Master, placing a bhikkhu(monk) at the foremost position of those who take special delight in jhāna, thought to himself thus: - “It is fittingly proper for me also to become in future such a monk as this.” At the end of the teaching, he invited the Master, made a great reverential offering by himself as aforesaid, and said thus to the Blessed One:— “Venerable Sir! By means of this devoted deed, I do not aspire for any other prosperity; however, just like that bhikkhu(monk) who was placed at the foremost position of those who had gained jhāna, seven days ago from now, so also may I become chief among those who gain jhāna in future in the dispensation of a Buddha.” Thus, he made his aspiration. The Master looked into the future, and on having found out the materialisation (of his aspiration), prophesied thus, and took His departure:— “In future at the end of a hundred thousand aeons (kappa) Buddha named Gotama will appear; in His dispensation, you will become chief of those who gained jhāna.”

Having done good deeds as long as his life-span lasted, he wandered about his rounds of repeated rebirths among gods and men for a hundred thousand aeons (kappa), and was reborn in an abundantly wealthy family in the city of Sāvathi at the time of our Glorious One. He went to the monastery, after meal, along with a large crowd of people for the purpose of listening to the truth (dhamma) stationed himself at the entire end of the audience, listened to the teaching of truth (dhamma) of Dasabala, properly gained pious faith, became a monk, obtained the upasampadā ordination, had mental exercise (kammaṭṭhāna) prescribed for him, performed the all-round performance (parikamma) of jhāna, became a gainer of jhāna, made his jhāna his basis, and attained Arahantship. Entering himself upon such sort of proper attainment of meditation (samāpatti) as should be generally entered upon personally by Dasabala, day and night, he became familiarly powerful, (ciṇṇavasī) in the jhānas. Thereupon the Master placed him at the foremost position of those who possessed heights of jhāna attainment thus: - “O monks! This one is the chief of my disciple-bhikkhus who possess jhāna, this one, namely Kaṅkhā Revata. This has been said also in the Apadāna, thus:—

There arose the leader Conqueror, named
Padumuttare, possessor on insight in all
dhamma, a hundred thousand aeons (kappa)
ago from now.

He was lion-jawed, brahmā-voiced, swan-
drum sounded (nissano), one who walked with
graceful gait of an elephant, with rays of
light outshining the moon and sun.

The Protector greatly wise, highly heroic,
possessed of great power of jhāna, supremely
strong, was the dispeller of deep darkness.

That chief of the three worlds led out of
saṃsāra (vinayaṃ) many leadable people,
sometimes; the self-awakened sage who knew

the desire of creatures taught the truth
(dhamma).

The conqueror gladdened the mass of men
praising the all-round mindful monk who
was meditative (jhāyīṃ) took delight in
jhāna, heroic, tranquil and undisturbed.

At that time, I was in Hamsavatī, a brahmin
who had reached the further shore of the sea
of vedas; having listened to the truth (dhamma)
I got gladdened and specially prayed for that
position. Then the Conqueror, the clear leader
made His prophecy amidst the clergy saying:
“O brahmin! You should be glad; you will gain
your desired object, that would please your
mind.

“A hundred thousand aeons (kappa) hence, there
would become in the world a Master, named
Gotama, by clan, well-born in the family of
Okkāka.

“You will be the disciple of the Master,
known by the name of Revata, His bosom son
created spiritually by dhamma, the heir in
His teachings (dhammesu).”

On account of that deed, done well, with
volitional self-determination also (ceta-
nāpaṇidhi) I went myself to Tāvatiṃsa after
giving up my human body. Now that I had
come to my last existence, I was born in
the city of Koliya, in a family of warrior
prince endowed with prosperity, richness and
abundant wealth. When Buddha taught the
truth (dhamma) in Kapilavatthu, then I became
piously pleased with Sugata and I became a
monk to lead a houseless life.

There had been to me many a doubt in this
and that aeon after aeon (kappa). All those
doubts Buddha dispelled after teaching me
the most excellent truth (dhamma)

Therefore, I became one who had crossed
over the sea of saṃsāra, and I lived taking
delight in the bliss of jhyāna, then; on
having seen me then, Buddha said this to
me.

Whatever doubts are here or there, either
regarding one’s own knowledge or regarding

the knowledge of others, they who are devoted to jhāna and ardent, do away with them all as they conduct themselves in their chaste lives (brahmacariya).

The deed done in the hundred thousand (aeons), shows its fruition to me here. I burnt all my depravity (kilesa) like unto the momenton of well-released arrow.

Thereafter, on having seen (me) taking delight in jhāna, Buddha, the highly wise, the sage who had gone to the end of the world, recognised me as chief of bhikkhus(monks) who practised jhāna. My many a depravity had been burnt, all existences had been well eliminated. I live canker-free like an elephant which had cut off its fetters. Indeed it was my good-going to the presence of my Buddha. Threefold knowledge (vijjā) had accordingly been attained by me; Buddha's instruction had been carried out.

Visualised by me are the fourfold analytical knowledge (paṭisambhidā) the eightfold emancipation (vimokkha) and six sorts of higher-knowledge; Buddha's instruction (sāsana) had been carried out.

This great Thera, however, after having done his duties, likewise, now reflected upon the state of being free from doubt in all respects by now though formerly for a long period his own mind was beset with dubiousness and said to himself thus:– “Wonderful, indeed, is the potency of my Master's teaching, by means of which at present I am thus free from doubt and internally I have become clam-minded. There arose in him much esteem for Buddha and the Thera recited this stanza starting with:– “Paññaṃ imaṃ passa (look at this wisdom)” praising the wisdom (pañña) of the Blessed One.

3. There, the expression pañña is to be construed thus:– he knows the characteristics; he makes known with characteristics; thus, is also pañña (wisdom). He knows the manners (or characteristics) as to how He should teach to the leadable creatures beginning with good deed as well as beginning with aggregates (khandha) of truths (dhamma) in such characteristics as inclination, bias, conduct, emancipation and so on; He properly penetrates according as is natural; he makes known by means of those characteristics also; thus, is the meaning. Here, indeed, the wisdom (ñāṇa) of teaching of the Master is meant; therefore, he said thus: “Imaṃ (this) “Indeed, it has been stated as: “imaṃ (this),” after having taken what stood near as if face to face from the point of view of getting hold of the method by the accomplished strength of teaching in himself. Whatever wisdom of the teaching of the Master is taken up by the foremost or by the disciples by way of method, that wisdom of proper penetration is but taken up by the foremost in his own sphere from the point of view of method. Therefore, the venerable Commander-in-chief of dhamma said thus:– “Venerable Sir! Perhaps also, the general conclusion of the dhamma has been understood by me.” The expression:– “passa (see),” is to be construed thus:– having attained astonishment he addresses indefinitely (or he does so), even to his

own mind; just as in making solemn utterance, the Blessed One said: “Look at this world having been overcome in many ways by ignorance, delighting in what had become, had not all-round escaped from existence.” The expression Tathāgatānaṃ is to be construed thus:— Because of such meaning as the coming likewise and so on, of those who have come likewise (tathāgata), (He) had come likewise; thus, indeed is tathāgata; had gone likewise; thus, is tathāgata; had come to the symbol of truth; thus, is tathāgata; specially self-enlightened in the nature (dhamma) of truth (tathā) from the point of view of reality (yathāva); thus, is tathāgata; because of having been done likewise, he is tathāgata; because of the meaning of overwhelming he is tathāgata; thus, is this manner under eight circumstances, the Blessed One is Tathāgata. He had come by means of that manner, He is Tathāgata; He had gone by means of that manner; thus, He is Tathāgata; He had gone to the symbol of truth; thus, He is Tathāgata; He had come to realities; thus, He is Tathāgata; of such kind; thus, He is Tathāgata; had occurred likewise; thus, He is Tathāgata; had come with realities; thus, He is Tathāgata; by the state of having gone likewise; He is, thus, Tathāgata; thus, in this manner also, under eight circumstances, the Blessed One is Tathāgata; this, here, is the abbreviation. In extense, however, it should be understood but by means of such method as had been said in the commentary on Udāna as well as in the commentary of Itivuttaka of the Paramatthadīpanī.

Now, in order to show the distinctively unique character of His wisdom, it has been stated as “Aggiyathā (like fire, and so on)” The expression yathā indicates the state of that illustration; the expression: pajjalito is the indication of conjunction with what should be compared to (upameyya); the expression nisithe (at mid-night) is the showing of the doing of what should be done. Below, is the meaning:— Just as, namely, when an army comprising four divisions happens to be present in the darkness of night at mid night, the fire lit ablaze at a high-level place stands dispelling the darkness at that place, in the self-same way, see this wisdom of the Tathāgatas reckoned as the wisdom of teaching, dispelling the darkness of doubt of creatures amenable to discipline and being led out (veneyya) in their entirety. Since, by the beauty of instruction the Tathāgatas give light made of wisdom (ñāṇa) to the living-beings; thus, ālokadā (giver of light). They give eye made even of wisdom (paññā); thus, cakkhudadā, giver of eye. In order to point out both of that also after having made but the proximate cause of dispelling doubt, he said thus:— “Ye āgatānaṃ vinayanti kaṅkhaṃ, they who dispel the doubt of those who had come.” Ye means Tathāgatas; āgatānaṃ means of the creatures amenable to discipline and being led out (vaneyya) who had approached their own presence; kaṅkhaṃ means (doubt on such sixteen bases as occurrence of method beginning with “Did I indeed become in the past period of time?” and on such eight bases as occurrence of method beginning with: “He doubts in Buddha, he doubts in dhamma;” vinayanti means they dispel and destroy totally by the power of teaching. Doubt reckoned as scrupulous remorse pertaining to disciplinary rules (vinaya) however, are dispelled but by that very vinaya.

The other method: - Just as the fire of keener flame, lit ablaze at the middle portion of night being resplendent with the blaze dispels darkness just by giving light to those who had stationed themselves on a high seat and becomes giver of light making manifest the level and unlevel (or even and uneven) ground; to those who had kept themselves standing in close vicinity, however, making that nature of ground well obvious and since the flame of light makes what ought to be done by eyes it is, namely, the giver of eye; in the self-same way even, the Tathāgatas, having dispelled the darkness of delusion of those who had stationed themselves far away, from their own body of truth (dhamma) and who had not done devoted duties, by means of their brilliant light of wisdom (paññā), and making manifest such evenness and the unevenness as the unevenness of the body and so on, become givers of light; making spiritual insight (dhammacakkhu) of those who had kept standing near, however, and of those who had done their devoted duties, to arise, they become givers of eye. Look at the superiority of knowledge (ñāṇa), and wisdom (paññā) of these Tathāgatas, who discipline and dispel by properly provoking the noble path (ariyamagga), the doubt of those who are

bountiful in doubt who resemble myself, and who had come to their own sphere of words and who had become as such; thus, is the interpretation. In this manner, this stanza is also the prophecy or explanation (byākaraṇa) of the Arahantship (aññā) of the Thera by making manifest of his having crossed the sea of doubt. Indeed, this Thera at the time when he was but an average ordinary bhikkhu (puṭhujjana) was rather remorsefully scrupulous even over fittingly acceptable offerings to him (kappiya), and because of his being bountiful in doubt, he was clearly known as “Kaṅkhārevata (doubtful Revata);” later at the time when he became canker-free Arahant also, he, but likewise, continued to be called accordingly. Therefore, Buddha said thus: “The venerable KaṅkhāRevata uttered the stanza as desired.” That meaning has but been said.

The Commentary on the stanza
of the Thera Kaṅkhā Revata
is complete.

1.1-4[4] Commentary on the stanza of

Puṇṇa Thera

The stanza starting with Sabbhīreva samāsetha constitutes the stanza of the venerable Thera Puṇṇa. What is the origin? It is said that this one was reborn in a highly wealthy brahmin family in the city of Hamsavatī even earlier than the appearance of the Dasabala Padumuttara. On having gradually attained the age of intelligence, when the Master appeared in the world, at the time of the teaching of truth (dhamma) by Buddha, one day, he went to the monastery together with a large crowd of people, as aforesaid, sat himself down at the all-round end of the audience, and as he was listening to the teaching of dhamma, he noticed the Master, placing a bhikkhu(monk) at the foremost position of those who teach the truth (dhamma) and thought over it thus:— “It befits me also to become like this in time to come.” At the end of teaching, when the audience had arisen, he approached the Master, invited Him, made a great offering by himself (sakkāra) as aforesaid even, and said thus to the Blessed One. “Venerable Sir! By means of the performance of this devoted duty, I do not desire any other prosperity; just as, however, that bhikkhu(monk), seven days ago from now, was placed at the foremost position of teachers of truth (dhamma) in the self-same manner, may I become chief of bhikkhus(monks) who are teachers of dhamma in the dispensation of a Buddha, in future.” Thus, he made his aspiration. The Master looked into the future, found out the condition of the materialisation of his aspiration and made His prophecy thus: “In time to come, a hundred thousand aeons (kappa) hence, there will appear Buddha, Gotama by name; in His dispensation, you will become a monk and come to be chief of teachers of dhamma.”

After having done good deeds there as long as his life span lasted, he passed away thence, wandered about his rounds of repeated rebirths among gods and men, storing up a good load of merit and knowledge for a hundred thousand aeons (kappa) and at the time of our Blessed One, was reborn as the nephew of the Thera Aññāsikoṇḍañña, in a highly wealthy brahmin family in a brahmin village, Donavatthu, by name. On his naming day, they gave him the name “Puṇṇa.” When the Master, after having attained perfect Buddhahood, gradually arrived at Rājagaha as He kept turning the excellent wheel of truth (dhamma) and was dwelling depending on that city, he Puṇṇa, became a monk and gained the upasampadā ordination in the presence of the Thera Aññāsī Koṇḍañña. After having done all preliminary duties, he gave himself up to strenuous effort (padhāna) and saying to himself “I shall go to the presence of Buddha, only after I have made myself attain the highest height of monk’s duties,” did not go along with his uncle-Thera to the presence of the Master, but stayed behind even in environs of Kapilavatthu. Doing deeds of such character as to make himself wisely mindful, he indulged himself in the development of spiritual insight (vipassanā) and attained Arahantship but before long. This had been said also in the Apadāna thus:

“I am a teaching reciter and commiter
into memory of knowledge (manta) having
gone to the further shore of the sea of
three vedas. Followed by my pupils I
approached the most excellent of men,
Padumuttara, the knower of the world,
the proper recipient of sacrificial
donations, the great sage announced my
deed with brevity.
That I, having listened to the truth (dhamma)

paid my homage to the Master, took my departure facing south (or right) having lifted up my clasped hands. After having listened with brevity, I reproduced and spoke in extenso. When I spoke so, all my pupils, having listened to me, came to be in their own elements. Having dispelled my own brahmanical view, my mind became piously pleased with Buddha. I taught in brief also and but likewise in extenso. I was one who knew the method of super-truth (abhidhamma) of the cleanly pure kathāvatthu (the foundation of discourses); after having made it clearly known to all, I live canker-free. Five hundred aeons (kappa) ago, from now, four good devotees, endowed with seven sorts of gems were rulers in the four islands. Four kinds of analytical knowledge, ... the instruction of Buddha has been carried out.

Sons of good-family who became monks in the presence of that Thera Puṇṇa, however, were five hundred in number. Because the Thera himself had gained the foundations of teaching (kathāvatthu) he instructed them also with ten foundations of teaching (kathāvatthu). Having made themselves established in his discipline, all of them even attained Arahantship. Having come to know the state of their having themselves attained the highest height in what ought to be done by a monk, they approached their spiritual preceptor and said thus:— “Venerable Sir! Ours is the attainment of highest height in what should be done by a monk; we are also gainers of ten foundations of teaching (kathāvatthu); time now is for us to see Dasabala.” On having heard their words, the Thera thought thus:— “The Master knows the state of my having gained the ten foundations of teaching (kathāvatthu); on teaching the truth (dhamma) I teach but without making myself free from the ten foundations of teaching; when I go, all these bhikkhus(monks) will go surrounding me; It is, however, not proper for me to see Dasabala, having gone in this manner to contact one another in crowded society; now, let these ones go and see.” He then said to those bhikkhus(monks) thus:— “Friends! You should go ahead and see the Tathāgata; pay your homage at His feet with my massage; I also am coming by the road you had travelled.” Those Theras, all of whom also were residents of the kingdom of nativity of Dasabala, all of whom were canker-free, all of whom were gainers of ten foundations of teaching (kahtāvathu) properly accepted the advice of their own spiritual preceptor (upajjhāya), payed homage to the Thera, proceeded on their gradual journey went past the travelling distance of sixty leagues (yojana) reached the great Veḷuvana (bamboo grove) monastery, at Rājagaha, paid their homage at the foot of Dasabala and sat themselves down on one side.

This is, indeed, customary, however, for Buddhas, the Blessed Ones, to exchange hearty greetings together with bhikkhus(monks) who are their guests. Thus, having made such sweet conversation as in this way of asking: “O monks! How do you fare?” and so on and asked thus: “O monks! From where had you come?” Thereupon when told by them that they had come from the native place, Buddha asked about the

bhikkhu(monk) the gainer of ten foundations of teaching (kathāvatthu) thus:– “O monks! Who indeed, is in this manner well-developed among bhikkhu(monk) who are his fellow-leader of chaste life (brahmacārī) who belong to the same land of birth, in the ground of nativity, namely: ‘himself being of few desires he makes his teaching on few desires to the bhikkhus?’” They also informed Him thus:– “Venerable Sir! The son of Mantānī, the venerable Puṇṇa, by name (is he).” On having heard that information (kathaṃ) the venerable Sāriputta became desirous of seeing the Thera. Then the Master went from Rājagaha to Sāvatti. The Thera Puṇṇa also, on having heard the state of Dasabala’s having reached there, went there saying to himself: “I shall see the Master” and well arrived at the presence of Tathāgata, even inside His fragrant chamber The Master taught the truth (dhamma) to him. The Thera listened to the truth (dhamma) paid his homage to Dasabala went to the dark forest (andhavana) for the purpose of meditating in seclusion (paṭisallāna) and sat himself down at the foot of a certain tree for his day sojourn.

The Thera Sāriputta also, on having heard about his arrival, went looking ahead attentively, noted his opportunity properly, approached him who was seated at the foot of a tree, made mutual hearty greetings together with the Thera, and asked him in succession the seven sorts of clear purity. The Thera also in making his answer to whatever was asked of him gladdened the mind of the questioner with the illustrative example of chariot-drive; they mutually approved of what was well-said by each one. Then, subsequently, the Master, seated in the midst of the clergy of bhikkhus(monks), placed the Thera at the foremost position of teachers of truth (dhamma) saying thus:– “O monks! This one is the chief of my disciple-bhikkhus who are teachers of dhamma, this, namely, Puṇṇa.” After having reflected upon his own prosperity of emancipation (vimutti) one day, he became full of most and delight, saying to himself thus: “Depending upon the Master, myself as well as other many living-beings had been clearly set free from the misery (dukkha) of rounds of repeated rebirths (saṃsāra); self-service to good people is indeed much beneficial.” He uttered the stanza starting with “sabbhireva samāsetha. (stay together with good people), let losing the speed of zest or elation (pīti) by way of solemn utterance.

4. Therr the expression sabbhireva means even with good people. Here, however, by good people is meant such noble ones (ariya) as Buddha and so on. Indeed, they are said to be “santo sappurisa (good people),” distinctively, because of the fact they had reached exalted superiority in good dhamma after having abandoned the unreality totally and also because of the fact that they are praised along with their excellence. Samāsetha is to be construed as stay similarly, should live together: One would become co-dweller in serving them, properly listening to theirs, getting into the adherence also to their sign of speculation (diṭṭhānugati); thus, is the maning. Paṇḍite hatthadassibhi indicates their praise. Paṇḍā is said to be wisdom (paññā); this wisdom has been well sprung up for these people; thus, paṇḍita, wise people. On account of that even, they see steadfastly such sorts of benefit as one’s own advantage and so on; thus, atthadassino (the seera of benefit). You should live together with those wise people who are seers of benefits. If asked why? Since they are wise good people, they or those serving them well, because of becoming definite promoters of welfare and because of their being peaceful but by means of knowledge of noble path (magga) and so on, are attha, benefit; because great quality as well as calmness (or goodness), they are mahanta (great); because they are unfathomable as well as because of their pasture being profound knowledge, they are gambhīraṃ (deep); because of the fact that they could not be seen by such people as are of low desires and because of the fact that they should be seen with difficulty by others also they are duddasaṃ (difficult to be seen); because of their pasture being subtle knowledge due to their being difficult of seeing, and due to their having the nature of being delicate and subtle, they are nipuṇaṃ (subtle); because of the nature of being fine (sukhuma) even due to subtlety, they are atomic, (aṇuṃ) nibbāna; alternatively, because of being the nature of absolutely ultimate meaning, due to steadfast significance it is atthaṃ

(welfare); because of the characteristic of greatness due to the making of the state of a noble (ariya), it is mahantaṃ (great); because of the nature of not being clear it is gambhīraṃ (deep); should be seen with difficulty, not able to see easily; thus, duddasaṃ (difficult of seeing); due to depth it is difficult to see, because of being difficult to see it is gambhīra (deep); thus, is the fourfold noble truth; distinctively, nipuṇaṃ aṇuṃ (subtle and atomic), is the truth of cessation of suffering (nirodha); thus, in this manner, dhīrā samādhigacchanti (wise people achieve the fourfold noble truth); because of being endowed with firmness (dhīti) they are dhīra (firmly wise people); after having indulged themselves in the development of mental exercise (kammaṭṭhāna) on the fourfold noble truth, they but properly make their achievement. The expression appamattā means:—with eagerly attentive mindfulness everywhere, fulfilling the proper attainment (paṭipatti) of diligence. The expression vicakkaṇa means:— they are clever and well versed in the development of spiritual insight (vipassanā). Therefore you should stay together with good people even; thus, is the interpretation. Alternatively, this expression: paṇḍitehatthadassībhi; thus, is the ablative case (nissakka). Since because of wise seers of welfare having become originators (samudāyabhūta), firmly wise people who are diligent, of discerning wit (vicakkaṇa) achieve by themselves the benefit possessed of such distinctions as great and so on; therefore, you should stay together but with such good people as those aforesaid; thus, is the connection. In this manner, this was also the stanza which explains the Arahantship of the Thera by illuminating the Thera's proper penetration (paṭivedha).

The Commentary on the stanza
of the Thera Puṇṇa
is complete.

*****oOo*****

1.1-5[5] Commentary on the stanza of

Dabba Thera

The stanza starting with yo duddamiyo constitutes the stanza of the venerable Thera Dabba. What is the origin? This one also was reborn in a family home in the city of Hamsavatī at the time of Buddha Padumuttare. On having come of age, as he kept listening to the teaching of truth (dhamma) but as aforesaid, he noticed the Master placing a bhikhu at the foremost position of those who prepare sleeping and sitting accommodations of monks, did devoted duties, aspired for that ranking position, was prophesied by the Master, did good deeds as long as his life-span lasted, wandered about his rounds of repeated rebirths among gods and men and became a monk at a time when the dispensation of the Dasabala Kassapa was waning (osakkana). At that time, together with him there were six other people; thus, the seven bhikkhus(monks), having become of one mind, on having seen others doing disrespect to the dispensation (sāsana) said to themselves thus:— “Here, what do we do? Let us put an end to misery (dukkha) after having done the duties of a monk at a corner.” They fastened a ladder, climbed the crest of a high hill, and said to themselves thus: - “Let the ladder drop down after ascertaining our own mental vigour; let attachment to life go down; do not afterwards be remorseful.” They all become indentically one-minded, let the ladder drop down, mutually advised themselves saying: “O friends! You should be diligent,” sat themselves down in places that pleased their mind and began to esert themselves for the doing of monk’s duties.

There, one of the Theras attained Arahantship on the fifth day, said to himself: “Finished is the doing of my duty, what shall I do in this place”?, brought alms-food from Uttarakuru (the north island) and said thus:— “O friends! Please partake this alms-food; let the duty of wandering about for alms-food be my assignment; you all do your own deed.” They reacted thus: - “Friend! How is it, indeed? On our letting the ladder drop, do we say in this way: ‘Whoever visualises the transcendental truth (dhamma) first, let him bring alms-food, the rest will do monk’s duty after eating all-round what is brought by him?’” The answer to their question was in the negative. They rejected his offer saying: “You had gained by your own former cause, we also will make ourselves able to put an end to rounds of repeated rebirths (vaṭṭa). You might as well go away.” The Thera not being able to convince them, ate his own alms-food meal at a convenient place and went away. Another Thera attained the fruition of Non-returner (anāgāmi) on the seventh day, and on having passed away thence, he was reborn in the brahmā world of pure abodes (Suddhavāsa). The other Theras, on having passed away thence, wandered about their rounds of repeated rebirths among gods and men for an interim buddha-period (Buddhantaraṃ) and were reborn in these and those families. One of them was reborn in the royal house, in the city of Takkasilā in the kingdom of Gandhāra; another was reborn in the womb of a wandering woman-ascetic in the kingdom of Majjhantika; the third one was reborn in the house of an estate-woner in the kingdom of Bāhiya; the fourth one was reborn in a nunnery.

This Thera Dabba, however, took conception in the house of a Malla king in the city of Anupiya in the kingdom of Malla. His mother died when she was about to give birth to her child. Her people led her dead-body to the cemetery, mounted her on a pile of firewood and set fire to it. The mucous membrane of her belly was twice heated by the fury of flames of fire. The baby-boy due to the strength of his own merit sprang up and fell down on a substantial wooden pillar (dabbathambha). They collected that baby-boy and handed him over to his grandmother. In taking his name that grandmother made him known as “Dabba (substantial wood),” since he gained life after having fallen on the substantial wooden pillar (dabbahambha). At the time when he was also seven years old, the Master, surrounded by a retinue of clergy of monks, wandering about on His tour in the kingdom of Malla, dwelt at the mango grove of Anupiya. The young boy Dabba saw the

Master, and having become piously pleased even as he sighted the latter, became desirous of leading the life of a bhikkhu(monk) and sought permission of his grandmother thus:– “I shall become a bhikkhu(monk) in the presence of Dasabala. Saying: “Very well, my dear!,” his grandmother went to the presence of the Master, taking along with her the young boy Dabba, and said thus:– “Venerable Sir! Please make this young man a minor bhikkhu.” The Master gave His instruction to a certain bhikkhu(monk) saying thus:– “O bhikkhu! Initiate this young boy to become a sāmaṇera.” That Thera, on having heard the word of the Master, in novitiating young Dabba, informed the latter the mental exercise (kammaṭṭhāna) on such parts of the body with skim forming the fifth. The boy (satta) who was endowed with former cause (pubbahetu) and had done special dedicated donations, got established in the fruition of the first stage of sanctification (sotāpatti) at the very moment when the fringe of hair was being shaved off. On his second fringe of hair being shaved down, he got on into the fruition of the second stage of Once-returner (sakadāgāmī); at the shaving of the third, in the fruition of no returning to the human-world (anāgāmī); his visualisation of the fruition of Arahantship was neither after nor before the shaving off, however, of all his hair. The Master after having resided in the kingdom of Malla as long as He liked, went to Rājagaha, and took up His residence in the bamboo grove (veḷuvana).

There, the venerable Dabba, son of Malla, who had gone to seclusion, after having looked over the accomplishment of his own duties, as he became desirous of engaging his body in the doing of attentive duty of service to the clergy, thought thus:– “What if I were to prepare sleeping and sitting places for the clergy and specifically allot meals to the clergy.” He went to the presence of the Master, and informed about his own all-round intention. The Master made thanks-giving to him and approved of his becoming one who prepared sleeping places and who specifically allots meals. Then the Master made him full monk by ordaining him while still seven years old saying thus: “This Dabba but young though he is, has stationed himself at the high position. Beginning from the time he was ordained a full monk, the Thera prepared sleeping and sitting accommodation for all bhikkhus(monks) who were residing relying on Tājagaha; he specially allotted their meals also. The state of his having become one who prepared sleeping and sitting accommodation became publicly known in all directions thus:– “It is said that Dabba, son of Malla, had sleeping and sitting accommodation in a single place for bhikkhus(monks) of common characteristic division; he provided such an accommodation as may situate near as well as far; he led those who could not go by means of his magical powers.”

Then, at any time proper or improper, the bhikkhus(monks) would make him specifically allot sleeping and sitting accommodation in this way saying:– “O friend! Please prepare our accommodation in the jīvakkamma (life-work) grove; ours at Maddakucchi; ours at the deer-park Migadāya and would go looking at his magical power. That Thera also after having specially created his mind-made body by means of his magical powers, would give to every senior monk a bhikkhu(monk) each resembling himself, go in front by the light of his burning finger and having said: “This is the couch, this is the stool and so on, prepared accommodation for sleeping and sitting and would come back but to his own residence, again. Here this is in brief; in extenso, however, this story had come in the Pāḷi text. The Master after having made but this matter an anecdote, seated subsequently in the midst of the crowd of nobles (ariya) placed the Thera at the foremost position of those who prepare sleeping and sitting accommodation thus:– “O bhikkhus! This one is the chief of my disciple bhikkhus(monks) who prepares sleeping and sitting accommodation, this, namely Dabba, son of Malla. This has been said also in the Apadāna:–

“The Conqueror named Padumuttara, the Sage who knew the whole world, the possessor of sight (cakkhumā) arose a hundred thousand aeons (kappa) ago.

He was the adviser, the disseminator,
and the guiding star of all creatures;
Buddha, clever in teaching, sent across
the sea of saṃsāra many men. The merci-
ful sympathiser, the seeker of welfare
of all living beings was He, who made
all heretics as they reached Him well
get properly established in the five
moral precepts.

In this way He became free from dis-
turbance with heretics eliminated;
variegated with Arahants who were such
as had become powerful with influence.

That great sage was fiftyeight cubits
in height; His appearance was of precious
gold and his body had thirtytwo excellent
charateristics.

There and then the life span was a hundred
thousand years; living throughout that
life-span He sent across many men.

At that time I was a greatly reputed
Banker's son in Hamsavatī; having
approached the blazing light of the
world I listened to His teaching of
dhamma.

I became joyous, after having heard
the word of announcement regarding
His own disciple who prepared the
sleeping and sitting accommodation
for the bhikkhus.

After having done devoted service to
that great sage together with His clergy,
I fell down with my head at His feet and
especially aspired for that position.

That great Hero then said announcing my
deed as of one who catered meal to the
leader of the world together with the
clergy for seven days:–

This he who shines like petals of lotus,
with arms like lion and skin like gold,
fell down at my feet praying for the most
excellent position.

A hundred thousand aeons, (kappa) hence,
there would become in the world a Master,
named Gotama by His clan, well born in

the family of Okkāka.

This one will then become the disciple of that Buddha, well-known by the name of Dabba, the foremost one who prepares sleeping and sitting accommodation. On account of that well done deed as well as volition and self-determination, on having given up my human body, I went to the Tāvatiṃsa heaven.

Three hundred times also I exercised divine sovereignty, and five hundred times as well I became a world-king.

Numerically incalculable were the occasions of prosperity of my regional sovereignty. As a result of that deed I was happy everywhere.

Ninety one aeons ago, there arose the leader Vipassī, charming to look at and who had clear vision of all dhamma.

Offensive minded, I insulted the disciple of that type of Buddha, who had all round exhausted all his cankers, although after my having known him clearly to be pure. After I had caught hold of the lot, (salāka)

I offered milk-rice to the disciples of that very Buddha, the hero of men, who were seekers of greatness, (mahesī).

In this excellent aeon, bhaddakappa, there arose, the greatly famous kinsman of brahmā, named Kassapa, by clan, the excellent among speakers.

Having made His dispensation shine after overcoming the bad heretics, He, together with His disciple passed away to nibbāna, but after having clearly led the leadables (to the same destination).

When the Lord, together with His disciples passed into nibbāna, when the sun of His dispensation had set, divine beings became remorseful and wept with their disshevelled hair and tearful faces.

The axle of the wheel of dhamma (akkha) will stop functioning (nibbāyati) we shall no more see good devotees, we shall no longer hear the good truth

(dhamma); alas! We are deficient in merit.

Then this entire unshakeable earth did shake and quaked; as if with sadness the ocean emitted mournful sound of sympathy. Super-human drums droned from the four faces; lightnings split asunder assigning danger from all around. From the sky torches of fire dropped down; there was also burning wicks with fumes; wild beasts (migā) cried pitifully.

Seeing the severe situation signifying (the setting sun) of the dispensation (sāsana) we, seven bhikkhus(monks), who were then remorseful thought thus:– Without dispensation (sāsana) for us, we were fed up (alam) with our lives: having entered the dense forest, let us exert ourselves in the dispensation (sāsana) of the conqueror.

We then saw in the forest, the most excellent high hill of solid stone; with a ladder did we climb it, and we (later) let the ladder fall.

At that time our senior monk instructed us thus:– Very difficult to gain is the appearance of Buddha; to have gained pious faith is excessively difficult to become; what remained of the dispensation also is meagre.

Those who let moments pass fall down into the endless ocean of pain (dukkha); therefore exertion should be made as long as one stands crushing (mune) under death (matam).

That Thera became an Arahant; his follower became a Non-returner (anāgāmī) others indulged themselves in good morals and we (five) went to the divine world.

The Arahant, who had crossed over the sea of saṃsāra passed into nibbāna; one of us in Suddhavāsa (brahmā world); myself, Pakkusāti, Sabhiya and likewise Bāhiya as well as KumāraKassapa, we (five) approached this and that existence.

We were released from the bondage of
 rounds of repeated rebirths (saṃsāra)
 by Gotama, with sympathy for us.
 When I sprang up in the womb at Kusināra
 amongst Mallas, my dead mother was mounted
 on a funeral pyre from where I fell down.
 As a result of having fallen on the heap
 of wood-material (dabba) I became well-
 known as Dabba; over the vigour of holy-
 life (brahmacārī), I became emancipated
 at the age of seven years.
 Over the vigour of milk-rice (offering)
 I came to possess five qualities; urged
 by many an evil, I was with an offence
 of insulting a canker-free (khīṇāsava).
 I am now at a stage beyond the realm
 of both merit and demerit; having attained
 absolute tranquility, I live free from
 cankers (āsava).
 I prepared sleeping and sitting accommo-
 dation pleasing the virtuous; satisfied
 with that quality, the Conqueror placed
 me at the foremost position.
 My depravity (kilesā) had been burnt,
 all existences had been eliminated.
 Like unto an elephant which had cut
 off its bondage, I live free from cankers.
 Good going, indeed, was mine, to the
 presence of the most excellent Buddha;
 threefold knowledge had been accordingly
 attained; Buddha's instruction (sāsana)
 had been carried out.
 Four kinds of analytical knowledge ...
 Buddha's instruction (sāsana) had been
 carried out.

Although that had become in this manner, because of the bad deed done by way of degrading a cankerfree Thera, formerly, he was cooked in purgatory for many hundred thousand years; being urged by that self-same piece of deed the bhikkhus(monks) known as Mettiyabhūmajaka, who strived after whatever is hard to grasp, degraded him with baseless allegation of his having committed a grave transgression warranting expulsion (pārājika) saying "We were broken up by this one in-between ourselves and our good meal-supplier, a wealthy house-holder." Then, however, that dispute had become appeased by the clergy's disciplinary proceeding under appeal to the accused monk's own conscience (sativinaya) this Thera out of compassion for the world uttered this stanza, starting with:—"Yo duddamiyo (whoever is difficult of being subdued)," in order to make manifest his own qualities.

5. There, the word yo means:— an indefinite attribute; by this word “so,” the definite condition for it should be seen. He said but about himself as if he was doing about another by means of both (the words yo and so). Duddamiyo is to be construed as difficult of subduing; unable to tame. He said this also having thought over the non-allayment of controlling faculties of senses, the sceptical agitation of his mind, smeared with sensual excess, of all forms of depravity which became restless, of resortings to false views, at the time of his own stage of common monkhood (puthujjana). The expression damena is to be construed as with the taming by the most excellent and foremost noble paths indeed, having been tamed by that, because of the fact that taming should be done again, it deserves the appropriate statement as: “danto (subdued);” not by another (word). In other words damena means having been tamed by the tamer buddha who is known as the taming charioteer of men (purisadammasārathi). The expression dabba means: tree-timber (drabya); possible; thus, is the meaning. Therefore, in connection with this self-same Thera, the Blessed One said thus,

“O Dabba! Indeed, the materials (dabba) do not make clear in this manner.” The expression santussita is to be construed with the contentment of requisites according as they are gained, with the contentment of jhāna and proper attainment (samāpatti) with the contentment of the noble path (magga) and fruition (phala). The expression vitiṇṇakaṅkhā means:— free from doubt, because of the state of having completely removed uncertainty resting on eight and sixteen foundations. The expression vijutāvī, means having clearly conquered because of having clearly conquered and destroyed the well-depraved side of all that should be clearly conquered by a thoroughbred man. The expression apetaherava means one who has his danger departed and become delighted in absence of danger, because of the departure of twentyfive kinds of dangers in all respects. Again the expression dabba is the announcement of name. The expression parinibbāna means two kinds of all-round passing away to nibbāna: the entire elimination of depravity (kilesā) which is the element of nibbāna with residual fuel of life (saupādisesa), and the entire elimination of aggregates (khandha), which is the element of nibbāna without residual fuel of life. Between the two the parinibbāna of depravity (kilesa) is meant here; therefore, he had passed into parinibbāna by means of his entire elimination of depravity because of having abandoned the deeds which should be abandoned (pahātabbadhamma) in all aspects by means of the noble path (magga); thus, is the meaning. The expression: ṭhitatto means the condition of having stood, unmoved, not shakeable by various vicissitudes of life (lokadhamma), due to attainment of such a state in things desirable and so on. He is but an indeclinable particle (nipāta) in the sense of cause; because of that, he, who stood having become difficult to be tamed formerly, since the mind of Dabba (Dabbatta) had been tamed by the Master with the most excellent means of taming, he became contented, doubt-free, clear conqueror and free from fear, therefore that Dabba entered parinibbāna because of his mind having stood but as a result of that; having become in this manner, the Thera explained his Arahantship sympathising the living beings who constitute other leadable wise ones thus:— One should make even his pious mind in that only, but not in anywhere else.

The Commentary on the stanza
of the Thera Dabba
is complete.

1.1-6[6] Commentary on the stanza of

Sītavaniya Thera

The stanza starting with yo sītavanaṃ constitutes that of the venerable Thera Samblūta. What is the Origin? It is said a hundred and eighteen aeons (kappa) ago from now, there arose in the world, a self-awakened Buddha, named Atthadassī, who, in the course of sending the world including the divine world across the great flood of saṃsāra, one day, went near the shore of the river, Gaṅgā, together with a large collection of bhikkhus. At that time, this one was reborn in a wealthy householder's family and on having seen the Blessed One there, he became pious-minded, approached Him, paid his homage to Him and asked Him thus:— "Venerable Sir! Are you desirous of going to the further shore?" The Blessed One replied that He would like to go. There and then, he made an aggregate of boats and offered the same to Him. Being compassionate to him the Master ascended the boat together with the clergy of monks. He himself also mounted the boat reached the Blessed One as well as the clergy of bhikkhus well to the other shore but easily, made a great offering to occur on the second day, followed Him, got pious-minded, paid his homage and receded. On account of that act of merit he wandered about his rounds of repeated rebirths among divine and human-beings, was reborn in the family of a warrior-prince (khattiya), a hundred and thirteen aeons (kappa) ago from now, and became a world-king, the righteous sovereign Dhammika. He made his subjects get established in the heaven-going path and on having passed away thence, he became a monk in the dispensation of the Blessed One Vipassī, ninetyone aeons (kappa) ago took upon himself the observance of austere practice (dhuta dhamma), and did his duties of a monk while dwelling in a cemetery. Again, at the time of the Blessed One Kassapa also, he became a monk along with his three associates in His dispensation, did his duties of a monk for twenty thousand years, wandered about his rounds of repeated rebirths during a Buddha interim period (Buddhantara), and was reborn as the son of a highly wealthy brahmin at Rājagaha, when this Buddha arose. They gave him the name "Saṃbhūta." On having come of age, he reached perfection in the whole brahmin lore. Together with three such companions as Bhūnija, Jeyyasena and Abhirādhana, he reached the presence of the Glorious One, listened to the teaching of dhamma, properly gained pious faith and became a monk. It has been said in their connection thus:—

"Bhūmija, Jeyyasena, Sambhūta and
Abhirādhana, these especially com-
prehended the dhamma in the dispensa-
tion of such an excellent Buddha.

Then Sanbhūta took from the presence of the Glorious One the mental exercise (kammaṭṭhāna) on mindfulness of body-movement (kāyagata), and dwelt permanently at the cool forest (sītavana). On account of that even, he was known as "Sītavaniya (cool-forest dweller)." On that occasion, how-ever, the great divine-king Vessavaṇa, was going through the sky towards the south direction in Jambudīpa on a certain business, when he saw the Thera seated in the open air, making himself mindful of his mental exercise (kammaṭṭhāna), got down from his mansion, paid his homage to the Thera and took his departure after having given orders to two ogres thus:— "As and when the Thera would arise from his concentration (samādhi), then inform him of my having come to him; and look after him as well." They stood near the Thera whom they informed (according as they were given orders) at the time of his having been seated after having collected again his making of mindfulness. Having heard what the two ogres said, the Thera let them off saying: "You should tell your king Vessavaṇa, in my name, that there is what has been placed, namely, the protection of awareness by

the Blessed One for those who have stood in his dispensation; that self-same protection (of awareness) look after His disciples like me; you should be there unconcerned; there does not exist such a protection as should be made like this to those who have stood in the discipline of the Blessed One.” There and then, he developed spiritual insight (vipassanā) and visualised the threefold knowledge. Thereafter Vessavaṇa in receding, arrived at the vicinity of the Thera, came to know the condition of his having accomplished his task but by his own good symbol of his facial demeanour, went to Sāvatti, informed about it to the Glorious One, and specially praising the Thera in the presence of the Master eulogised the qualities of the Thera by means of this stanza:–

“Endowed with protection of mental awareness, possessed of firmness, well composed with exertion, well-produced by the Master, he looked after Him; with three-fold knowledge he had gone to the further bank of death.

On that account it has been said in the Apadāna thus:–

The Blessed One Atthadassī, ruler of the two-legged, the bull among men, followed by His disciples came near the bank of Gaṅgā. Flush with the landing place, with her water drinkable by or over the river Gaṅgā was difficult to ford across; I sent the Clergy of bhikkhus(monks) across, as well as Buddha, the most excellent biped.

Because of the deed that I did then, a hundred and eighteen aeons (kappa) ago, I do not remember any evil existence (of mine); this is the fruition of (my) sending across.

Thirteen hundred aeons (kappa) ago, I was a universal monarch (for) five (occasions). Those world-kings were endowed with seven ‘gens’ and great might.

In this last existence, I was reborn in a brahmin family; together with (my) three associates, I became a monk in the dispensation of the Master.

My depravity (kilesa) had been burnt; ... Buddha’s instruction had been carried out.

Then the venerable Sambhūta on his way to see the Blessed One, saw bhikkhus(monks) and said to them thus:– “Friends! In my name, please pay homage with your heads at the feet of the Blessed One; please say to Him also in this way;” he uttered a stanza, starting with “yo Sītavanam,” making manifest the state of not being hostile (but being congenial) to the Master in his own special doing of dhamma. Those bhikkhus(monks)

approached the Blessed One, paid their homage, and in their properly making known the message of the Thera Sambhūta, informed that stanza after saying thus:—“Venarale Sir! The venerable Sanbhūta pays his homage with his head at the feet of the Blessed One; in this manner also he told;” after having heard it, the Glorius One said thus:— “O monks! Wise is the bhikkhu(monk) Sambhūta, who regulated his life (paccapādi) doing deed according to dhamma; neither his special doing of deed (dhamma) has been hostile to me; that matter has been intimated to me by Vessavaṇa.”

6. Those bhikkhus(monks) made the stanza, which was spoken by the Thera Sambhūta, starting with “Yo Sītavanaṃ known to the Master. There the expression Sītavana is to be construed as a large frightful forest-cemetery, so named, near Rājagaha. Upagā means he approached by way of taking up his abode; by means of this he shows his dwelling place appropriate to monks according as permitted by the Blessed One. bhikkhu(monk) means:— he is a bhikkhu(monk) because he sees the danger of saṃsāra as well as because of his having broken down his kilesa. Eko means having no companion to constitute a second (i.e. alone); by this he shows the seclusion of his body. Santussito means contented; by this he shows his noble (ariya) lineage characterised by his contentment in his four ecclesiastical essentials (paccaya). Samāhitatta, well-composed-minded with concentration (samādhi) with such classifications as; access (upacāra) and conception (appanā); by means of this he shows his noble (ariya) lineage, delighted in development (bhāvanā) with his entrance to the development of mental seclusion (vittaviveka). Vijiṭṭhāvī means:— stood having conquered the mass of depravity (kilesa), which ought to be overcome by right and proper practice in the dispensation; by means of this he shows the seclusion of substratum (upadhi). Apetalomahaṃso, devoid of hair-bristling, because of the fact of disappearance of all kinds of depravity (kilesa) which are causes of danger; by means of this he shows the fruit of righteously proper practice (paṭipatti). Rakkhaṃ means protecting. Kāyagatāasti means awareness with body as object of contemplation; without giving away the mental exercise (kammaṭṭhāna) known as awareness in bodily movements by way of all round display (paribrūhana). Dhitimā means a firmly wise man; this points out the proper performance (paṭipatti), with reference to either the state of being well-composed (samāhita) or the state of having made his conquest. Indeed, here, this is the abridged meaning:— That bhikkhu(monk) went alone towards the cool grove (Sītavana) in order to concentrate himself on (anupekkha) the bliss of seclusion; after having reached it also, because of the absence of distraction (lola), he was contented, possessed of firmness, made jhāna achieved according as he developed the mental exercise (kammaṭṭhāna) which consisted of the awareness of his bodily movements (kāyagata), as his basis, indulged himself eagerly in the clear insight (vipassanā) that had begun to arise (āradhā), got well-composed (samāhita) due to achievement of foremost noble path (magga), became one who had made his conquest also, because of having done what ought to be done by him, became free from excitement (lomahaṃsa) since the disappearance of causes of danger in all their respects.

The Commentary on the stanza
of the Thera Sītavaniya
is complete.

*****oOo*****

1.1-7[7] Commentary on the stanza of

Bhalliya Thera

The stanza, starting with yo'panudi, constitutes that of the vanerable Thera Bhalliya. What is the origin? It is said that this one, thirty one aeons (kappa) ago when no Buddha arose, became pious-minded towards the silent buddha named Sumana, whom he offered fruits big and small; (consequently), he wandered about his rounds of repeated rebirths in excellent existences (sugati), even, and was reborn in a brahmin family in the city of Aruṇavatī at the time of the self-awakened Buddha Sikhi. On havign heard thus: "Two sons of a caravan leader, named Ujita and Ojita offered first food to the Blessed One Sikhi, who had just attained Buddhahood," they approached the Blessed One along with their own associate, paid their homage, invited (Him) to the next-day (meal), brought about a great charity, and made their aspirations thus:– "Venerable Sir! May both of us become donors of first food to a Buddha similar to you in time to come." They, after having done meritorious deeds in this and that existence, wandered about their rounds of repeated rebirths and were reborn as brothers, being the (two) sons of the banker Gopālaka, at the time of the Blessed One Kassapa. They, for many years, attended upon the clergy of bhukkhus with milk-meal. At the time of our Blessed One, however, they became brothers having been born as sons of a caravan leader, in the city of Pokkharavatī. Out of the two, the elder was named Taphussa; the younger was known as Bhalliya. They fully loaded to the extent of five hundred carts with merchandise, went off on a trading journey and drove past by the main road not far from Rājayatana (tree) while the Blessed One was dwelling at the foot of the Rājayatana tree in the eighth week after He had spent seven weeks with reflection on the deed (dhamma) of the bliss of emancipation (vimutti), immediately after He had become Buddha. At that juncture, in spite of the piece of ground being evenly level and free from muddy water their carts did not roll on. To them who were wondering as to what, indeed, was the cause, the divinity, who had previously been their blood relative, showed herself in between the fork of a tree and said thus: "Dear friends! This Blessed One had recently become self-awakened Buddha; He had been without (eating) food for seven times seven days; He is now seated at the foot of the Rājayatana tree properly enjoying the bliss of emancipation (vimutti): you should wait upon Him with food; this will be for your welfare and happiness for a long period of time. On having heard about it, they felt enormously elated (pīti) and delighted, and thinking that there would be delay in perparing food, they offered reice-cake (mantha) and homey food (madhupiṇḍika) to the Glorius One, went to take refuge by the recitation of two-fold formula (dvevācika), obtained hair-relics and went (their wey). Indeed, they became the foremost devotees (upāsaka). Then when the Glorius One was residing at Rājagaha eventually after having turned the wheel of truth (dhamma-cakka) at Benares, Taphussa and Bhalliya went towerds Rājagaha, approached the Glorius One, paid Him their homage and sat themselves down on one side. The Glorius One taught dhamma to them. Out of the two, Taphussa became but a devotee after having been established in the fruition of the first stage of sanctification (sotāpatti). Bhalliya, however, became a monk and gained the six sorts of higher-knowledge, (abhiññā). On that account it has been said in the Apadāna:–

“At that time, the self-awakened silent
buddha was the maker there of this mastery
(vasī); having collected forest fruits
(vallikāra phala) I offered the same to
the self-made (sayambhū).

Thirth one aeons (kappa) ago from now,
(it was), that I offered then the fruits;
the fruition of this fruit offering had

been that I do not remember (my meeting)
any adversity (duggati).
My depravity (kilesa) had been burnt;
... Buddha's instruction (sāsana) had
been carried out.

Then, one day, Māra showed a visible object (rūpa) provocative of fear, in order to frighten the Thera Bhalliya. He uttered a stanza starting with: "Yo'panudi" in order to make manifest the state of his having gone beyond the sphere of all dangers.

7. There the expression yo'panudi means:— whoever extracted, threw, forsook and clearly crushed. The expression: maccurājassa means thus:— maccu is known as death, the breaking up of the aggregates (khandha); That self-same death is rājā (king) since it signifies sovereignty because it makes living beings follow his own will (vasa); thus, king of death; his. The expression senaṃ means old age, disease, and so on; indeed that (old age and so on) are known as army because they are members in its wielding of power (vasavattana); indeed, on that account, this is said to be "mahāseno, one which has a large army," because of its being mighty (mahā), with different variety and abundance (vipula); accordingly (Buddha) said thus:— "Na hi no saṅgamaṃ tena, mahāsenena maccunā (indeed there is for us no fight against death which has a large army." In other words because of the significance of killing the qualities (guṇa) it is "Maccu (death);" thus, here, the young divine-being Māra is meant; sensual pleasures (kāma), etc; constitute (his) army because they go towards the state of being his associates (sahāya). Like wise also, (Buddha) said thus:—

"Kāmā te paṭhamā senā
(sensual\sexual pleasures are your first army);
dutiya arati vuccati
(displeasure [to meditation] is said to be your second);
tatiya khuppipāsā te
(your third army comprises hunger and thirst);
catutthiṭaṇhā pavuccati
(your fourth is said to be craving);
pañcamī thinamiddhaṃ te
(your fifth is sloth and drowsiness);
chaṭṭhā bhīrū pavuccati
(cowardice is said to be the sixth);
sattamī vicikicchā te
(uncertainty\indecision is your seventh),
mānomakkho ca aṭṭhamī
(and your eighth comprises pride and hypocrisy)."

Nalasetuṃ va sudubbalaṃ mahogho, this expression is to be understood thus:— he who dispelled the well-weak array of self-depravity (saṃkilesa) that resemble a reed-bridge devoid of substance (sāra) since it is exceedingly fragile by means of foremost noble path (magga) which is likened to a great flood because of the state of great strength of the nine transcendental (lokuttara) dhamma; he who thus became the clear conqueror (vijitāvī), free from fright, and subdued (danta) stood himself (ṭhitatta) all-round peaceful (parinibbuto); thus, is the interpretation. On having heard that, Māra, saying to himself:— "The monk recognises me," disappeared even there.

The Commentary on the stanza

of the Thera Bhalliya
is complete.

*****oOo*****

1.1-8[8] Commentary on the stanza of

Vīra Thera

The stanza starting with Yo duddamiyo constitutes the stanza of the venerable Thera Vira. What is the origin? This one, it is said, looked after the residential abode of the Blessed One Vipassī. On a certain day also he collected Nigguṇṭha flowers resembling Sindhuvāra flowers and reverentially offered them to the Glorious One. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the family of a warrior-prince (khattiya), thirty five aeons (kappa) ago from now, and became a world-king known as Mahāpatāpa. Exercising his sovereignty with righteousness and equity he made his subjects get established in the path of heaven (sagga). Again in this aeon (kappa) at the time of the Blessed One Kassapa, he became a banker of immense wealth, and offering charity to destitutes, travellers and so on, he offered milk meal to the clergy (Saṅgha). Making his storage of merit made of charity in this and that existence, in this manner, and well-loading up also other forms of merit for the benefit of nibbāna, he wandered about his rounds of repeated rebirths and was reborn in a family of a minister of king Pasenadī in the city of Sāvitthi, when this Buddha arose. They gave him the name “Vīra.” On having come of age, he, being endowed with such qualities as attainment of vigour, speed and so on as acting up to his name (nāmānugata), became a bold battle-fighter (saṅgāmasūra), gained but one son, when he had to take up a wife as arranged by his parents by way of binding him down, but being urged by his former cause, he came to find out disadvantage in sensual pleasures as well as in saṃsāra, got remorseful, became a monk and as he strived and exerted he became the gainer of six sorts of super-knowledge, but before long. Therefore, it has been said in the Apadāna thus:—

“I was a monastery-keeper of the Glorious
One Vipassī; having collected Nigguṇṭhi
flowers, I reverentially offered (abhiropayim),
them to Buddha.

Because I especially offered flowers with
reverence, ninety one aeons ago from now,
I do not remember, in particular, that I
had to suffer in painful existence (duggati).

This is the fruition of my reverential
offering to Buddha.

Twentyfive aeons ago from now, I became a
sovereign of men; by the name of Mahāpatāpana

I became a world king of mighty vigour.

My depravity (kilesa) had been burnt.

... Buddha’s instruction (sāsana) had
been carried out.

After having attained Arahantship, however, in this manner, his former wife being desirous of disrobing (uppabbājetum) the Thera who was spending his time with the bliss of his proper attainment (samāpatti) of fruition (phala), made her effort now and then to lure the Thera with many a variety of method and one day she went to the place of day-sojourn and began to show her womanly coquetry (kutta). Thereupon, the venerable Vīra uttered a stanza starting with: yo duddamiyo in order to bring to light the futility of her functions (kiriya) saying: “So foolish, indeed, is this woman; being desirous of luring me she seems to be desirous of shaking sineru by means of the breeze of mosquito wings.”

8. There the meaning of such words as begin with yo duddamiyo has but been aforesaid. However, this is just the interpretation here:— yo is to be construed as: - formerly because of unsubdued depravity (kilesa) or because of not being able to subdue and conquer the battle-fronts (saṅgāmasīsā) set up by enemies, he was duddamiyo finding difficulty to tame himself; now, however, having been tamed by the most excellent tamer I am a vīra (hero) because of being endowed with exertion of the four-fold righteous effort (sammappadhāna); but by the said method, being contented, free from uncertainties (vitiṇṇakaṅkho), having become a clear conqueror, and expelled excitement (lomahaṃsa) he had become vīra, known as hero and by his having all-round extinguished fires of depravity (kilesa) totally, he had become parinibbuto (completely calm), as a result of that even, he had gained the nature of being steadfast (ṭhitasabhāvo) and could not be shaken even by hundreds and thousands of such-like (enemies). On having heard that stanza, that lady became remorse-stricken, saying: “When my husband has thus properly practised (paṭipanna) what benefit is there by my household life?,” renounced the world, became a bhikkhunī and but before long, gained for herself the threefold knowledge (tevijjā).

The Commentary on the stanza
of the Thera Vīra
is complete.

1.1-9[9] Commentary on the stanza of

Pilindavaccha Thera

The stanza starting with Svāgataṃ constitutes the stanza of the Thera Pilindavaccha. What is the origin? It is said that this one was reborn in the city of Haṃsavatī in a highly wealthy family, at the time of Buddha Padumuttara. In the self-same manner as aforesaid, as he listened to the dhamma in the presence of the Master, he saw the Master placing a bhikkhu(monk) at the foremost position because of his being loved (piya) and thought of (manāpa) by divine-beings. Having aspired for that ranking position, he did good deeds as long as his life-span lasted and on having passed away thence, he wandered about his rounds of repeated rebirths, and was reborn in the human world at the time of the Blessed One Sumedha. When the Blessed One passed away to parinibbāna he made reverential offering (pūjā) to the shrine (thūpa) of the Master, brought about a great charity to the clergy (Saṅgha) also and on having passed away thence, he wandered about his rounds of repeated rebirths but among the divine and human beings, became a world-king before Buddha had arisen, had his large number of subjects properly established in the five moral precepts and made them bound (parāyana) to heaven (sagga). He came to be reborn in the house of a brahmin at Sāvatti even before the appearance of our Glorious One. They gave him the name “Pilinda.” Vaccha, however, was his clan. On that account he came to be clearly called (pahnāyittha) “Pilindavacca” subsequently. Because of his abundant remorse in rounds of repeated rebirths (saṃsāra), however, he renounced the world, became a wandering ascetic (paribbājaka), had himself accomplished in such an applied-knowledge (vijjā) known as cūḷa andhāra, become a sky wanderer (ākāsacārī) as well as knower of thoughts of others (paracittavidū), attained foremost gain and fame and took up his proper residence at Rājagaha.

Thereafter as and when our Blessed One specially became self-awakened Buddha and gradually reached Rājagaha, beginning from then, because of the power of Buddha, that applied knowledge (vijjā) of his did not work well; he could not accomplish his own tasks (kicca). He pondered over thus:— “Have heard, however, indeed, in this being said by succession of teachers thus:— “Where the applied knowledge (vijjā) of great gandhāra prevails there, the applied knowledge (vijjā) of small gandhāra becomes futile (na sampajjati); beginning from the time the monk Gotama had come (here) this applied knowledge of mine has not worked well (sampajjati); undoubtedly the monk Gotama knows the applied knowledge (vijjā) of great gandhāra; it would be better should I serve him all round and learn that applied knowledge (vijjā) in his presence” He approached the Blessed One and said thus: “O Great Monk! I am desirous of learning an applied knowledge (vijjā) in your presence; kindly make an opportunity for me.” The Blessed One said: “Well then, you should become a monk.” He became a monk thinking thus: “Monkhood constitutes the requisite preliminary (parikamma) to applied knowledge (vijjā).’ The Blessed One taught to him the dhamma and gave him such mental exercise (kammaṭṭhāna) as is appropriate to his conduct (carita). Because of his being endowed with sufficing qualification to become noble (upanissaya) he developed clear insight (vipassanā) and attained Arahantship but before long. The divine beings who were reborn in heaven (sagga) because they had abided by his advice in their previous existence, however, because abundantly grateful minded (bahumāna) on account of that gratitude they owed to him, attended upon the Thera morning and evening and went their way. That is why the thera attained the foremost in being loved and thought of (manāpa) by divine beings. Therefore, it has been said in the Apadāna:—

“When the world protector Sumedha, the
foremost personage entered nibbāna, pious-
minded and good-hearted I made reverential
offering to the shrine.

Those who were canker-free Thera, with six sorts of super knowledge and high magical powers, them I brought together there, and I made meal for the clergy.

The serving attendant of the Glorious One Sumedha was then known by the name of Sumedha. On that occasion, he made thanksgiving.

On account of that pleasing piety of my mind, I reached the (celestial) mansion. Eightysix thousand nymphs bemused me. But to me they were at my back and call (anuvattanti), they provide me always with all sensual pleasures. I overpowered other divine beings; this was the fruition of my meritorious deed.

Twenty five aeons (kappa) ago, I was a warrior prince (khattiya) named Varuna. I was one who enjoyed clearly clean food; I was then a world-king. They did not sow seeds; neither did they make use of the plough; people partook of such barley (sāli) that was not cooked by firewood.

Having exercised my sovereignty there I went again to become a divine-being.

Then also I was of this type, having sprung up prosperous with wealth.

Whether friend or foe all creatures never heressed me. I was dear to all of them also; this is the fruition of my meritorious deed.

Thirty thousand aeons ago, whatever charity I gave then; I do not remember any adversity (duggati); this is the fruition of the smearing of sweet-scent.

In this aeon of five Buddha (bhadda kappa) I became a monarch of men; I was a king of great power, the world-king of great vigour.

That I made many men established in five moral precepts; I made them reach but to heaven (sugati); I became beloved of the gods (deva).

My depravity had been burnt, ... Buddha's instruction had been carried out.

Likewise, indeed, because of the fact that his Thera was excessively to be beloved of the celestial beings (devatā), the Blessed One placed him at the foremost position by the condition of being loved and fondly thought of by the gods (devatā) saying: “O monks! This one is the chief of my disciple-bhikkhus loved and fondly thought of by the gods (devatā), namely this Pilinda Vaccha. Seated one day amidst the clergy of bhikkhus(monks), he reflected on his own qualities and recited a stanza starting with “svāgāhāpagataṃ,” praising the coming of signs of knowledge (vijjānimitta) which had become the cause (kāraṇa) of those qualities, in the presence of the Glorious One.

9. There the expression Svāgataṃ means excellent coming; this mine; thus, is the connection. In other words, svāgataṃ is to be construed as well-arrived by me; thus, the case-ending (vibhatti) should be altered. The expression nāpagataṃ is to be construed as not gone out, not departed from the special development of welfare. The expression: nayidaṃ dumantitaṃ nana is to be construed as: for me, this had not been wrongly spoken nor had this been wrongly investigated. This has been said: My arrival at the presence of the Blessed One, or my having come there, was good arrival; because of the state of having well-arrived, even it was not bad arrival. For me as and what had been announced said and spoken as “I shall listen to the dhamma and become a monk in the presence of the Blessed One” or investigated by my mind, this also had not been wrongly announced. Now, in order to show the cause there, he said: “saṃvibhattesu” and so on. The expression: saṃvibhattesu means: in what had been analysed from the point of view of characteristic (pakāra). The expression dhammesu means comprehensible truths (dhamma); or in the truths of cessation (samathadhamma); in the said truths (dhamma) after having been well analysed by way of natural beginning with different details of heresy (titthiya) and by way of painful suffering (dukkha) and so on by self-awakened Buddhas. The expression yaṃsetṭhaṃ tadupāgamiṃ is to be construed thus:– Whatever best is there, that is the teaching (dhamma) of the four-fold noble truth (catusacca); I approached either to get enlightened of it, the teaching (dhamma) of dispensation (sāsana) or saying: “This is dhamma and this is vinaya” I did approach; or whatever is best, most excellent, clearly rewarding there, in the natural truths (dhamma) well-analysed in accordance with their nature by way of good deeds (kusala) and so on, and by way of aggregates (khandha) and so on but by the self-awakened Buddhas, that right path (magga), that noble fruition (phala) and that nibbāna truth (dhamma) I did reach; from my own personal experience I did go towards and I visualised; therefore, for me, it was good going (svāgataṃ) but not having gone at a tangent (apagata), well announced but not ill-announced; thus, is the interpretation.

The Commentary on the stanza
of the Thera Pilindavaccha
is complete.

*****oOo*****

1.1-10[10] Commentary on the stanza of

Puṇṇamāsa Thera

The stanza starting with Vihariapekkhaṃ constitutes the stanza of the venerable Thera Puṇṇamāsa. That is the origin? It is said that he was reborn in the womb of a ruddy goose (cakkavāka) at the time of the Blessed One Vipassī. On having seen the Glorious One going, the bird became pious-minded, collected the Sal flower by means of its own beak and made its reverential offering. On account of that act of merit it wandered about its rounds of repeated rebirths among divine and human beings and became a world-king eight times seventeen

aeons (kappa) ago, from now. In this aeon (kappa) however, when the dispensation of the Glorious One Kassapa was waning he was reborn in the family of an estate-owner (kuṭumbi), renounced the world, performed the duties of a monk and on having passed away thence, he wandered about his rounds of repeated rebirths and was reborn as the son of a brahmin named Samiddhi, in the city of Sāvatti, when this Buddha arose. On the day he was born, in that house, all the empty vessels (kumbhi) became brimful of gold coins. On that account they made him known by name of Puṇṇamāsa. On having come of age, he attained proficiency in all kinds of brahmanic science (vijjā), got married, gained a son, got dispised with his household life because of his having been endowed with sufficing qualification for Arahantship (upanissaya) approached the Glorious One, listened to the teaching (dhamma), properly gained pious faith, renounced the world, gained the monk's ordination (upasampadā), made himself replete with preliminary duties, engaged himself devotedly in the mental exercise (kammaṭṭhāna) on fourfold noble truths (catusacca), got eagerly engrossed in the development of clear spiritual insight (vipassanā) and attained Arahantship. Therefore, it has been stated in the Apadāna:—

“On the shore of the river Sindhu, I
was then a ruddy goose (cakkavāka).
I was an eater of clean moss and I
was well-restrained in avoiding evil-
deeds.

I caught sight of the stainless Buddha going
through the sky. Plucking (paggayha) the Sal
flower by means of my beak, I specially offered
(abhiropayim) it to Buddha Vipassī.
He, whose pious faith in Tathāgata was unshaken
and well-established did not go to purgatory
(duggati) because of the pious-mind.

Good coming certainly was mine to the presence
of the most excellent Buddha; with the tranquil
sky-goer good seed had been sown by me.

It was ninety one arons (kappa) ago from now
that I offered flower reverentially. I do not
remember any adversity (duggati); this is the
fruition of reverential offering to Buddha.

Sucārudassana by name, these eight of the same
single name became world knigs of great strength
in seventeen aeons (kappa). My different kinds
of depravity (kilesa) had been burnt; ... Buddha's
instruction (sāsana) had been carried out.

Then, his former wife being desirous of luring him approached him along with properly dressed and adorned son and began to make what was known as the performance (kamma) of unveiling her condition (bhāvavivaraṇa) with such conditions as lovely conversation and so on. On having seen her making the performance, the Thera uttered a stanza starting with “vihari apekkhaṃ” in order to make manifest his own detachment from anywhere whatsoever.

10. There, the expression vihari means he carried off, led away. The expression apekkhaṃ means craving, (taṇhā). The expression idha means either in this world or in his own existence. Huraṃ means either in another time to come or in future existence. In other words: idha refers to internal abodes of senses.

Huraṃ refers to external (abodes of senses). The grammatical word vā is a particle signifying accumulation as in such cases as “apadā vā dvipadā vā, legless and two-legged,” and so on. The expression yo points out but himself as if to another. The expression vedagū means: gone by means of knowledge (veda), gone to and achieved niggāna by means of the knowledge (ñāṇa), of the right path (magga); alternatively, stood having realised (abhisamecca) the four noble truths (sacca) by way of full-understanding (abhisamaya) as such namely; all round comprehension (pariññā) and avoidance (pahāna), of dukkha, the visualisation (sacchikiriya) of nibbāna and the development (bhāvanā) of the path leading to nibbāna. The expression yatatto means the state of self-control by means of self-control of noble path (megga): alternatively the state of self-control by means of right exertion. The expression: sabbesu dhammesu anupalitto means:– not smeared by way of being smeared with craving (taṇhā), heretical view (diṭṭhi) in all objects of sense (ārammaṇa dhamma); by that he shows his own having gone beyond (samattikkama) of such viscissitudes of life (lokadhamma) as gain (lābha) and so on. Lokassa means: of the five aggregates (khandha) of attachment (upādāna): that indeed is the world (loka) because of dissolution (lujjana) and destruction (palujjana). Jaññā means having known. Udayabbayañca means but the springing up and passing away also; by this, he shows the proper practice (paṭipadā) which constitutes the prior portion (pubbabhāga) of qualities according as stated. This, however, is the meaning here:– He who is not smeared (upalitta) anywhere, who is self-controlled (yatatta), who had attained the highest knowledge (vedagū) after having come to know the appearance and disappearance (udayabbaya) of the entire world of aggregates (khandha) and so on along with a total of fifty characteristics (ākāra), would dispell craving everywhere and being contented does not think of such variety of changes as made by you as anything worthwhile; therefore, O you blind fool! You should go back by the very road you have come.” Thereupon that lady took her departure saying: “This monk had no craving desire for me as well as for my son; it is not possible to lure him.”

The Commentary on the stanza
of the Thera Puṇṇamāsa is complete.

*****oOo*****

The Commentary on the first Chapter
of Paramatthadīpanī, the Commentary
on Theragāthā
is complete.

*****oOo*****

1.2 Second Chapter

1.2-1[11] Commentary on the stanza of

Cūlavaccha Thera

The stanza starting with Pāmojjabahulo constitute the stanza of the venerable Thera Cūlavaccha. What is the origin. It is said that he was reborn in a poverty-stricken family at the time of the Blessed One Padumuttara and earned his livelihood by means of serving others for wages (bhāti). On having seen a Thera named Sujāta, the disciple of the Glorious One, who was in search of dust-heap rags (paṃsukūla) he became pious-minded, approached the Thera, offered clothes (vattha) and paid his homage with five kinds of proper

postures (pañcapatiṭṭhita). On account of that act of merit, he exercised divine sovereignty for thirty three times. For seventy seven times he became a world-king; for many an occasion he became a regional ruler. Wandering about his rounds of repeated rebirths in this manner, among divine and human beings, he became a monk as and when the dispensation of the Glorious Buddha Kassapa was waning, performed his duties of a monk, all-round turned out to be now and then among gods and men for an interim period of a Buddha (buddhantara), and was reborn in a brahmin family at Kosambī, at the time of our Blessed One. His name was Cūḷavaccha. On having come of age, he arrived at proficiency in all sorts of science of the brahmins, heard about the qualities of Buddha, became pious-minded and approached the Blessed One, who taught the truth (dhamma) to him. Since he became the proper gainer of pious faith, he renounced the world, received the upasampadā ordination, finished doing his preliminary duties, collected the mental exercise (kammaṭṭhāna) suitable to his conduct and lived developing the same. On that particular occasion, however, the bhikkhūs of Kosambī had picked up a quarrel (bhaṇḍana). At that time, the Thera Cūḷavaccha did not take the points of view (laddhi) of both (the sections of) bhikkhus(monks), but stood abiding by the instructions given by the Glorious One, developed clear insight (vipassanā) and attained Arahantship. Therefore, it has been said in the Apadāna:—

The disciple of the Glorious Buddha
 Padumuttara, Sujāta, by name, wandered
 about at that time amidst rubbish, in
 search of rags for robe (paṃsukūla).
 In the city of Haṃsavatī I was a wage-
 earner to others; after having offered
 nearly half (upāḍḍha) my clothes (dussa)
 I paid my homage on my head.
 On account of that act well performed
 as well as my volitional (cetanā) self
 determination (paṇidhi) I reached Tāvatiṃsa
 heaven on my having forsaken my human body.
 For thierone times I was divine-king
 and I exercised divine sovereignty; for
 seventy seven times also, I became a world-
 king.
 For plenty of occasions (vipula) was
 regional rulership (for me), numerically
 incalculable.
 Due to donation of half my clothes, I
 did feel glad with no danger from any
 where.
 Should, now, I so desire, I would cover
 the entire space along with hilly mountains
 reaching up the sky (kānanam); this is the
 fruition of (offering) half my clothes.
 It was a hundred thousand aeons ago
 that I offered my charity then, I do
 not remember any disaster (duggati)
 ever since; this is the fruition of

(offering) half (my) clothes.
My depravity (kilesa) had been burnt
entirely; ... Buddha's instruction
had been carried out.

Then, after having attained Arahantship, the Thera Cūḷavaccha became spiritually remorseful (dhammasaṃvega) on having seen the ruining of their own welfare of those bhikkhus(monks) who took special delight in quarrelling, and having reflected upon his own distinguished attainment, recited a stanza, starting with "pāmojjabahulo" by way of zest and delight.

11. There, the expression pāmojjabhulo is to be construed as: was of abundant joy by way of becoming especially delighted in transcendental good deeds of dhamma over excellently all-round pure precepts (sīla) and absence of bad conscience (vippaṭisāra). Therefore, it has but been stated thus:– "Dhamme Buddhappavedita. There the expression dhamma connotes: the thirty seven items contribution to Bodhi (bodhipakkhiya dhamma) or the nine numbers of transcendental truths (lokuttara dhamma). That, indeed, is known as excellently (sātisayaṃ) explained (pavedito) by Buddha because of the fact that it was made manifest by means of such teaching (desanā) as had been exalted and standardised by the omniscient Buddha himself. Here is but obtainable the truth taught (desanā dhamma) also, because of the condition of means of achievement of it, however. The expression padaṃsantaṃ is to be construed as:– he said with reference to nibbāna. Indeed, such a bhikkhu(monk) but obtains and achieves sukhaṃ, nibbāna bliss, because of absolute happiness and saṅkhārupassamaṃ (tranquility of actions) because of the condition of calmness of entire entity of actions (saṅkhāra) which is the tranquil path and peaceful portion (koṭṭhāsa). Indeed, a bhikkhu(monk), whose moral precepts are all-round pure, because of the absence of inconsistencies (vippaṭisāra), being bountiful of joy and devotedly engaged in the good dhamma, as well as being bound towards clear emancipation (vimutti) attained all kinds of prosperity. (Such an eventuality as this is) according as what Buddha said: "O Ānanda! Moral precepts are good deeds which have the benefit of not being inconsistent (vippaṭisāra); freedom from inconsistencies is conducive towards the benefit of being joyous" and so on. In other words, pāmojjabahulo means:– abundantly joyous in connection with three 'gems' thus:– the Blessed One is properly self-awakened Buddha, the truth (dhamma) is properly taught, the clergy (Saṅgha) is devoted to proper practice (suppaṭippanna). There, however, what also does he who is bountiful of joy do? He said: "Dhamme****Page 125 (is the truth, dhamma, made known by Buddha" and so on. Indeed, to one who is endowed with pious faith every prosperity becomes but handy (hatthagata) because of the proper occurrence but easily of proper attainments (paṭipetti) of such achievements as living together with good people (sappurisasamaṃsevana), listening to the good truth (saddhamma), wise mindfulness (yoniso manasikāra) and righteousness according to the truth (dhammānudhamma). Accordingly (Buddha) said thus:– One, in whom pious faith (saddhā) had sprung up (jāto) makes his approach; as he approaches he attends upon to serve (payirupāsati) and so on.

The Commentary on the stanza
of the Thera Cūḷavaccha
is complete.

*****oO*****

1.2-2[12] Commentary on the stanza of

Mahāvaccā Thera

The stanza starting with paññābalī is that of the thera Mahāvaccā. What is the origin? It is said that this one offered the charity of drinking water to the Glorious Buddha Padumuttara as well as to the clergy of bhikkhus. Again, he became a devotee (upasaka) at the time of the Blessed One Sikhi and did much meritorious deeds conducive towards escape from rounds of repeated rebirths. Due to those deeds of merit he wandered about his rounds of repeated rebirths but in this and good existence and was reborn as the son of a brahmin, named Samiddhi in the village of Nālaka, in the kingdom of Magadha, at the time of the appearance of this Buddha. His name was Mahāvaccā. On having come of age, he heard about the venerable Sāriputta's having become a disciple of Buddha, said to himself thus: "Even he, namely, of great wisdom had approached to become disciple of such a One, who must but be, methinks. The foremost personage in this world," roused up his pious faith in the Blessed One, became a monk in the presence of the Master, accordingly engaged himself in mental exercise (kammaṭṭhāna) and attained Arahantship but before long. Therefore, it has been stated in the Apadāna:—

"Being pious-minded and good hearted
towards Buddha Padumuttara and in His
clergy of bhikkhus(monks) who had no superior
I filled up drinking-water jars.
Whether on hill-top or tree-top or in
the sky or else on earth, as and when
I need drinking water, it springs up
to me quickly.
A hundred thousand aeons (kappa) ago
from now, I offered such an offering
then; I do not remember any adversity
(duggati) this is the fruition of
offering of drinking water.
My depravity (kilesa) had been burnt; ...
All existences had been eliminated; six
sorts of higher-knowledge had been visualised;
Buddha's instruction (sāsana) had been
carried out.

Having thus attained Arahantship, however, while enjoying the bliss of emancipation (vimutti), he uttered a stanza, starting with "Paññābalī" for the purpose of provoking the effort of fellow leader of holy lives (sābrahmacārī) by making manifest the state of leading out (niyyānika) of saṃsāra, which the dispensation (sāsana) facilitates.

12. There the expression paññābalī is to be construed as:— being constantly complete with excessive strength of wisdom (paññā) by way of fostering (pārihāriya) wisdom and wisdom of spiritual insight (vipassanā). The expression sīlavatūpapanno means:— furnished and endowed with such moral precepts as the four all-round pure precepts, (catupārisuddhi sīla) which had reached the stage of superiority and with such observance (vata), reckoned as austere activity (dhuta dhamma). Samāhito means being well-composed by mean of such concentration (samādhi) of such varieties as access

(upacāra) and conception (appanā), Jhānarato means being delighted in and ever specially devoted to the reflection (upanijjhāna) on object of thought (arammaṇa) and reflection on characteristics (lakkhaṇa), as a result of that even. Satimā means being possessed of mindfulness by way of being attentive (avippavāsa) by means of mindfulness at all times. Yadatthiyaṃ is to be construed as by which purpose (atthiya), undeprived of (anapeta) advantage (atha); there is the advantage (atthiya) of all-round enjoyment of meal to one who partakes of as and how he likes (yathā paccaya); likewise is bhijanaṃ bhuñjamāno. Indeed, by the enjoyment of owner (sāmi) it is of advantage or by the enjoyment of the heritage (dāyajja); it should be observed as mere pointing out also that it is not the meal in any other manner. Either it is eaten or all-round partaken; thus, it is meal (bhojana); the four requisites (paccaya). There is an alternative reading as “yadatthikaṃ;” requisites had been permitted by the Master for whatever purpose to the advantage of whosoever, that purpose is for the stability (ṭhiti) of the body and so on; that also is for the purpose of such nibbāna as would leave behind no substratum of existence (anupādisesa). Therefore, eating the requisite meal for the purpose of anupādaparinibbāna, thereafter even kaṅkhetha kālaṃ (await time) one should wait for the time of passing away completely into nibbāna without leaving any substratum of existence. Idha means in this dispensation (sāsana). Vītarāgo means to the outsider, however, who has become devoid of lust (rāga) this does not exist; thus, is the meaning.

The Commentary on the stanza
of the Thera Mahāvachcha
is complete.

*****oOo*****

1.2-3[13] Commentary on the stanza of

Vanavaccha Thera

The stanza starting with Nilabbhavaṇṇā constitutes that of the venerable Thera Vanavaccha. What is the origin? It is said that he was reborn in the womb of a tortoise at the time of the Glorious One Atthadassī, and lived in the river named Vīnata. He had his body of the size of a small boat. It is said that, that tortoise one day saw the Blessed One standing on the shore of the river, and saying to itself: “Methinks the Glorious One is desirous of going to the opposite shore,” lay itself down at His feet as it was desirous of carrying him on its back and leading Him there. The Blessed One after having come to know its intention mounted it out of compassion for it. The tortoise became full of zest and delight cut across the stream and sent Him across to the opposite bank there and then resembling an arrow shot by the speed of bow-string (jīyā). The Blessed One prophesied the fruition of that act of merit at that present moment as well as the prosperity that would spring up (later) and took His departure. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, renounced the world and became an ascetic for many a hundred times and became but a forest dweller. Again at the time of Buddha Kassapa, he was reborn in the womb of a pigeon and seeing a bhikkhu(monk) dwelling in the forest living with loving kindness it made its mind pleasingly pious.

On having passed away thence, however, he was reborn in the house of a certain family in Benares and on having come of age, he became remorse-stricken, renounced the world and accumulated much meritorious deeds, conducive towards escape from rounds of repeated rebirths (vaṭṭa). Having in this manner wandered about his rounds of repeated rebirths in this and that existence among divine and human beings, he took his conception in the house of a brahmin, named Vacchagotta in the city of Kapilavatthu, when this Buddha arose. His mother who became all-round mature in her pregnancy suffered from a strong desire to see the forest, entered the wood and wandered about there. There and then, there arose to her pain of child-birth (kammajavāta); they provided her with a curtain (tīrekaraṇī) all-round. She gave birth to a son with signs of future good fortune and merit (dhañṇapuñṇalakkhaṇa). He became a play-mate sporting with soft sand (paṃsukīlana) together with the Bodhisatta. His name also was “Vaccha.” Because of his special delight in the forest he was known as Vanavaccha. Subsequently when the Great Being renounced the great renunciation and was making strenuous effort (mahāpadhāna) he also renounced the world saying to himself:— “I also will live in the forest together with prince Siddhattha, and having become a hermit, he lived in the forest, heard about the fact of the prince having become a specially self-awakened Buddha, went to the presence of the Blessed One, became a monk, took up the mental exercise (kammaṭṭāna), lived on in the forest, indulged in the development of spiritual insight (vipassanā) and visualised Arahantship, but before long. Therefore, it has been stated in the Apadāna:—

“The Blessed One Atthadassī, the self-made leader of the world, the Tathāgata approached the shore of the river Vinata. I, the tortoise, whose pasture is in water specially went out of water and approached the leader of the world as I was desirous of sending Buddha across (the river). Let the great sage Buddha Atthadassī ride on me I shall send you across; you who are maker of the end of misery

(dukkha).

Since He knew my intention, the greatly famous Atthadassī mounted my back and the leader of the world stood on it.

As far as I remember myself, since I attained the age of intelligence, there had been happiness for me, as when I was touched by His foot-sole. The Self-awakened Buddha Atthadassī of great fame, after having crossed over, stood on the shore of the river and uttered these stanzas:—

‘As and when it happened to my mind that I would cross the flowing river, this king of tortoise, possessor of wisdom sent me across’ On account of this sending Buddha across and the dutiful heart of loving kindness, the tortoise will enjoy itself in the divine world for eighteen hundred aeons (kappa).

Having come here from the divine world, because of being provoked by bright basis (sukkamūla) he would sit himself down on a single seat and cross over the stream of uncertainty (kaṅkhāsotaṃ).

Just as also in a fertile field, in spite of but few seeds having been sown, when the right quantity of rain-shower supply it water, the harvest of crop does satisfy the cultivator, exactly in the same way, this fertile field of Buddha, taught by the self-awakened excellent Buddha, when proper shower of rain supply me water, the fruition will satisfy me.

I am one whose mind is directed towards strenuous effort, calmed and controlled (nirupadhi); having all-round understood all cankers (āsava) I live without any canker (āsava).

Since I did that deed then, I do not remember any adversity for eighteen hundred aeons (kappa); this is the fruition result of sending across.

My depravity (kilesa) had been burnt ... Buddha’s instruction (sāsana) had been carried out.

Having, however, attained Arahantship, when the Blessed One was dwelling at Kapilavatthu, he went there, paid his homage to the Master, and when asked by bhikkhus(monks) who had come together, by way of conversation thus: “Friend! How did you gain comfortable life in the forest?” He replied thus:— “Friends! The hills in the forest are delightful” and he uttered a stanza starting with “Nīlabbavaṇṇā” praising the hill where he himself had lived.

13. There, the expression: nīlabbavaṇṇā means resembling the blue sky, having the nature of the blue sky, Rucira means: brilliant with effulgence and resplendent. Sītavārī means cool water. Sucindharā means

because of the clean and pure condition of portion of ground, it is a clean site for those who are pure-minded or for the residential resort of nobles (ariya). Indeed, for the sake of poetic ease the exegesis is executed after making the word to be together with its own corresponding nasal. There is also such a reading as “Sītavārisucindharā;” it possesses the supply of cool clean water and cool pure water; thus, is the meaning. The expression: indagopakasañ-channā is to be construed thus:– It is said in this manner by way of rain-showering time being well-covered with red insects of the colour of coral, known as indagopaka. Some, however, say thus: “Indagopakanāmāni, red reeds known as “indagopaka.” Others say thus:– “kaṇikārarukkhā (kaṇikāra trees of yellow flowers”). Selā means hills of heaped-up earth; thus, is the meaning. That is why Buddha said: “Yathā pi pabbato selo (just as a hill of stone also”). Ramayanti maṃ is to be construed as:– they bemused me; they strengthened by special delight in solitude. In this way, the Thera in making known his own special delight in seclusion which had all-round been developed for a long time, brought to light but three forms of special delight in seclusion. There, by means of seclusion of substrata of existence (upadhiviveka) the manifestation of his Arahantship (aññā) has but been brought to light.

The Commentary on the stanza
of the Thera Vanavaccha
is complete.

*****oOo*****

1.2-4.[14] Commentary on the stanza of

Sivakasāmaṇera

14. The stanza starting with Upajjhāyo constitutes that of the novice Sīvaka. What is the origin? It is said that he was reborn in a family home at the time of the Blessed One Vessabhu thirty one aeons (kappa) ago from now. One day, he entered the forest on a certain business and there he saw the Glorious One Vessabhu seated amidst hills, became pious-minded, approached Him, paid Him his homage, and stood with his clasped hands lifted up. Again on having noticed lovely (manohara) kāsūmārika fruits, collected them and offered them to the Glorious One. Out of compassion for him, the Blessed One accepted his offering. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and during the dispensation (sāsana) of the Blessed One Kassapa when his uncle renounced the world he became a monk along with him, accumulated much of such good deeds as were conducive towards escape from rounds of repeated rebirths (vaṭṭa) and was reborn as the nephew of the Thera Vanavaccha when this Buddha arose. His name was Sāvaka. His mother, on having heard such occurrence that her own eldest brother Vanavaccha had become a monk in the dispensation (sāsana) made himself reach the highest height in monk's duties and was then living in the forest, spoke to her son thus: "My dear son Sīvaka! You should renounce the world in the presence of the Thera and attend upon the Thera; the Thera is now old." With but one word of his mother because of the devoted service done by him formerly, he went to the presence of his uncle Thera, renounced the world and lived in the forest attending up on him.

When, one day he went to the end of the village, on a certain business there arose in him a violent ailment. Although people gave him medical treatment his ailment did not subside. When he had gone long the Thera said to himself: "The novice had gone long ago; what, indeed, is the matter with him?," went there, saw him ailing, spent the day-protion doing whatever was fit and proper to be done to his ailing nephew, at night, very early in the morning, said thus:— "O Sīvaka! Beginning from the time I became a monk, I had never before dwelt in a village; let us go to the forest even from here." On having heard what his uncle had said, Sīvaka replied thus:— "Venerable Sir! Although my body is now stationed in the village, my mind, however, is in the forest; therefore even in a lying posture, I shall go but to the forest." On having heard what his nephew said, the Thera took him in his arms led him but to the forest and gave him instruction. Having abided by the advice of the Thera, he developed clear insight and attained Arahantship. Therefore it has been said in the Apadāna:—

"I saw in the midst of hills, the
stainless Buddha, the bull among
men, eldest in the world, shining
like a Kaṇikāra flower.

Pious-minded and good-hearted, I
place my clasped hands on my head,
collected Kāsūmārika fruits and offered
them to the most excellent Buddha.

Since that time I offered that fruit
I do not remember any adversity
(duggati) in the thirtyone aeons
(kappa) from now; this is the fruitful
result of fruit offering.

My depravity (kilesa) had been burnt.
... Buddha's instruction (sāsana) had
been carried out."

Having attained Arahantship, he put together the matter said by his spiritual preceptor (upajjhāya) as well as by himself and uttered a stanza starting with upajjhāyo maṃ avaca in order to make known his own performance of being specially delighted in seclusion and the condition of having done his duty (kicca).

14. There the expression upajjhāyo is to be construed thus:— He reflects upon sinfulness and innocence, and after having brought about his solicitude he sees with his eye of wisdom (ñāṇacakkhu); thus, upajjhāyo (spiritual preceptor). Maṃ means that he spoke of himself. Avaca means he spoke. The expression: Ito gacchāma Sīvaka constitutes the indication of the manner of having been said: "O Sīvaka! Come! Let us go from this village but to (our) forest abode; that even is our suitable residence;" thus, is the meaning. On being told thus, however, by his spiritual preceptor, Sīvaka, like unto a good through-bred horse specially struck with a whiip, became remorseful and uttered this stanza in order to make known his desire to go but to the forest:—

"My body lives in the village, my
mind has gone to the forest. I go
though being laid up; there is no
attachment to those who have knowledge."

Its meaning is:— Because now although this body of mine has stationed in the village, my thoughts however have gone but to the forest; therefore, I go though I am laid up; because of my inability in the matter of standing, sitting and walking due to my disease, lying down also, in this manner of being laid up crawling like a creeping creature; Venerable Sir! Come! Let us go but to the forest. Why? Na'tthi saṅgo vijānataṃ, since there is no attachment to anywhere whatsoever, of one who knows the disadvantage in sensual pleasures (kāma) and rounds of repeated rebirths (saṃsāra) according to the nature of truth (dhamma) and advantage in renunciation and nibbāna according as they are, therefore, with but one word, he abided by the order given by his spiritual preceptor; he revealed his Arahantship by that indication (padesa).

The Commentary on the stanza
of the novice Sīvaka
is complete.

*****oOo*****

1.2-5[15] Commentary on the stanza of

Kuṇḍadhāna Thera

The stanza starting with Pañca chinde pañca jahe, constitutes that of the venerable Thera Kuṇḍadhāna. What is the origin? It is said that he sprang up in a family home, in the city of Haṃsavatī, at the time of the Glorious One Padumuttara and on having come of age (vayapatto) he approached the Blessed One as aforesaid. As he kept listening to the (teaching of) truth (dhamma) he saw a bhikkhu(monk) being placed at the foremost position of those who collected the first (alms-food offered by) lot (salāka) by the Master, he aspired for that ranking position (ṭhānantara) and conducted himself (vicari) by doing merit, commensurate with that aspiration of his. One day he offered a big bunch of banana similar in colour to tawny red arsenic powder (manosilācuṇṇapiñjara) to the seated Blessed One Padumuttara who had arisen from his cessation trance (nirodhasamāpatti). The Blessed One accepted it and enjoyed it. On account of that act of merit, he wielded divine sovereignty among the devas for eleven times. For twentyfour occasions he became a world king. Having done meritorious deeds repeatedly in this manner, he now and then wandered about his rounds of repeated rebirths among divine and human-beings and was reborn as a terrestrial deva at the time of Buddha Kassapa. To long-living Buddhas, namely, there was no sabbath (uposatha) observance every half-month likewise, indeed, to the Blessed One Vipassī there was sabbath observance (uposatha) once in every six years. The Dasabala kassapa, however, propounded the rules of discipline (pātimokkha) once in every six months. At the time of the propounding of pātimokkha by Him, two companion bhikkhus(monks), who lived in a foreign country (disa) went to Him saying to themselves: “We shall perform sabbath duties (uposatha).

This terrestrial deva thought thus: - “Fond love between these two bhikkhus(monks) is exceedingly firm; how is it, indeed? Would there be any split or not should there be any cause of disunion?” Having thought so, that divinity would go but not far from them seeking an opportunity for (causing disunion) of the two. Then one of the two handed over his bowl and robe to his companion went to a spot where water was available for the purpose of easing his body, had his hands and feet washed and went out of the vicinity of a bush. The terrestrial divinity made himself become a lady of most excellent beauty, behind that Thera, and pretended as if having shaken the hair of the head combining the same for arrangement, wiping clean soft soil from his back, arranging and wearing his lower garment, following the foot-steps of the Thera and coming out of the bush. The companion Thera who kept himself standing at a certain corner, as soon as he saw that matter, became displeased, thought to himself: “Ruined am I now to have such loving affection as to have followed this bhikkhu(monk) for a long period of time; if only I were to have known him to be such a sort, I would not have any intimacy together with this one for so long a time and said to his friend who was still coming towards him thus; “Friend! Come! Here is your bowl and robe; I do not go on the same journey along with such an evil individual as yourself.” On having heard that remark, it became as if the heart of that conscientious (lajji) bhikkhu(monk) was seized and pierced by a sharp spear. Thereafter, (the accused) said to him (the complainant) “Friend! Why, namely, do you say this? I do not remember having transgressed so slight an offence as to the extent of a minor disciplinary category of dukkata throughout such a long time; you, however, now allege that I am a ‘pāpa (an evil one)’; What have you seen?” The reply was: “What is the use of having seen any other matter? Why have you come out having been together with such a sort of lady as was well dressed and decorated at a single spot?” The (accused) Thera replied: “Friend! This is not mine; I do not see such sort of lady.” Although when told to him up to the third time, the other Thera did not believe (his friend’s) words but holding even the matter seen by himself as actual certainty did not go the same journey together with that Thera and went to the presence of the Master by another road. The other bhikkhu also went but to the presence to the Master, by another road.

Thereafter, at the time of entering the uposatha hall of the congregation of bhikkhus(monks) that monk recognised (his old friend) that bhikkhu(monk) in the hall of recital of pātimokkha, said to himself: “In this hall of uposatha such a one as evil bhikkhu(monk) is present; I shall not perform uposatha along with that monk,” left the hall and stood outside. Thereupon the terrestrial divinity said to himself: “Grave act had been done by me,” went to the presence of the monk thus standing outside in the guise of an aged devotee and asked thus; “Venerable Sir! Why has my lord stood in this place?” The Thera replied that he remained standing there saying to him “O devotee! One evil bhikkhu(monk) had entered this uposatha hall, I do not perform sabbath together with him.” The devotee said: “Venerable Sir! Please do not take thus; this bhikkhu(monk) is of all-round pure moral precept; the lady, namely, seen by you is I; that deed was done by me who had seen you in order to find out the possibility of your split or not saying to myself: “Is the fond love of these two Theras firm, indeed, or not?” The Thera asked: “Who, however, are you? O good man!” the devotee replied: “Venerable Sir! I am a terrestrial deity.” The young deity, so saying, did no longer stay on in his divine power, free himself down at the feet of the Thera begged the pardon of the Thera saying thus: “Venerable Sir! Please pardon me; the other Thera is not in the know of this mischief (dosa) of mine; kindly perform the uposatha.” Having said so, the deity made the Thera enter the uposatha hall. That Thera then performed uposatha duties at one and the same place; by way of friendly association, however, the two Theras were never again together at one and the same spot. The deed of this Thera was not spoken of; the questioned Thera, however, doing off and on the development of spiritual insight (vipassanā) attained Arahantship.

Consequent upon that act, the terrestrial deity, did not get released from danger of purgatory (apāya) for an interregnum of Buddha (ekaṃ buddhantaram). If, however, he came over to human existence at any time, whatever fault was done by any other person that fault fell but on him. He was reborn in a brahmin family in Sāvatti at the time of our Glorious Buddha. They gave him the name “Dhānamāṇava (the youth Dhāna).” On having come of age, he studied the three vedas and at the time of old age he listened to the teaching of dhamma by the Master, gained pious faith (saddhā) and became a monk. Beginning from the day of his ordination (upasampadā) a lady well-dressed and decorated, as and when he entered the village, did the same but along with him; as he went out she also did the same. Even when he entered the monastery she went along; when standing also she stood; thus, she appeared permanently persuading him. The Thera did not see her. As a consequence of his former deed, however, she stood visible (upaṭṭhāti). As they offered rice-gruel and alms-meal in the village, women jeered at the Thera thus:– “Venerable Sir! This one ladle-ful of rice-gruel is for you; the other one is for this lady-associate of ours.” There was vast vexation on the part of the Thera. On having reached the monastery also, novices as well as young monks surrounded him and made mockery to him: “Dhāna has become crooked (koṇḍa).” Thereupon, but by that circumstance his name came to be current as Kuṇḍadhāna Thera. He rose up and stood up himself and not being able to bear their making fun of him, became seized by madness and said thus; “You are crooked (koṇḍā); your spiritual preceptor is crooked (koṇḍo); your teacher is crooked.” Thereupon they informed the Master about him thus:– “Venerable Sir! Kuṇḍadhāna spoke harsh word thus, together with young novices.” The Master sent for him and asked thus:– “O Dhāna! Is it true, as alleged, that you spoke abusive word together with novices?” When his reply was made in the affirmative, the Master asked him the reason why he did so. He replied thus:– “Venerable Sir! I said so as I became unable to bear the constant vexation.” Buddha admonished him saying: “You had not been able up to date to digest (jīrāpetuṃ) the deed done by you formerly; “O bhikkhu! Do not again say similar abusive language” and uttered the following (two) stanzas:–

“Do not speak abusive word to any body;
those who are spoken to would speak that
back to you. Miserable (dukkhā) indeed,
are angry speeches; acts of retaliation

would pervade you.
If you do not stir yourself, like unto
a destroyed (upahata) bronze vessel
(kaṃsa), as such you have attained peace
(nibbāna); quarrel does not exist for
you.”

People spoke to king Kosala also about this state of wandering about of the Thera, however, together with a woman. The king despatched his men ordering them thus; “My men! Go and make your investigation;” he himself went to the Thera’s dwelling place with but meagre royal retinue and stood on one end keeping his watch. At that moment the Thera was seated doing his needle work; that lady also made herself visible as if she was standing at a spot not far away from the Thera. The king, on having seen her went to the spot where she kept standing to find out: “Is there this cause?” When the king came to her, she became as if she had entered the residential leaf-hut of the Thera. The King also but together with her entered the self-same leaf-hut and looking about everywhere, he did not see (anything), made his (own) impression; “This one is not a woman; it is one consequence of Thera’s deed,” first of all, he did not pay his homage to the Thera although his going was close to the Thera and when he had come to know that the allegation against the Thera was not true, he came back, paid his homage to the Thera sat himself down on one side and asked thus:— “Venerable Sir! Have you no difficulty with getting your alms-food?” The Thera replied: “O great king! It is proper.” The king placed at the Thera’s disposal his constant catering of alms-food with these words:— “Venerable Sir! I understand what my lord said to me; who, namely, will become pleased with you wandering about together with such an all-round depravity (kilesa) as this? Beginning from now there is no business of your going anywhere also; I shall attend upon you with the four ecclesiastical essentials (paccaya); please do not be negligent in your wise (yoniso) mindfulness (manasikāra).” The Thera, having gained royal support became one-pointed in mind due to his agreeable alms-food (bhojanasappāya), developed spiritual insight (vipassanā) and attained Arahantship. From that time onwards that woman disappeared.

At that time, in the city of Uggā (the queen) Mahāsubhaddā, living in the family of heretics, became a vegetarian, an abstainer of smell of raw-flesh (āmagandha) over her self-determined observance of pure moral precepts (uposathaṃ adhiṭṭhāya) with the idea: “May the Master sympathise with me,” stood on the floor of the upper storey of her palace made her assertion of truth (saccakiriya) thus:— “May these flowers remain forming themselves into a canopy above Dasabala instead of standing inside (this palace): by means of this indication, may the Dasabala, together with five hundred bhikkhus(monks) take my alms-food tomorrow,” and she had her eight fist-fuls of jasmine flowers released from her hand. The flowers flew away (gantvā) and stood having become a canopy above the Master on the occasion of teaching the dhamma. On having seen that canopy of jasmine flowers the Master but mentally gave His consent (adhivāsetvā) to the alms-meal (invitation) of Subhaddā and on the next day at sun-rise, said to Ānanda thus:— “O Ānanda! We shall go far today on our begging round; do not include common disciples (puthujjana); give lot (salāka) to the holy ones (ariya) only.” The Thera informed the bhikkhus(monks) thus:— “Friends! Today the Master is going to a far distance on His begging round; let not puthujjanas participate; Let but the holy ones (ariya) receive the lot (salāka).” The Thera Kuṇḍadhāna stretched out his hand but first saying: “Friend! Bring the lot (salāka)” Ānanda provoked his thought (vitakka) thus:— “The Master did not let me give lot (salāka) to bhikkhus(monks) like him, He let me give it but to ariyas” went and informed the Master (about it). The Master said thus:— “You give the lot to one who asked you to bring the same.” The Thera thought over thus:— “Should it not be proper to deliver the lot to Kuṇḍadhāna, then, the Master would have made his prohibition; there must be reason in this matter.” He directed (abhinīhari) his going thus: “I shall give the lot to Kuṇḍadhāna.” Even before his coming, Kuṇḍadhāna entered upon the fourth Jhāna based upon (his own) super-knowledge (abhiññā) stood

in the sky by means of (his) magical powers, stretched out his hand saying; “Friend Ānanda! Bring (it) please; the Master knows me; the Master does not prohibit the first taking of lot (salāka) by a bhikkhu(monk) similar to me,” and caught hold of the lot. The Master made an anecdote of it and placed that Thera at the foremost position of those who collect the lot (salāka) first, in this dispensation. Since this Thera, having gained royal support, became mentally well-composed due to his getting beneficial nourishment and doing the deed of developing spiritual insight (vipassanā) came to be possessed of six sorts of higher-knowledge as he was endowed with such sufficing qualification (upanissaya) as would become an Arahant. Therefore, it has been said in the Apadāna:–

“I attended upon the most excellent
Buddha, the self-made (sayambhū) top-
most personage in His seven-days sojourn
in seclusion (paṭisallīna), pious-
mindedly and good-heartedly.

On having come to know the time when
the great sage Padumuttara had risen
up, I collected a big bunch of bananas
and approached Him.

The omniscient Blessed One, the leader
of the world accepted (my offering) and
the Great Sage fully enjoyed (the same)
in order to make my mind pleasingly-
pious.

The self-awakened Buddha, the unsurpassed
caravan-leader, after his meal, sat down
on his own seat and uttered these stanzas.

Let those appeased (samitāro) ogres who
are in this hill and who were and who
will be in the forest (araññe bhūtabhayāni)
listen to my word.

Whoever attended upon Buddha resembling
the mane lion, king of beasts, about him
I shall announce; when I am speaking,
listen to me.

He will become a divine king eleven times;
for twenty four times he will become world-
king.

A hundred thousand aeons (kappa) hence,
he will become the Master in the world,
known by His clan name Gotama born of
Okkāka family.

Having abused monks of good nora and
free of cankers (āsava) he will get a
bad name consequent upon his evil deed.

He will become a disciple, known by
the name of Kuṇḍadhāna, the heir in

His dhamma, His bosom-son, created by
dhamma.

Ever indulging in seclusion I was a
man of meditation (jhāyī) and took
delight in jhāna. Having satisfied
the Master I lived free from canker.

Surrounded by disciples and followed
by the congregation of bhikkhus(monks), the
Conqueror sat Himself down in the midst
of the clergy of monks and made (His
disciples) collect the lot (salāka).

I made my robe rest on one shoulder
(ekamsaṃ), paid my homage to the leader
of the world, I collected it first in
front of the (most) excellent of speakers.

On account of that act (of mine) the
Blessed One, the quaker of ten thousand
(mass of earth), seated amidst the clergy
of bhikkhus(monks), placed me in the foremost
position.

My exertion (could be compared to) yoked
oxen specially carrying me to the secure
abode far away from fetters (yogakkhema);
I (now) bear my ultimate body in the dis-
pensation of the self-awakened Buddha.

My depravity had been burnt; ... the
instruction (sāsana) of Buddha had
been carried out.

In spite of having happened in this manner, the bhikkhus(monks) of the common category (puthujjana), not knowing the qualities of this Thera, on the latter's taking then the lot first of all, invariable thought thus:–
“How, indeed, is this?” For the purpose of dispelling their doubt, the Thera went up into the sky, showed his striking magical powers and uttered a stanza starting with “Pañca chinde,” making manifest his Arahantship by means of the indication of his achievement of the same.

15. There, pañca chinde is to be construed as a man should cut off and abandon by means of the sword of three lower paths (magga) the five hither-shore portion of fetters (saṃyojana) which made men spring up and to be born in purgatory, as if he would cut off the ropes fastening his feet. Pañca jahe means:– a man should discard or cut off by means of the path of Arahantship the five thither-shore portion (uddhambhāgiya) of fetters (saṃyojana) which are conducive towards springing up (upapatti) in the upper world of divine-beings as if he would cut off the ropes bound round his neck; thus, is the meaning. Pañcacuttari bhāvaye means:– with the abandonment of those self-same thither-shore portion of fetters a man should increase by way of achieving the foremost path develop beyond (upari) the stage of achieving the path of Non-returner (anāgāmi) developing further on (uttari) such five faculties (indriya) as faith (saddhā) and so on. Pañcasaṅgātigo is to be construed thus: - Having become thus, however, he happened to be one who had overcome (atigo) the five attachments (saṅga) by having gone beyond and forsaken such five forms of attachment as lust (rāga) hatred (dosa), delusion

(moha), pride (māna), heresy (diṭṭhi). bhikkhu(monk) oghatiṇṇo ti vuccati means:– he is said to be a bhikkhu(monk) in a state of broken-down depravity (kilesa) in every manner as well as one who stood in nibbān which formed the further shore of the sea of such floods as sensual pleasures (kāma), existences (bhava), heresies (diṭṭhi) and ignorance (avijjā) after having crossed over; thus, is the meaning.

The Commentary on the stanza
of the Thera Kuṇḍadhāna
is complete.

**

1.2-6[16] Commentary on Stanza of

Belatṭhasīsa Thera

The stanza starting with *yathā pi bhaddo ā jañño* constitutes that of the venerable Thera Belatṭhasīsa. What is the origin? It is said that he was reborn in a family home at the time of the Blessed One Padumuttara. Having approached the Blessed One, he listened to the (teaching of) the truth (dhamma) properly gained (*paṭiladdha*) pious faith (*saddhā*), became a monk and doing his monk's duties, was not able to bring about distinguished result due to absence of sufficing qualification for Arahantship. Having, however, accumulated much merit conducive toward escape from rounds of repeated rebirths, he wandered about his rounds of repeated rebirths and seeing the Glorious Vessabhu thirtyone aeons (*kappa*) ago from now, he became pious-minded and offered a citron (*mātuluṅga*) fruit. On account of that act of merit he was reborn among devas, performed meritorious deeds now and then; he went from one good existence to another and was reborn in a brahmin family in *Sāvatti* when this Buddha arose. He renounced the world, became an ascetic in the presence of *Uruvela kassapa*, even prior to the attainment of perfect Buddha-hood of the Blessed One and while practising fire worship, as and when *Uruvela Kassapa* was subdued by means of the teaching of the parable of burning (*Ādittaparivāya*), he attained Arahantship along with a thousand former braided hair ascetics. Therefore it has been said in the *Apadāna*:-

“I saw the leader of the world shining
similar to *Kaṇikāra* flower of yellow
colour, resembling but the full-moon,
blazing like a candle-stick (*dīparukkha*).
Having collected a citron fruit, I offered it
to the Master, the hero (*vīra*) worthy of
dedicated donations pleasingly with my own
palms (*pāṇibhi*).

I do not remember any adversity since I
had offered the fruit then, thirtyone aeons
(*kappa*) ago. This is the fruition of fruit
offering.

My depravity had been burnt ... Buddha's
instruction (*sāsana*) had been carried out.

Thus, this Thera, who had achieved Arahantship, the spiritual preceptor of the venerable custodian of dhamma, one day, rose up from his fruition *jhāna* (*phalasangāhā*), reflected upon that tranquil, exalted, immaterial (*nirāmisam*) happy condition as well as his own former connections (*pubbayoga*), and uttered a stanza with “*yathā pi bhaddo ā jañño* by way of bursting forth his zest.

26. There, *yathāpi* is to be construed as an indeclinable adverb (*nipāta*) in the sense of offering an illustration. *Bhaddo* means good, endowed with vigour (*thāma*), strength (*bala*), capacity (*samattha*), speed (*java*) effort (*parakkama*) and so on. *Ājañño* means thorough-bred; possessed of birth because of the knowledge of being rational (*karaṇa*) or irrational (*cakaraṇa*); he is of three types:- thorough-bred bull, thorough-bred horse and thorough-bred elephant. Out of those three, the thorough-bred bull is meant here. That bull is concerned with the business of clever cultivations (*karaṇa*); therefore it is said thus: “*Naṅgalāvattanī*.” From the turning of plough-share (*phāla*) in ploughing; one who ploughs in a field after turning the plough hither and thither; thus, is the meaning. Alternatively here the bull makes

the plough turn; thus, the turning of the plough (maṅgalāvattaṃ), the path of plough in the field; in that plough-turn. Here, indeed for the sake of poetic ease, it has been stated as “vattani” after lengthening the vowel. Sikhī means thus:– it is crest (sikhā) because of its similarity to crest because of its position on the head, horn; whoever has it is a horned creature (sikhī). Others, however, say thus: Here the hump of an ox (kakudha) is ‘sikhā (crest)’; thus, is what is meant. In both cases also this, namely, ‘sikhī (one who has hump or horn)’ is the announcement (kittana) of the prominent (padhāna) limb (aṅga). Appakasirena (with less worry) with little fatigue. Rattindivā (by night as well as by day); in this way they go with little trouble to me; thus, is the interpretation. This is what has been said:– Just as a good thorough-bred bull, engaged in ploughing, never cared for (agaṇento) such obstacles as mass of grass, roots and so on in the path of the plough but would go turning round and round hither and thither with little bother (appakasira), until it could show all-round evenness (parissamaṃ) of ploughed up grass; in the same way, nights and days also, go by and pass over but without any bother. He spoke of the reason there thus:– “Sukhe laddhe nirāmise.” Since the calm and exalted happiness of the prosperity of fruition (phalasaṃpatti) which is unmixed with such mundane materials a sensual, worldly and evolutionary (vaṭṭa) had been gained, therefore; thus, is the meaning. In its separate entity (paccatte) also it is a locative expression (bhummavacana) similar to such expressions as: “vanappagumbe (in jungles and bushes);” “tena vata re vattabbe (therefore, indeed, in ra which should be said);” in other words, beginning from that time they go with little trouble night and day; thus, he said for investigation (vicāraṇāya), namely: “Sukhe laddhe nirāmise (when immaterial bliss is gained).” When there is gain of happiness free from material matter, beginning from that time of having gained it; thus, is the meaning.

The Commentary on the stanza
of the Thera Belaṭṭhasīsa
is complete.

*****oOo*****

1.2-7[17] Commentary on the stanza of

Dāsaka Thera

The stanza starting with Middhī yadā constitute that of the venerable Thera Dāsaka. What is the origin? It is said that ninetyone aeons (kappa) ago, before the appearance of a Tathāgata, when a silent buddha named Ajita was wandering about for alms-food in a certain village after having descended from Gandhamādana hill to the path of men (manussapatha) he offered delightful mango fruits. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and at the time of the Glorious Buddha Kassapa, he became a monk in the dispensation and did much meritorious deeds conducive towards escape from evolutio (vaṭṭa) In this manner he was in pursuit of good deeds and going from good existence towards another good existence (sugati), was reborn in a family home at Sāvatti, when this Buddha arose. His name was Dāsaka. He was appointed (ṭhapita) by the banker householder Anāthapiṇḍika to do his duty of properly looking after the monastery and as he kept attending personally on the monastery respectfully he fittingly gained pious faith (saddhā), because of his constantly seeing Buddha and listening to the teaching of dhamma and become a monk. Some, however, say thus:– “This one was reborn in a family home at the time of the Blessed One Kassapa and on having come of age he attended upon a certain canker-free (khīṇāsava) Thera and being desirous of making the Thera do a certain piece of work he gave orders to the Thera. On account of that act, he was reborn in the womb of a slave-woman of Anāthapiṇḍika in Sāvatti at the time of our Blessed One; on having come of age, he was posted to suitably serve the monastery by the banker and became the gainer of pious faith but in the manner as aforesaid. The great banker on having come to know his moral conduct and his inclination made him free (bhujissa) from serfdom and said thus:– ‘You should become a monk according to your pleasure.’ The bhikkhus(monks) made him a monk. Beginning from the time he became a monk, he happened to be lazy and lacking in energy, and did not perform any duty or return performance (vattapaṭivatta), whence could be monk’s duties (samaṇadhamma); having eaten all he wanted he lived the life of much sleeping. Even at the time of listening to the teaching of dhamma. He would enter a corner, get seated at the all-round end of the audience and would but sleep off snoring with the sound ghuru ghuru. Thereupon the Glorious One having had a look at his former sufficing qualification for the attainment of Arahantship (upanissaya) uttered a stanza starting with “Middhī yadā hoti-mahagghaso ca” for the purpose of provoking his remorse.

17. There Middhī is to be construed as:– overwhelmed by sloth and drowsiness; whom, indeed, drowsiness overwhelms, him sloth also but overwhelms. Yadā means at whatever time. Mahagghaso means a big eater, similar to one or other of such notorious gluttons as are known as a handful of food (āhārahattaka), enough garment “curse-coat” (alaṃsāṭaka), provision (vaṭṭaka) there (tattha), touching as much (āmāsaka) as a crow (kāka), vomitter (vomitaka) of what had been eaten (bhutta). Niddāyitā, one who has the habit (sīla) of sleeping (supana). Samparivattasāyī (lying down rolling and turning) got accordingly engaged in enjoying the bliss of lying down, bliss of the side (passa) and bliss of drowsiness by means of both also; thus, he points out. Nuvāpapaṭṭho is to be construed thus:– nourished and brought up with food for pig comprising the red powder of rice-husks (kuṇḍaka) and so on; indeed, a house hog, being nourished beginning from the time of its infancy, when the time of his having become fat-bodied arrived, not being allowed to get out of the house but would sleep rolling and turning under the couch and so on. This is what has been said:– When a man is drowsy also and a big eater (mahagghasa) as well, like a big pig nourished by fodder, not being able to conduct itself with any other posture (iriyāpatha) becomes habituated to sleeping, lies rolling about; then he becomes unable to make himself mindful of three characteristics namely: “Impermanence, misery (dukkha) and

not being self (anatta); the man of meagre knowledge (mandapañño) because of his not being mindful of them goes towards the womb (gabbha) again and again; he does not but escape thoroughly from abiding in a (mother's) womb. Having heard that stanza the Thera Dāsaka became remorseful caused himself to have spiritual insight (vipassanā) and visualised Arahantship but before long. Therefore, it has been said in the Apadāna;

“Self-awakened silent buddha named Ajita
then dwelt at Himavanta; the Sage was clever
in concentration (samādhi) and also endowed
with good conduct (caraṇa); I offered mango
fruit when the self-awakened silent buddha
of gold complexion who was worthy of accep-
ting dedicated donations as he entered upon
the chariot road.

As a result of having then offered ninety
one aeons (kappa) ago, I do not remember
any adversity. This is the fruition of
fruit offering. My depravity had been
burnt; ... Buddha's instruction has been
carried out.”

Having, however, attained Arahantship, the Thera saying to himself: “by means of this stanza the Blessed One instructed me; this stanza has become a driving goad (aṅkusa) to me,” he recited in reply (paccudāhāsi) the self-same stanza. This itself has become the Thera's making manifest of his Arahantship by the method of bringing about the all-round statement (parivattāhāra).

The Commentary on the stanza
of the Thera Dāsaka
is complete.

1.2-8[18] Commentary on the stanza of

Siṅgālapitu Thera

The stanza starting with Ahu Buddhassa dāyādo constitutes that of the Thera Siṅgālakapitu. What is the origin? It is said that ninetyfour aeons (kappa) ago from now he saw a silent buddha named Saturamaṣī wandering about for alms-food, became pious-minded, paid his homage, and offered a palm-fruit which had come into his own hand. On account of that act of merit, he was reborn in the divine world, did meritorious deeds now and then, wandered about his rounds of repeated rebirths but in good existences (sugati), was reborn in the womb of a human-being at the time of the Blessed One Kassapa, became the good gainer of pious faith in the dispensation (sāsana), became a monk and developed his mind on the perception of bone (aṭṭhikasaññā). Later, when this Buddha arose, he was reborn in a family home, in Sāvatti and on coming of age he set up a family life, got a son and gave him the name “Siṅgālaka.” On that account people called him Siṅgālakapitā. Subsequently he forsook the household bondage and became a monk in the dispensation. Looking at his inclination. The Blessed One gave him the mental exercise (kammaṭṭhāna) on the perception of bone (aṭṭhikasaññā). He took hold of it and dwelt amongst the Bhaggas in the forest of Bhesakaḷā on the crocodile hill (Susumāra giri). Then, the divinity residing in that forest recited the stanza beginning with “Ahū Buddhassadāyādo making manifest by way of pointing out his Arahantship for this purpose, namely, ‘it will make the fruition of mental development (bhāvanā) come into his hands (hatthagataṃ) but before long, for the purpose of provoking the monk’s effort (ussāha).

18. There, ahū means there is (hoti) Indeed this past tense word is in the present sense. Buddhassa means of the omniscient Buddha. Dāyado means spiritual heir, the taker and collector of the heritage of nine kinds of transcendental dhamma for his own righteous attainment (sammāpaṭipatti). In other words ahū means there was (ahosi); in the becoming of heir to Buddha of this manner of name, any body will become even now a fetter (vibandha); thus, is the significance. Therefore Buddha said thus:— “Maññehaṃ kāmarāgaṃ so, khippameva vahissati, I think he will forsake but quickly the fetter of sensual lust (kāmarāga).” Bhesakaḷāvane (in the forest which gained the name “Bhesakaḷāvana”) because it was obtained and seized all round by an ogre named Bhesaka, the place of Bhesaka or because of the abundance of wood-timber etc. He said, namely, “Kevalaṃ aṭṭhisaaññāya aphaṛī pathaviṃ imaṃ,” in order to speak of the cause in the becoming of the heir of Buddha for that bhikkhu. There, kevalaṃ means completely without remainder. Aṭṭhisaaññāya means by means of mental development (bhāvanā) contemplating on bone. Aphaṛī means pervaded (patthari) by way of making up one’s mind (adhimuccana) as “aṭṭhi (bone).” Pathaviṃ means the earth of his own body (attabhāva). Indeed the body (attabhāva) has here been said as “pathavī (earth)” as in the such contexts as “so imaṃ pathaviṃ viccessati” and so on. Maññehaṃ means I think. There is such a reading also as “maññāhaṃ.” So means that bhikkhu. Khippameva means but before long; he will forsake and abandon the fetter of sensual lust; thus I think. Why? Because of the fact that the perception of bone is directly opposite to sensual lust. This is what has been stated:— Whoever, in a certain spot with the idea of bone gained, stood pervading all over his own body or bodies of everybody from the point of view of “aṭṭhi (bone)” even, that monk having made that bone jhāna as basis, developing clear insight (vipassanto) will but before long forsake his sensual lust (kāmarāga) by means of the right path of a nonreturner (anāgāmi-magga) or the entire craving desire (taṇhā), the name so gained as “kāma (sensual desire),” because of its meaning of craving and as “rāga (lust)” because of its meaning of craving and as “rāga (lust)” because of its meaning of stainful excitement (rañjana), by means of foremost right path (aggamagga). On having heard this stanza, that Thera said

to himself thus:— “This divinity said in this manner for the purpose of provoking my effort,” made his self-determination (adhiṭṭhāya) to have uncontradicted energy, developed clear insight (vipassanaṃ) and attained Arahantship. Therefore, it has been stated in the Apadāna:—

“The glorious silent buddha, named
Saturaṃsī, the self-becomer, the
undefeated, rose up from his solitude
and specially came out on his begging-
rounds.

I who had fruit in my hand saw the
bull among men and approached him.
Becoming pious-minded and good
hearted I offered the palm fruit.
It was ninety four aeons (kappa) ago
that I then offered the fruit. I do
not remember any evil existence; this
is the fruitful result of my offering
of fruit. My depravity had been burnt;
... Buddha’s instruction had been
carried out.

Having however attained Arahantship, he recited by way of his joyfully solemn utterance (udāna) that self-same stanza honouring the word spoken by that divinity. That even was the making manifest of Arahantship (aññā) of that Thera.

The Commentary on the stanza
of the Thera Siṅgālapitu
is complete.

**

1.2-9[19] Commentary on the stanza of

Kula Thera

The stanza starting with "udakaṃ hi nayanti" constitutes that of the venerable Thera Kula. What is the origin? It is said that this Thera formally also having accumulated abundant good deeds conducive towards escape from rounds of repeated rebirths, was endowed with devoted duties (adhikāra), saw the Blessed One Vipassī going through the sky, became pious-minded and stood being desirous of offering coconut fruit. The Master came to know his intention descended and accepted his offering. He became exceedingly pious-minded and because of that self-same proper gain of pious faith, approached the Master, and asked for monkhood. The Master gave His order to a certain bhikkhu(monk) thus:– "Make this man a monk. He became initiated, received the upasampadā ordination, performed the duties of a monk, passed away thence, wandered about his rounds of repeated rebirths among divine and human beings for six interim periods of Buddhas (buddhantara) and was reborn in a brahmin family in Sāvatti when this Buddha arose. His name was Kula. On having come of age, he gained piety in the dispensation, became a monk in the presence of the Blessed One, but was not able to bring about distinction (visesa) because of abundance of perplexities (vikkhepa). Then, one day on entering the village for his alms-food, saw men leading water in places wherever wanted after having made water carrier by having dug the earth, on his way, marked it well, and the village happened to have been entered. There he saw certain arrow-maker making his arrow straight after looking at it with an extremity of his eye having thrown the arrow rod into the arrow-machine (yanta), marked well that also and as he went on he saw carpenters fashioning such details of a chariot-wheel as spoke, rim, nave and so on, after having gone in front, marked well that also, entered his monastery, finished eating his meal, arranged his bowl and robe, took his seat in his day sojourn, collected the characteristics seen by himself as the condition of illustration, carried close towards subduing his mind and thought over thus:– "People lead such an inanimate object (acetanaṃ) also as water to the place wherever wanted; likewise fletchers straighten by bending methodically even a crooked inanimate arrow-rod; likewise carpenters made the crooked inanimate pieces of timber and wood and so on by way of rim of a wheel, etc., then why should I not make my own mind straight." He developed clear insight (vipassanā), exerted himself, made effort and attained Arahantship but before long. Therefore, it has been stated in the Apadāna:–

"I was then an attendant of an ārama
in the city of Bandhumatī. I saw the
stainless (viraja) Buddha going in the sky.

Having collected a coconut fruit I
offered it to the most excellent Buddha;
the greatly reputed Buddha, standing in
the sky, accepted (my offering). My
prosperity was well promoted, it was
the bringer of immediate happiness,
after having offered the fruit with
my mind purely pleased.

I then achieved elated zest and most
excellent happiness also in abundance.
Gem but sprang up (to me) who was born
here and there.

It was ninetyone aeons (kappa) ago

that I then offered the fruit. I do
not remember any evil existence; this
is the fruitful (1) result of fruit offering.(1)
My celestial eye had been clearly purified;
I have become clever in concentration
(samādhi). I have attained perfection
in higher-knowledge (abhiññā); thus is
the fruitful (1) result of fruit (1) offering.
My depravity has been burmt; ...
Buddha’s instruction has been carried out.

Having made in this manner whatever characteristics (nimitta) as guiding goad (aṅkusa), he developed pure insight (vipassanā) and attained Arahantship. Having associated the subduing of his own mind along with those characteristics he uttered a stanza starting with “udakaṃ hi nayanti nettikā” in order to make manifest his Arahantship (aññā).

(1) There is play of word to display pun

in the Pāli word “Phala” mentioned
twice in each of the two stanzas.
My translation will speak for it.

19. There udakaṃ hi is to be construed thus:– The grammatical word hi is simply an indeclinable particle (nipāta). Nayanti means:– having dug this or that high-level on the earth, filled up the low-lying level or having made a water-course (mātika) or having placed a (wooden) trough (made from) a tree, they lead (the water) to whatever place wanted by themselves. Likewise they lead; thus, nettikā (conduit makers). Tejā naṃ means arrow (kaṇḍaṃ). This is what has been stated:– Conduit makers nayanti (direct) the (course of) water to any place, wherever wanted according to their own desire (ruci); arrow makers also (usukārāpi) having had the arrow heated (namayanti) straighten it. By way of bending, tacchakā (wood-workers) in doing their wood-work for the purpose of building up such material as rim of a cart-wheel and so on, dāruṃ namayanti make either straight or curve (vaṅka) according to his own desire (ruci) as basic object of operating consciousness (ārammaṇa) subbatā firmly wise people (dhīrā) who possess excellent practice (vata) with such quality as moral precept and so on according as they take upon themselves to observe, provoking such destination as the first stage (sotāpatti) of the right path (magga), attānaṃ damenti become known as definitely subdued when, however, they had attained Arahantship.

The Commentary on the stanza
of the Thera Kula
is complete.

1.2-10[20] Commentary on the stanza of

Ajuta Thera

The stanza starting with Maraṇe me bhayaṃ n’atthi constitutes that of the venerable Thera Ajuta. What is the origin? It is said that ninetyone aeons (kappa) ago, he saw the Blessed One Vipassī, became pious-minded and offered Him wood-apple fruits (kapittha). After that, subsequently also he did this and that act of merit, wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a brahmin, who occupied the main seat in the service of king Mahākosala, in Sāvatti, even before our Master

had arisen in this aeon (kappa). His name was Ajika. At that time also, a citizen of Sāvatti, a brahmin named Bāvarī, who was endowed with three characteristics of a great personage, a doctor (pāragū) in three vedas, went out of Sāvatti, renounced the world, became a hermit and dwelt at the wood-apple monastery (kapitthārāma) on the shore of the river Godhāvarī. Then, Ajita renounced the world in his presence and being instigated (codita) by a well-wishing (atthakāmā) divinity, he was sent to the presence of the Master by Bāvarī, approached the Blessed One along with Tissametteyya etc., mentally only, he asked questions and when those questions were answered, he became pious-minded, became a monk in the presence of the Master, collected mental exercise (kammaṭṭhāna), developed clear insight (vipassanā) and attained Arahantship. Therefore, it has been stated in the Apadāna:—

“I offered wood-apple fruit to the
self-awakened Buddha, the acceptor
of sacred offerings, of golden complexion,
entering upon a chariot road.
It was ninetyone aeons (kappa) ago that
I then offered the fruit; I do not
remember any evil existence (duggati).
This is the fruitful result of fruit
offering.(1)
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having attained Arahantship, however, he uttered a stanza, starting with “Maraṇe me bhayaṃ n’atthi, roaring the lion’s roar.

(1) There is a play of word in phala.

The pun is seen in its two separate meanings: (1) the fruitful result and (2) the fruit of a tree.

20. There, maraṇe is to be construed as:— the sign (nimitta) of death, the cause (hetu) of death. Me means to me (mayham), there is no danger because of the fact that the root of existence had been cut off and because of the state of birth having all-round been exhausted. Indeed, to those whose root of existence had not been cut off there would be danger from death saying to themselves thus:— “What-like, indeed, is my future springing up (uppatti). Nikanti means regard (apekkhā) craving (taṇhā); that (craving desire, taṇhā) is not in (my) life, because of (my) aggregate of actions (Saṅkhāra) having been well-crushed (maddita) all round; from the fact of good looking after of the aggregates (khandha) of attachment (upādāna) by such state of theirs as painful (dukkha) unsubstantial (asāraka), etc. Having become thus also, I shall nikkhipissāmi (throw down) cast away (my) load of pain (dukkhabhāra) reckoned as body sandehaṃ (my own body), the corporeal remains; in throwing down also, I shall throw it down being sampajāno (attentive) for the attainment of wealth of wisdom (paññāvapulla) thus:— “Whatever should be accomplished by this body has been accomplished; now that body should but be discarded definitely,” and paṭissato, being mindful for the attainment of multitude of mindfulness (sativapulla). Having however recited this stanza, the Thera entered upon jhāna and passed away into parinibbāna immediately there-after.

The Commentary on the stanza
of the Thera Ajita

is complete.

***** oOo *****

The Commentary on the Second Chapter

is complete.

***** oOo *****

1.3 Third Chapter

1.3-1[21] Commentary on the stanza of

Nigrodha Thera

The stanza starting with *Nāhaṃ bhayassa bhāyāmi* constitutes that of the venerable Thera Nigrodha. What is the origin? It is said that this one was reborn in a vastly wealthy brahmin family eighteen hundred aeons ago from now and on having come of age he noticed disadvantage in sensual delights and benefit in renunciation forsook (his) household bondage entered the forest region built a leaf-hut in a certain Sal grove, renounced the world, became a hermit, and lived nourishing himself with forest roots and fruits. On that occasion the self-awakened Buddha named Piyadassī arose in the world and was in the course of cooling down the heat of depravity (*kilesa santāpa*) of the world along with the divine world with the immortal rain-shower of dhamma and one day, out of compassion for the hermit, Buddha entered that Sal grove and entered upon Cessation trance (*nirodha samāpatti*). On his way in going for the purpose of (fetching) forest roots and fruits, the hermit came across the Blessed One, became pious-minded, collected bloomed Sal twigs and branches, built a Sal pandal covered it well with Sal flowers but everywhere in all respects, paid his homage to the Blessed One, did not go even for the purpose of his food but by way of elated zest and mental pleasure, stood bowing himself down. The Master rose up from His cessation trance (*nirodha*), and out of compassion for him thought thus: “Let the congregation of bhikkhus(monks) come;” saying to Himself: “Let him make his mind pleased towards the congregation of bhikkhu(monk) also. There and then the congregation of bhikkhus(monks) came. On having seen the congregation of bhikkhus(monks) also, he became pious-minded, paid his homage and stood with his clasped hands lifted. By way of indication (*padesa*) of making manifest (*pātukaraṇā*) of His smile (*sita*) taught him the dhamma in order to make clear his future (*bhāvinim*) prosperity (*sampatti*) and took His departure together with the congregation of bhikkhus. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings only and having accumulated much meritorious deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*), was reborn in a vastly wealthy brahmin family in *Sāvatti* when this Buddha arose. His name was Nigrodha. On the day of acceptance of the *Jetavana* monastery, he became pious (*sañjātapasādo*) over the power of Buddha, became a monk, started developing clear insight (*vipassanā*) became possessor of six sorts of higher-knowledge but before long. Therefore, it has been stated in the *Apadāna*:—

“Having penetrated into the Sal grove
a hermitage was well built for me.

I then lived well-covered with Sal
flowers in the wood.

The Blessed One Piyadassī, the self-
made foremost personage, the self-
awakened Buddha, desirous of solitude,
approached the Sal grove.

Having come out from my hermitage,
I went to the forest; I then wandered
about in the forest in search of roots
and fruits.

There I saw the self-awakened Buddha
Piyadassī of great fame shining with

splendour in the deep forest well
seated absorbed in meditation (samāpanna).

Having set up four (supporting) sticks
over and above Buddha, I made a well-built
pandal and roofed the same with Sal flowers.

For seven days I held up the Sal-roofed
pandal; having made my mind pleased there,
I paid my homage to the most excellent
Buddha.

The Blessed One at that time rose up
from his concentration (samādhi).
Keeping His looking ahead at a pole's
length, the most excellent man sat
Himself down.

The disciple named Varuṇa, of the Master
Piyadassī, with his hundred thousand
powers (over his senses) approached the
distinguished leader (vināyaka).

The Glorious One Piyadassī, the eldest
of the world, the bull among men having
got seated amidst the congregation of
bhikkhus, the Conqueror made a smile
apparent.

Anuruddha, the attendant in service
of the Master Piyadassī, made his robe
rest on one shoulder (ekaṃsaṃ) asked
the great Sage.

O Blessed One! What, indeed, is the
cause of making a smile of the Master?
When cause exists, the Master makes
His smile obvious.

The youth who held for me the Sal-
cover for seven days; remembering
his deed I made my smile manifest.
I do not see any lack of opportunity
(okāsa) in which merit matures.

Either in the divine world of among
men there does not cease but the
opportunity.

When the one possessed of meritorious
deed is living in the divine world
there will be Sal-cover for as many
a number as his assembly comprises.
The well-endowed with meritorious
deeds will always be bemused there

with divine dancing, singing and
music.

There will be sweet smelling perfume
for such a retinue as his; there and
then there will rain down the shower
of Sal flower.

Having passed away thence, this man
will come to be a human-being. Here
also at all times a Sal-cover will be
held over him.

Here, well-provided (samāhita), he will
be with dancing, singing and striking
of cymbals, which will surround this
one. This is the fruitful result of
reverential offering to Buddha.

When the sun rises also, there will rain
down Sal-shower. All-time shower there
will be, well-connected with meritorious
deeds.

Eighteen hundred aeons (kappa) hence,
the offspring of Okkāka's family, the
Master, known by the name of Gotama,
will appear in the world.

In His dhamma, he will become a good
heir, the bosom son created by dhamma;
with an all-round knowledge of all con-
kers (āsava), he will, being free from
cankers, enter nibbāna.

As and when he realises (abhisameti)
the dhamma, there will be Sal-shelter
(for him), which also will occur over
the funeral pyre where and when his
body is going to be burnt.

Having announced the fruitful result
(of my good deed), the great Sage
Piyadassī taught the dhamma to His
audience satisfying the assembly with
the rain-shower of dhamma.

I exercised the celestial sovereignty
among the divine beings for thirty
aeons (kappa). For sixty and seven
times I was a world-king.

I came here from the divine world and
I gained bountiful bliss. Here, also,
there is Sal-shelter. This is the

fruitful result of the pandal.

This is my final stage; it turns out
To be my last existence. Here also
there is Sal-shelter; it will be so
for all time.

Having satisfied the great Sage, Gotama,
the bull of the Sākyans I have attained
the unshaken place having abandoned con-
quest and defeat.

It was eighteen aeons (kappa) ago, that
I specially made reverential offering to
Buddha. I do not remember any evil ex-
istence (duggate). This is the fruitful
result of reverential offering to Buddha.
My depravity had been burnt, all existences
had been uprooted. Similar to an elephant
which had cut off its fastened fetters, I
live free from cankers. My going to the
presence of the most excellent Buddha was,
indeed, a good going. Threefold knowledge
(vijjā) had accordingly been attained;
Buddha's instruction had been carried out.
Fourfold analytical knowledge (paṭisambhidā),
these eight kinds of emancipation (vimokkha)
and six sorts of higher-knowledge (abhiññā)
had been visualised. Buddha's instruction
had been carried out."

Having, however, become one of six sorts of higher-knowledge, passing off his time with the happiness of fruition (phala), he uttered a stanza starting with "Nāhaṃ bhayassa bhāyāmi" by way of making manifest his Arahantship (aññā) for the purpose of elucidation the condition of the dispensation (sāsana) being the way leading out (to nibbāna).

21. There people are afraid, on account of this being bhayaṃ (danger), namely, such dangers as birth, old age, atc. Bhayassa is to be construed thus:– It is a possessive word in the sense of ablative; from the point of view of danger I am not afraid because of such a cause as birth, old age, death and so on which constitute the sign of what should be afraid of; thus, is the meaning. He spoke of the cause there thus: "Satthā no amatassa kovidō." Our Master, clever in immortality (amata), who is an expert (cheka) in making the gift of immortality to leadable living-beings (veneyya). Yattha bhayaṃ nāvatiṭṭhati, in which place, nibbāna, there does not stand (tiṭṭhati) such a danger as has been said; it does not obtain any opportunity (okāsa). Tena means due to that nibbāna. Vajanti means they go but to the dangerless (abhaya) domain. Indeed, nibbāna is known as danger-free (abhaya) place. He said thus:– "Maggena vajanti bhikkhavo to the question: By what means however, do they go? By means of the eight-fold noble path (ariyamagga), bhikkhus(monks) who act up to the teaching of the Master are full of foresight (ikkhana) of the danger in saṃsāra; thus, is the meaning. Alternatively, yattha means: because of the achievement of the noble path (ariyamagga) to such a one as him such a sign of danger comprising twenty five different kinds beginning with blaming oneself (attānuvāda) and so on, does

not stand still, it does not gain foot-hold (patiṭṭham); by that noble path, bhikkhus(monks), in the dispensation (sāsana) of the Master go to a place free from danger; by that noble path I also have gone; therefore, I am not afraid of danger; thus, the Thera made manifest his Arahantship (aññā).

The Commentary on the stanza
of the Thera Nigrodha
is complete.

1.3-2[22] Commentary on the stanza of

Cittaka Thera

The stanza, starting with Nīlā sugīvā, constitutes that of the venerable Thera Cittaka. What is the origin? It is said that he, beginning from the time of Buddha Padumuttara, accumulation meritorious deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) was reborn in the womb of a human mother ninetyone aeons ago from now and on having attained the age of intelligence. He happened to have seen the Blessed One Vipassī, became pious-minded, offered flowers reverentially, paid his homage and became clear about the Master as well as nibbāna, saying to himself thus:– “Here, there should be, namely, the tranquil truth (dhamma).” On account of that act of merit, he passed away thence and was reborn in the Tāvatiṃsa heaven; having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a wealthy brahmin at Rājagaha when this Buddha arose. He was known by the name of Cittaka. When the Golrous One went to Rājagaha and was dwelling in the bamboo grove, he approached the Master, listened to the dhamma, gained appropriate pious faith, became a monk, took hold of such mental exercise (kammaṭṭhāna) as was commensurate with his conduct (cariyānukūla) entered the forest region consistently engaged himself in his mental development (bhāvanā), brought about jhāna, developed clear insight (vipassanā) based upon jhāna and attained Arahantship but before long. Therefore, it has been stated in the Apadāna:–

“I saw the stainless (viraja) Buddha,
the world-leader Vipassī, seated inside
the hill radiant like unto Kaṇikāra
flower (of yellow colour).

I plucked up three small -bell shaped
(kiṇkaṇi) flowers and made my special
offered (abhiropayim). Having specially
offered reverentially to the self-awakened
Buddha, I went facing south (dakkhuṇāmukho).

On account of that well-done act with
volition (cetanā) and self-determination
(paṇidhi), I reached Tāvatiṃsa after I
had discarded my human body.

It was ninety one aeons (kappa) ago from
now, that I specially made reverential
offering. I do not remember any evil
existence; this is the fruition result
of reverential offering to Buddha.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.

Having attained Arahantship, he went to Rājagaha in order to pay his homage to the Master. There, on being asked by bhikkhus(monks) thus: “O friend! How are you? Did you dwell diligently in the forest?” He uttered a stanza starting with: “Nīlā sugīvā” making manifest his Arahantship (aññā) with the information about his own diligent dwelling.

22. There Nīlāsugīvā is actually nīlasugīvā; here lengthening of the vowel had been done for ease on composing the stanza; endowed with good neck possessing lines (rāji); thus, is the meaning. Because they are generally of blue colour, nīlā (sapphire blue). Because of pleasant (sobhana) neck, sugīvā (good necked). Sikhino is to be construed as of the crest grown on the head and because of the fact of being along with its own head it is sikhimo (crested). Moro means peacock. Kārambhiyaṃ means on the kāramba tree; alternatively, ārambhiya is the name of the forest. Therefore, Kārambhiyaṃ means in the forest named Kārambha; thus, is the meaning. Abhinadanti is to be construed thus:– at the time of rain-shower, on having heard the roaring of rain (meghagajjita), swana (haṃsa) and so on cry (nadanti) as if being overwhelmed by the sound (sara) of accomplishment of the success (sampadā) of the season, making such a sound as ‘ke ka.’ Te means those peacocks. Sītavātakiḷitā is to be construed thus:– raining down sweet shower arousing amusement with cool rain-breeze. Suttaṃ means sleeping for the purpose of dispelling drowsiness over meal (bhattasammada); alternatively; sleeping during the permitted period (anuññātavelā) in order to allay properly (paṭipassambhana) physical fatigue (kāyakilamatha). Jhāyaṃ appropriately engaged in mental development (bhāvanā), fostering habit in entering upon jhāna with cessation (samatha), clear insight (vipassanā) and jhāna. Nibodhenti means they are awaked. “Even these (birds), namely, without falling off to sleep, but being wakeful do what should be done by themselves; why then I?” Saying so, making myself roused up from lying down to sleep by provoking circumspection; thus, is the significance.

The Commentary on the stanza
of the Thera Cittaka
is complete.

*****oOo*****

1.3-3[23] Commentary on the stanza of

Gosāla Thera

The stanza starting from Ahaṃ kho veḷugumbasmiṃ con-stitute that of the venerable Thera Gosāla. What is the origin? He also, having done devoted service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths here and there, came across a robe of rags (paṃsukūla) of a silent buddha hanging on a branch of a tree on a certain hill, ninetyone aeons (kappa) ago from now became pious-minded saying to himself thus:– “This, indeed, is an emblem (dhaja) of an Arahant” and did honour to it with flowers. On account of that act of merit, he was reborn in the Tāvatiṃsa heavenly mansion. From that time onwards only amongst divine and human-beings he wandered about his rounds of repeated rebirths and when this Buddha arose, he was reborn in Magadha knigdom in a menial family and known by the name of Gosāla. He was made to be familiar with Soṇa, however, with the extremity of his ear and on having heard about his having become a monk, his remorse become well-brought about saying to himself thus:– “He also, namely, is of abundant wealth and yet he would become monk, why then I, however?” He became a monk in the presence of the Blessed One, collected mental exercise (kammaṭṭhāna) commensurate with his conduct (cariyānukūla), sought a suitable (sappāya) residential place, and dwelt on a certain forest-hill not far from his own native village. His mother offered him alms-meal every day. Then one day, when he entered the village for his alms-food, his mother offered him milk-rice specially well-prepared with honey and sugar. He collected it, sat himself down at the foot of a certain bamboo-bush in the shade of that hill, fully enjoyed it, had his hands and begging-bowl washed, and began to develop clear insight (vipassanā). Because of the preparedness (kalla) of his body and mind due to the gaining os congenial (sappāya) catering of alms-meal (bhojana), he became well-composed (samāhito) and carrying cleverly and courageously such (transcendental) knowledge as rising and ceasing (udayabbaya) and so on, made himself indulge in developing clear insight (vipassanā) with but little bother (kasira), raised himself to the highest height (matthakaṃ) the development (bhāvanā) of successive (paṭipāṭi) righteous path (magga) and visualised (sacchākāsi) Arahantship along with (fourfold) analytical knowledge (paṭisambhidā). Hence, it has been stated in the Apadāna:–

“There was a hill named Udaṅgaṇa
not far from Himavanta; there I
saw a ragged robe (paṃsukūla)
hung on a tree-top.

Having plucked down three kiṅkaṇi
flowers then, I became joyful and
did honour to the ragged (paṃsukūla)
robe with joyous mind.

On account on that act well-done with
my volition and self-determination, I
reached Tāvatiṃsa (heaven) on having
discarded my human body. It was
ninetyone aeons (kappa) ago, from
now, that I did the deed then;
I do not remember evil existence
(duggati) after I had honoured the
Arahant’s emblem (dhaja).
My depravity had been burnt. ...

Buddha's instruction had been carried
out.

Having however attained Arahantship, he was desirous of going but to the forest hill for the purpose of enjoying the life of current (diṭṭhadhamma) happiness and uttered a stanza starting with "Ahaṃ kho veḷugumbasmiṃ" in order to inform his own proper attainment (paṭipatti).

23. There, veḷugumbasmiṃ means near the bamboo bush; in the shade of that jungle. Bhutvāna madhupāyāsaṃ, having enjoyed milk-rice sprinkled over with honey. Padakkhinaṃ means with good grasping; with acceptance made properly of the teaching of the Master; thus, is the meaning. Sammasanto khandhānaṃ udayabbayaṃ means clearly seeing the rising and ceasing also of the five aggregates (khandha) of attachment (upādāna); if also the duty had been done now (katakicco), making clear insight (vipassanā) established in order to enter, however, upon the proper attainment (samāpatti) of fruition (phala); thus, is the significance. Sānuṃ paṭigamissāmi I shall go in the direction of (uddissa) the forest hill even spoken of by me before. Vivedamanūbruhayaṃ means:– all-round fostering the properly serene seclusion and proper fruition attainment (phalasangāpatti) of bodily seclusion; alternatively I shall go on account of that (tassahetu) all-round promotion of it. Having, however, said in this manner, the Thera went but there; this even, was also the stanza which makes manifest the Arahantship (aññā) of this Thera.

The Commentary on the stanza
of the Thera Gosāla
is complete.

*****oOo*****

1.3.4[24] Commentary on the stanza of

Sugandha Thera

The stanza starting with Anuvassiko pabbajito constitutes that of the venerable Thera Sugandha. What is the origin? It is said that ninetytwo aeons (kappa) ago from now, at the time of the self-awakened Buddha named Tissa, he was reborn in the womb of a human mother and on having attained the age of intelligence he roamed about in the forest by killing deer. The Master, out of compassion for him, went after having made His foot-print visible. On having seen he feet-shrines (padacetiya) he became full of zest and delight due to his devoted service toward former Buddhas saying to himself thus:– “The foot-prints (padāni) are those of top-most personage in this world along with divine world,” collected flowers of koraṇḍaka shrub, made reverential offering and made his mind pleased. On account of that act of merit, he was reborn in the divine world and having passed away thence, he performed meritorious deeds now and then, wandered about his rounds of repeated rebirths among divine and human beings, became an estate-owner (kuṭumbika) at the time of the Blessed One Kassapa, brought about a great charity given to the Master as well as the congregation of bhikkhus(monks), pounded the cool sandal-wood (gositacandana) of great value made the fragrant chamber (gandhakuṭi) all-round plastering with it and established his aspiration thus:– “May my body be sweet-smelling in this manner wherever I am reborn.” Having performed other abundant meritorious deeds in this and that existences as he wandered round his repeated rebirths (parivattamāno) and was reborn in the house of a brahmin endowed with wealth in Sāvatti when this Buddha arose. Beginning from the time he had gone into the womb of his mother when he sprang up as well, the mother’s body and the whole house also blew about sweet-scented breeze. On the day he was born, however, there but blew extraordinarily the breeze of most excellently sweet scent all over the environs of the house even. His parents gave him the self-same name Sugandha saying to themselves thus: “Our son has come having brought his own name but by himself.” On having come of age gradually, he came across the Thera Mahāsela, listened to the dhamma in his presence, became a monk, and doing the deed of developing clear insight (vipassanā) attained Arahantship within a particular period of seven days. Hence it has been said in the Apadāna:–

I was the son of a forest worker formerly;
with the death of my father and mother, I
made my living by killing creatures (pasu);
I had no good deeds (done by me).

Neighbouring my haunt (āsaya), the world-
leader Tissa, the possessor of sight (cakkhu),
out of compassion for me, showed (me) three-
foot-prints (pada).

On having seen the foot-print (akkanta) of
the Master named Tissa I became joyful with
joyous mind; I made my mind pleased with the
foot-print (pada).

On having seen the shrub Koraṇḍa blossoming,
the shrub growing on the ground, I collected
the flowers in my own container (sakosakaṃ)
and made my reverential offering to the most
excellent foot-print (pada).

On account of that act well done with my

mental volition and determination I reached
Tāvatiṃsa after having given up my human body.
Whichever abode I approached to be reborn
whether heavenly or human my skin was kareṇḍa
coloured, I became excellently radiant.
It was ninetytwo aeons (kappa) ago from
now, that I then did my deed; I do not
remember any evil existence. This is
the fruitful result of doing honour to
the foot-print (padapūjā).
My depravity had been burnt. ...
Buddha's instruction had been carried out.

Having, however, attained Arahantship, he uttered this stanza, starting with “Anuvassiko pabbajito” in order to make manifest his Arahantship (aññā).

24. There, anuvassiko means having gone after; having gone near the rain retreat (vassaṃ) is according to rain-retreat (anuvasso); the self-same according to rain-retreat is anuvassika. Pabbajito means has gone towards monkhood; having become a monk, he desires to approach rain-retreat; he is one who has done one rain-retreat (ekavassiko); thus, is the meaning. In other words, he has equally gone (anugata), gone afterwards (pacchāgata) and gone out (apagata) the rain-period for one year (anuvassaṃ); he has that one year; thus, he is one year; thus, he is one year old (anuvassika). That monk whose rain-period (vassaṃ) has not gone towards numbering because of not being all-round full; he was told in this manner; not having spent the lent. Passa dhamma sudhammataṃ means; the state of being good dhamma of the teaching of your Master, the state of its being well-taught, and the state of being definite about being led out (niyyānika) to nibbāna; where you have become a monk and spent the lent for one year (anuvassiko). Knowledge of former abodes, knowledge of celestial eye, knowledge of destruction of cankers; thus tissovijjā, the threefold knowledge, anupattā (had accordingly been attained by you), visualised by you. Consequently even, Kataṃ Buddhassa sāsanaṃ means the instruction of the self-awakened Buddha had accordingly been carried out and the advice had been followed and practised; thus, the Thera spoke about himself making it as if he was speaking about another individual because he had become full of zest and delight depending upon his having done his duty.

The Commentary on the stanza
of the Thera Sugandha
is complete.

1.3-5[25] Commentary on the stanza of

Nandiya Thera

The stanza starting with *obhāsajātaṃ* constitutes that of the venerable Thera Nandiya. What is the origin? It is said that he, at the time of the Blessed One Padumuttara, when the Master had passed away to *parinibbāna*, he had a railing made of solid sandal wood (*candanasāra*) at (His) shrine and brought about an immense reverential offering made by himself (*sakkāra*). Beginning from then he became endowed with excellent inclination (*ajjhāsaya*), accumulated bountiful meritorious deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that (existence), wandered about his rounds of rebirths among divine and human beings and was reborn in the royal family of the Sākyans in Kapilavatthu when this Buddha arose. His parents named him Nandiya saying that he was born provoking pleasure. When he had come of age, as and when Anuruddha and others became monks in the presence of the Master, he himself also did likewise, did the deed of developing clear insight (*vipassanā*), and because of the devoted service (*adhikāra*) done by him, attained Arahantship but before long. Hence it has been said in the *Apadāna*:—

“The Conqueror named Padumuttara, the
eldest of the world, the bull of men,
the self-awakened Buddha having shone
similar to a mass of fire, passed away
to *parinibbāna*.

When the great Hero passed away to *nibbāna*,
there became a spacious shrine. But from
afar people had it attended to (*upaṭṭhenti*),
at the most excellent well-built relic chamber.
Being pious-minded and of good heart, I made
a sandal-wood railing; the solid shrine then
looked as a shrine should suitably be.
In any existence I was reborn, whether
divine or human, I never saw (my) inferiority
(*omatta*), this is the fruitful result of my
former (good) deed.

Fifteen hundred aeons (*kappa*) ago from now,
eight people became world kings of great
strength; all of them bore the same name.
My depravity had been burnt. ...
Buddha’s instruction had been carried out.

Having, however, attained Arahantship, while this Thera was living together with the Thera Anuruddha and others in the deer park (*migadāya*) at the east (*pācīna*) *viṃsa*, the evil one Māra showed a frightful form (*bheravarūpa*) to him as the former was desirous of frightening the latter. The Thera having known him thus; “This is Māra,” uttered a stanza, starting with “*Obhāsajātaṃphalaṃva*” in order to show him thus:— “O evil one! What will your performance do to those who had overcome (*vītivattā*) the domain of Māra; consequent upon that, however, you yourself even will attain destruction (*vighātaṃ*) and misfortune (*anattaṃ*).

25. There *obhāsajātaṃ* is to be construed as: because of having achieved the knowledge of the foremost path (*magga*) the light born of the light of knowledge; therefore, it was excessively resplendent

(pabhassara) because of the state of having destroyed and dispelled the darkness of depravity totally; thus, is the meaning. Phalagaṃ means had approached and reached fruition; accompanied with (sahita) knowledge of the foremost fruition; thus, is the significance. Cittaṃ is to be construed as he said ordinarily about the mind of the canker-free (khīṇāsava) Arahant. Therefore he said: “Abhiṇhaso.” Indeed, it is befitting to have stated as “phalena sahitaṃ (accompanied with fruition)” because of entering upon the proper attainment (samāpatti) of the fruition of Arahantship constantly (niccakappaṃ) of the canker-free Arahants since it leads to the cessation of dukkha (nirodha). Tādisaṃ means like that, shaped likewise; the Arahants, thus, is the meaning. Āsajjā means having clearly purified and treated with contempt (paribhuyya). Kaṇha means calling and addressing Māra; indeed, he is said to be “kaṇho, the black birth in particular also. Dukkhaṃ nigacchasi means you will approach and arrive at non-beneficial bodily fatigue with such performances as entry into belly and so on here, in this existence and pain of purgatory without compensation (appatikāraṃ) in the future existence also. On having heard that statement, Māra, saying to himself thus! “The monk recognises me” and disappeared but there.

The Commentary on the stanza
of the Thera Nandiya
is complete.

*****oOo*****

1.3-6[26] Commentary on the stanza of

Abhaya Thera

The stanza starting with *Sutvāsubhāsitaṃ vācaṃ* constitutes that of the venerable Thera Abhaya. What is the origin? It is said that he became a monk in the dispensation of the Blessed One Padumuttara and was a teacher of dhamma. At the time of his teaching dhamma, he first of all recited four stanzas in praise of the Blessed One and afterwards taught dhamma. On account of that vigour of his meritorious deed, there was, namely, no taking conception of him in purgatory for a hundred thousand aeons (kappa). Indeed, it has been said like that:—

Having specially praised the Conqueror
Padumuttara, who became Buddha by Himself,
I became danger-free and pious-minded and
my pious faith being bountiful, I did not
go to the land of purgatory for a hundred
thousand aeons (kappa).

With such prosperity as fertile field and so on, he was such as had immeasurable yield (*abhisanda*) of merit and good deeds (*kusala*) because of the state of excessively immense determined volition (*sanniṭṭhāna cetanā*) before and after of his. Indeed it has been stated thus:— “To inconceivable piousness yields unthinkable result.” Certainly, the merit accumulated in this and that existence became his dependable support (*upatthambhaka*). Like wise, indeed, he made reverential offering of *ketaka* flowers to the Blessed One *Vipassī*. On account of immensely distinguished act of merit in this manner, he wandered about his rounds of rebirth but in excellent existences (*sugati*) and was reborn as the son of king *Bimbisāra* when this Buddha arose. His name was *Abhaya*. His origin will become clear from another (*parato*). On having been despatched by the son of *Nāṭa*, the Jain (*nigaṇṭha*) after having made him learn a double edged (*ubhatokoṭi*) problem (*pañhaṃ*) instructing him thus: “Having asked the monk *Gotama* this question you should have this view (*vāda*) set up,” he approached the Glorious One, put that problem before Him and when the state of many an answer to that problem was told by the Blessed One, came to find out the defeat of the *niganthas* and the self-awakened state of the Master as well and declared himself to be His devotee. Therefore, when king *Bimbisāra* died, he became remorseful, joined the order of monks in His dispensation, became a Stream-winner (*sotāpanna*) by means of the teaching of the *sutta* on the parable of a key-hole (*tālacchiggalūpama*), later began to develop clear insight (*vipassanā*) and visualised *Arahantship*. Therefore, it has been stated in the *Apadāna*:—

“The most excellent of men lived on
the shore of the river *Vinatā*. I saw
the stainless Buddha who was one-pointed
and well-composed (*samāhita*). I then
offered the best Buddha the sweet-scented
Ketaka flower pious-mindedly and good-
heartedly.

It was ninetyone aeons (kappa) ago from
now, that I did offer flowers reveren-
tially; I do not remember any evil
existence; this is the fruitful result
of reverential offering to Buddha.

My depravity had been burnt; ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he uttered a stanza starting with "sutvā subhāsitaṃ vācaṃ" making manifest his Arahantship (aññaṃ) along with the announcement of his own proper practice (paṭipatti).

26. There, sutvā means fixing down (odahitvā) the ear; closely bearing (upadhāre tvā) in conformity with the eardoor (sotadvārānusārena). Subhāsutaṃ means well-spoken; spoken but properly; the teaching of dhamma, which make clear (vibhāvanī) the fourfold noble truths spoken by way of clearly settling (sādhana) definitely (ekantato) the meaning (attha) according to the significance (adhippeta), without having anything unpalatable (avisam) spoken (vādetvā) due to mighty mercy because of being self-awakened Buddha; indeed, there is no teaching of dhamma of the Blessed One which is clearly free (vinimutta) from the (fourfold noble) truth (sacca). Buddhassa means of the omniscient Buddha Ādiccabandhuno means: He is ādicca (sun) because of the fact that He was born to belong to the sun lineage; kinsman of this lineage; thus, the kinsman of the sun, the Blessed One; of that kinsman of the sun. Alternatively, He is the kinsman of the sun; thus, he is ādiccabandhu, the Blessed One. I was the Bosom-son disciple of that Blessed One. Therefore, the Blessed One. Therefore, the Glorious One said:—

"Let not the saturn (rāhu) swallow
the sun, which makes light in blind-
ed darkness (tamasī), the shining
orb (maṇḍalī) the rising heat (ugga
tego) as it wanders in the sky. O
saturn (rāhu) you should let go my
living-beings."

Paccabyadhiṃ means I properly penetrated (paṭivijjhīṃ). Hi here is but an indeclinable particle (nipāta). Nipuṇaṃ is to be construed as subtle (saṅha) absolutely delicate; the noble truth of cessation (nirodha); alternatively but the fourfold noble truths (sacca). Alternatively hi means an adverb (nipāta) in the sense of cause (hetu) since I had penetrated the subtle four noble truths, therefore, there is now nothing that should be properly penetrated (paṭivijjhitaṃ); thus, is the meaning. In what manner is the proper penetration. He said: "Vāḷaggamaṃ sunā yathā;" this is to be construed thus:— Just as a well-trained clever archer (issasa) were to pierce (vijjheyya) without missing (avirajjhanta) with his arrow-weapon (usunā kaṇḍdena) the tip (koṭi) of the hair (vāla) that had been split into seven sections (sattadhā), in the same way I had penetrated into the subtle noble truths; thus, is the interpretation (yojanā).

The Commentary on the stanza
of the Thera Abhaya
is complete.

1.3-7[27] Commentary on the stanza of

Lomasakaṅgiya Thera

The stanza starting with Dabbamaṅkusaṃ constitutes that of the venerable Thera Lomasakaṅgiya. What is the origin? It is said that ninetyone aeons (kappa) ago from now, he saw the Blessed One Vipassī, became pious-minded, offered Him variety of flowers reverentially, was reborn in the divine world on account of that act of merit, and later on again now and then he performed much merit, wandered about his rounds of repeated rebirths in excellent existences (sugati), became a monk in the dispensation of the Blessed One Kassapa and

performed his monk's duties (dhamma). On that occasion also a certain bhikkhu(monk) made discussion with him by way of the discourse (sutta) on a well-spent night (bhaddekaratta), which was taught by the Master for proper practice (paṭipadā) of spending a well-spent night (bhaddekaratta). He was not able to explain it. On not being able to explain it, he made his self-determination (paṇidhāna) thus:– “May I in time to come become capable of speaking to you on a well-spent night (bhaddekaratta).” The other (resolved); “May I be able to ask.” Between these two, the first (i.e. the former) wandered about his rounds of repeated rebirths among divine and human beings for an interim Buddha-period (Buddhantaraṃ) and was reborn in the royal Sākyan family, in Kapilavatthu, at the time of our Blessed One. Because of the state of being delicate hair grew up on the soles of his feet like those of Soṇa. On that account, his name was Lomasakaṅgiya. The other (i.e. the latter) was reborn in the celestial world and was known as Candana. When such Sākyan princes as Anuruddha etc., became monks, Lomasakaṅgiya was not desirous of becoming a monk. Thereupon, in order to make him remorseful the youthful divinity, Candana approached him and asked him about a well-spent night (bhaddekaratti). The other said: “I do not know.” Later (puna), the young divinity urged him thus:– “Then, why did you make a compact thus:– ‘May I speak about a well-spent night (bhaddelarattaṃ); now, however, you do not know even to the extent of the name. The other approached the Blessed One along with him and asked thus: “Venerable Sir! It is said that an agreement had been made by me formerly in this wise: ‘I shall speak about one well-spent night (bhaddekaratti) to this one’” The Blessed One replied thus:– “O son of good family! Yes, this sort of agreement was made by you at the time of the Glorious One Kassapa.” This meaning of that should be understood extensively in the manner as had come in Uparipaṇṇāsa, (the third fifty suttantas of the Majjhimanikāya). Thereupon Lomasakaṅgiya said thus; “Well then, indeed, Venerable Sir! Please make me a monk.” The Blessed One rejected him saying: “Indeed, Tathāgata does not make a son who has not been permitted by his parents a monk.” He went to the presence of his mother and said to her thus:– “O mother! Please allow me to become a monk; I shall become a monk.” On being told by his mother thus:– “My dear son! You are delicate; how will you become monk?” He uttered a stanza starting with “Dabbaṃ kusaṃ poṭakilaṃ” in order to make manifest his own state of being able to bear any trouble.

There dabba means:– he said dabba grass; this is said to be also leopard (saddulo). Kusaṃ means kusa grass; this is said to be “kāso (kāsa reed).” Poṭakilaṃ means thorny or thornless journey (gacchaṃ); here, however, only the thorny is meant. Fragrant usīra root and so on should be well-understood. Such grass as dabba etc., such grass as bīraṇa are promoters of pain (dukkha) and makers of dangerous going to those who tread upon them with their feet; those also urasā panudissāmi I shall remove by means of my bosom (ura). Removing in this manner, bearing up that characteristic (nimitta) pain (dukkha), I shall enter the interior of the bush in the forest region and be able to perform the duties of a monk. He shows thus: ‘who would, however, speak of treading upon with my feet?’ Vivekamanubrūhayaṃ means indulging in bodily seclusion, mental seclusion and basic (upadhi) seclusion; indeed, after forsaking crowded society, there is but indulging in bodily seclusion; to one who places his mind properly in any of the thirty eight sorts of sense-objects (ārammaṇa) for contemplation, there is seclusion of mind; not to one who takes delight in society. To one who is but well-composed, who performs the act of developing clear insight (vipassanā), making a yoking together two kinds of mental exercise, cessation (samatha) and development of spiritual insight (vipassanā), by throwing off depravity of all denominations, there is achievement of basic seclusion (upadhiviveka); but not to one who is not well-composed (asamāhita). Therefore, it has been stated thus:– “Vivekabrūhayaṃ, accordingly indulging in bodily seclusion, mental seclusion and basic seclusion.” When told, however, by her son in this manner, the mother gave her approval thus:– “Well then, indeed, dear son! You had better become a monk.” He approached the Blessed One and asked for monkhood. The Master made him a monk. To him who had become monk, and was entering the forest after he had done his preliminary duties (pubbakicca) and taken hold of his mental exercise (kammaṭṭhāna) the bhikkhus(monks) said thus:– “Friend! You are delicate; how will

it be possible for you to live in the forest?” He said that self-same stanza to them also, entered the forest, devoted himself to mental development (bhāvanā), and become an Arahant with six sorts of higher-knowledge but before long. Therefore, it has been stated in the Apadāna:—

“I offered reverentially different varieties of flowers to the self-awakened Buddha of golden complexion, worthy of accepting sacred sacrificial offering entering the chariot road. It was ninetyone aeons (kappa) ago that I made reverential offering of flower in particular; I do not distinctly remember any evil existence; this is the fruitful result of reverential offering to Buddha. My depravity had been burnt. ... Buddha’s instruction had been carried out.

Having, however, attained Arahantship, the Thera recited that self-same stanza in making manifest his Arahantship (aññā).

The Commentary on the stanza of the Thera Lomassakaṅgiya is complete.

**

1.3-8[28] Commentary on the stanza of

Jambugāmiyaputta Thera

The stanza starting with *kaccu no vatthapasuto* constitutes that of the venerable Thera Jambugāmiyaputta. What is the origin? It is said that he, having done devoted service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths in this and that existence, thirty one aeons (*kappa*) ago from now, at the time of the Glorious One Vessabhu, one day come across silk-cotton *kapok* (*kiṃsuka*) flowers, collected those blossoms and offered reverentially throwing them into the sky, dedicating them to the Blessed One reflecting suitably on the qualities of Buddha. On account of that act of merit he was reborn among the three and thirty devas in the *Tavatīṃsa* heaven. Thereafter, subsequently, he did meritorious deeds and wandering about his rounds of repeated rebirths now and then among divine and human beings was reborn as the son of a devotee named *Jambupāmuya* in *Campā* when this Buddha arose. Therefore, his name became but *Jambugāmiyaputta*. On having come of age, he listened to the dhamma in the presence of the Blessed One, suitably gained remorse, became a monk, finished doing his preliminary duties (*pubbakicca*) took hold of mental exercise (*kammaṭṭhāna*) and lived in the jet-black (*Añjana*) forest at *Sāketa*. Then his father, in order to find out (*vīmaṃsana*) saying: “How is it, indeed, does my son live being particularly delighted in Buddha’s dispensation (*sāsana*) or not,” wrote a stanza starting with “*Kacci no vatthapasuto*” and sent it. He had that stanza read (*vāceti*) became remorseful saying: “My father is doubtfully anxious (*āsaṅkati*) about my negligent life; I also even today have not gone beyond the region of a common ordinary monk (*puthujjanabhūmi*),” and uniting (*ghaṭento*) and exerting (*vāyamento*) became an Arahant but before long. Hence it has been stated in the *Apadāna*:—

“Having seen the silk-cotton (*kiṃsuka*)
tree blossoming, I uplifted my clasped
hands, remembered the most excellent
Buddha and specially made reverential
offering in the sky.

On account of that deed well-done
with volition (*cetanā*) and self-
determination (*paṇidhi*), I reached
Tāvatiṃsa on having forsaken my
human body.

Thirtyone aeons ago from now, it was
that I did that deed then. I do not
distinctly remember any evil existence;
this is the fruitful result of (my)
reverential offering to Buddha.
My depravity had been burnt, ...
Buddha’s instruction has been carried
out.

Having, however, attained Arahantship, he went to the residential city of (his) relatives and showed the miracle by means of his magical powers in order to make manifest the state of way of escape from *saṃsāra* (*niyyānika*) of the dispensation (*sāsana*). On having seen that miracle, (his) relatives became pious-minded and made many monasteries for the clergy (*Saṅgha*). The Thera also having made a goad of the stanza sent by his own father uniting (*ghaṭento*) and making effort (*vāyamanto*) visualised Arahantship. In making manifest his

attainment of Arahantship (aññā) also, he recited that self-same stanza, starting with “kaccino vatthapasuto” for the purpose of doing honour to (his) father.

28. There, kacci is interrogative particle (nipāta). No is negative particle. Vatthapasuto means being fond of clothes, greedy of garment; specially got delighted in adornment of (mañdana) robes; this is, however, just an example, because of the fact that it signifies also such fickleness (cāpalla) and negation (paṭikkhepa) as begging bowl finery and so on. There is such a variant reading (pāṭha) as “kacci na vatthapasuto;” that is but its meaning. Bhūsanārato means being delighted and especially pleased in adorning one’s own body (attabhāva); similar to some, who in spite of their having become monks are fickle athletic (dalhī bahulā) physically, are engaged in the adorning and beautifying of not only such ecclesiastical essentials as robes and so on but also of their own bodies. “How even was it not in pursuit of recluse’s requisites and delight in adornment as well?” This is the meaning of the two feet of stanza (padadvaya), Sīlamayaṃ gandhaṃ means the sweet-scent made of moral precepts; this has been stated thus:– “This sweet-scent of those who possess moral precepts which is the most excellent blows its sweet smelling breeze among devas,” by way of excellently all-round pure fourfold moral-precepts by producing (āpādana) such condition as non-breakage (akhaṇḍa) etc.; tvaṃ vāyasi means that breeze you blow; by being excellently prosperous in moral precepts (sīlasampatti), by good sound of repute what do you spread out to all directions? Thus, is the meaning. Netarā pajā means not other people of evil conduct; because of but bad moral percept bad smell made of bad moral precept blows with the breeze; without blowing in this manner the breeze of any bad small, do you blow the breeze of sweet smell made of moral precepts? Thus, is the meaning. In other words, netarā pajā means not other people of bad moral precepts; it does not happen in any way (kacci) since you blow sweet smell made of moral precepts. Thus, with surplus it makes manifest but the blowing of the sweet-smell of moral precept.

The Commentary on the stanza
of the Thera Jambugāmiy
putta is complete.

1.3-9[29] Commenatry on the stanza of

Hārīta Thera

The stanza starting with Samunnamayamattanaṃ constitutes that of the venerable Thera Hārīta. What is the origin? It is said that he, having done devoted service toward former Buddhas, accumulating a good load of meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, saw a silent buddha named Sudassana, thirtyone aeoms (kappa) ago from now, became pious-minded, made reverential offering of Kutaja (medicinal) flowers and on account of that act of merit, he turned himself round and round but in excellent existences (sugati) and was reborn in an abundantly wealthy brahmin family in the city of Sāvatti, when this Buddha arose. His name was Hārīta. To him who had come to age, his parents brought a youthful daughter of a brahmin commensurate with such qualities as family, form, beauty and so on. He was enjoying together with her the bliss of wealth when one day he looked at his own as well as her prosperity (sampatti) in good form and beauty and gained remorse befittingly being urged by (his) nature (dhammatā) thus:– “Such a beautiful form as this will soon be trodden upon by old age and death but before long.” But by the lapse of even a few days, a black snake bit his wife and killed her. On that account, he became all the more remorseful, went to the presence of the Master, listened to the dhamma, cut off the bindings of household and became a monk. When, however, he was living after taking hold of such mental exercise (kammaṭṭhāna) as was commensurate with his conduct, his mental exercise (kammaṭṭhāna) did not succeed; his mind did not go straight. He entered the village for alms-food, saw a certain arrow-maker throwing an arrow-rod into the machine (yanta) and making the same straight, thought thus:– “These arrow-maker make straight this, namely, inanimate objects even; why should I not make my mind straight? He befittingly receded but from there got seated in his day-sojourn and started developing clear insight (vipassanā). Thereupon the Blessed One sat Himself down in the sky above him and uttered a stanza starting with “samunnamayamattānaṃ,” giving him instruction. They say also thus:– This self-same Thera himself spoke instructing himself as if to another person.

29. There, samunnamayaṃ means bending well upwards: not allowing to fall to the wing-half of laziness by the influence of proper attainment of jhāna (samāpatti) lifting up (uddharanto) from there, making himself engaged in equal exertion (vīriyasamataṃ); thus, is the meaning. Attānaṃ means mind; in other words, samunnamayā means inclined himself up from the half portion of laziness. The syllable ma is the maker of union (sandhi) of words; if because of inferior exertion your mind did not befittingly enter upon the path of mental exercise (kammaṭṭhāna) you had better bend it up rightly by way of putting fourth effort (vīriyārambha); do not make the bending down or inclining off; thus, is the significance. Doing in this manner, however, usukāro va te janaṃ; cittaṃ ujaṃ karitvāna, avijjaṃ bhinda Hārīta.” The expression is to be construed thus:– just as, namely, a maker of arrow makes straight (his) arrow which had even slightly stooped and strained aside as well for the purpose of hitting (bhindana) the target (lakkhaṃ) when shooting (with that arrow) in the same manner having straightened your mind which had become stooped from its fall into idleness because of not looking after and which had become strained from its fall into distraction because of not looking after, penetrating for the attainment of one-pointed fixation (appanā) you had better become well-composed (samāhita) in mind ardently indulged (ussukkāpeti) in the development of clear insight (vipassanā) crush and break asunder the ignorance (avijjā) by means of your knowledge of foremost right path (magga) quickly. On having heard that instruction, the Thera developed clear insight (vipassanā) and became an Arahant but before long. Hence, it has been stated in the Apadāna:–

“Not far from Himavanta, there was
a hill named Vāsala. Buddha named
Sudassana dwelt inside the hill.
Having collected Himavanta flowers
I went through the sky where I came
across the self-awakened Buddha free
from cankers (āsava) who had crossed
over the flood (of saṃsārā).
Taking along with me medicinal kutaja
flowers which I carried then on my head,
I had them specially offered on Buddha,
the self-made great sage.
It was thirty one aeons (kappa) ago
from now, that I specially made reveren-
tial offering of flowers, I do not
remember any evil existence (duggati);
this is the fruitful result of reveren-
tial flower-offering.
My depravity had been burnt; ...
Buddha’s instruction had been carried
out.

Having, however, attained Arahantship, he recited that self-same stanza in order also to make manifest his Arahantship (aññā).

The Commentary on the stanza
of the Thera Hārīta
is complete.

1.3-10[30] Commentary on the stanza of

Uttiya Thera

The stanza starting with *Ābādhe me samuppanne* constitutes that of the venerable Thera Uttiya. What is the origin? It is said that he, having done devoted service toward former Buddhas, accumulating merit, conducive towards escape from rounds of repeated rebirths in this and that existence, was reborn as a crocodile of big form in the river Candabhāga at the time of the Blessed One Siddhattha, ninety one aeons from now. On having seen the Blessed One who had come near the shore of the river, he became pious-minded and lay himself down near the river bank being desirous of carrying Him across to the further shore. The Blessed One, out of compassion for him placed His feet on his back. He became joyful and elated, his energy became double due to his speed of zest (*pātivega*), he consequently cut across the river-channel (*sota*) with swift speed and carried the Blessed One across to the other bank. The Blessed One observed his mental pleasure, took His departure after having prophesied thus:— “This one on having passed away and from that time onward will wander about his rounds of repeated rebirths among excellent existences (*sugati*) and attain immortal (*amata*) *nibbāna*, ninety four aeons (*kappa*) later from now.”

Rolling round but in excellent existences in that manner, he came to be reborn as the son of a certain brahmin, known by the name of Uttiya, in *Sāvatti*, when this Buddha arose. On having come of age, he became a wandering ascetic (*paribbājaka*), wandered about saying to himself “I shall seek the immortal path (*amata*),” one day approached the Blessed One, listened to the dhamma, and although he became a monk in the dispensation (*sāsana*) he was not able to bring about distinction (*visesa*) because of his non-purification of such qualities as moral precepts and so on, but on having seen other bhikkhus making manifest their Arahantship (*aññā*) after bringing about their distinction (*visesa*), approached the Master, and asked for His admonition but briefly. The Master also gave him teaching but briefly by beginning thus:— “O Uttiya! Here, therefore, you should have your beginning even, purified.” He stood by His advice and began to develop clear insight (*vipasanā*). When he had begun to develop clear insight (*vipassanā*), ailment arose (in him). When, however, ailment arose, there sprang up well remorse (in him), made it the basis of beginning with his exertion, did the deed of developing clear insight (*vipassanā*) where he indulged himself and attained Arahantship. Hence, it has been stated in the *Apadāna*:—

“I was then a crocodile on the river
bank of Candabhāta; in pursuit of my
own pasture, I went to the landing-
place of the river.

At that juncture, Siddhattha, that self-
made foremost personage came near the
river’s landing place being desirous
of crossing the river.

When the self-awakened Buddha approached
I also went near there; having approached
the self-awakened Buddha, I spoke these
words.

Please mount me, O Great Hero! I shall
send you across; it is my paternal proper
beat; please have sympathy (for me) O Great
Sage!

Having heard my request (uggajjana)
the Great Sage rode (on me); joyous
with joyful heart I sent the leader
of the world across.

The world-leader Siddhattha consoled
(assāseti) me there on the other bank
of the river that (this one) will
obtain the immortal state (amata).
On having passed away from that body,
I reached the divine world; I enjoyed
divine bliss surrounded (purakkhato)
by nymps.

For seven times I was divine king
exercising heavenly sovereignty; for
three times I was world-king reigning
on earth.

I indulged in seclusion; being mature
in wisdom and well self-controlled, I
carry my ultimate body, in the dispensa-
tion of the self-awakened Buddha.
It was ninety four aeons (kappa) ago
from now that I sent the bull among
men across. I do not remember any
evil existence (duggati); this is the
fruitful result of sending across.

My depravity has been burnt. ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, he uttered a stanza starting with Ābādhe me samuppanne making manifest his Arahantship (aññā), in the course of clarifying (vibhāvanamudha) the manner of all-round perfection (paripuṇṇa) of his own right proper practice (paṭipatti).

30. There, ābādhe me samuppanne is to be construed thus:– when the ailment caused by uncommon disturbance of humours (dhātukkhobha), which gained the name of ābādha (disease)” because of its being bodily illness, itself sprang up in me. Sati me udapajjada is to be construed as:– “To me, indeed, ailment has arisen; indeed, however, there exists this condition (ṭhāna); if this ailment worsens (vāddheyya); as long as, however, this ailment worsens (vāddheyya); as long as, however, this ailment does not become worse (vāddhati), then (handa) I begin exerting myself saying to myself:– “for the attainment of what has not been attained, for the achievement of what has not been achieved, for the visualisation of what has not been visualised,” thus, mindfulness, which had become the basis (vatthu) of putting forth exertion, sprang up in me who was being oppressed by painful feeling by way of that self-same ailment. Therefore, it has been stated: “Ābādho me samuppanno, kālo me nappamajjitum (ailment has sprung up by itself to me; time it is, for me not to be negligent).” Having, in this manner, made the arisen mindfulness the goad, indeed, this Thera attained Arahantship.

The Commentary on the stanza
of the Thera Uttiya

is complete.
The Commentary on the third Chapter
is complete.

1.4 Fourth Chapter

1.4-1[31] Commentary on the stanza of

Gahvaratīriya Thera

The stanza starting with Phuṭṭho damsehi constitutes that of the venerable Thera Gahvaratīriya. What is the origin? It is said that he, having done devoted service toward former Buddhas, became a deer-hunter at the time of the Blessed One Sikhi, thirty one aeons (kappa) ago from now. While wandering about in the forest, he saw the Blessed One Sikhi teaching dhamma to divine-beings, dragons and ogres at the foot of a certain tree. Having seen however, he became pious-minded, and took sign (nimitta) in the voice (sara) saying to himself: “This is said to be dhamma.” On account of that pious mind he sprang up in the divine world and again now and then he wandered about his rounds of repeated rebirths but in excellent existences (sugati) and was reborn in a brahmin family in Sāvatti when this Buddha arose. He gained the name “Aggidatta” and when he had come of age, he saw the twin-miracle of the Blessed One, pleasing piety rose itself (in him), he became a monk in the dispensation (sāsana) took hold of his mental exercise (kammaṭṭhāna), and lived in the forest region nown as the bank of Gahvara river. On that account, he came to be known as Gahvaratīriya. He developed clear insight (vipassanā) and attained Arahantship but before long. Hence, it has been stated in the Apadāna:—

“Formerly, I was a deer-hunter, in
a forest grove (vipina). I saw the
stainless Buddha surrounded by a
crowd of divine-beings.

He was making manifest the four-
fold noble truth showing the death-
less path. I listened the sweet
dhamma of Sikhi, the kinsman of the
world.

I made my mind pleased with His
voice, in the peerless personage
unrivaled. Having made my mind
pleased there I crossed over the
existence which is difficult to
cross.

It was thirty one aeons (kappa) ago
from now that I gained that percep-
tion; I do not remember any evil
existence (duggati); this is the
fruitful result of voice perception.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he paid his homage to the Blessed One and went to Sāvatti. On having heard about his arrival his relatives came near him and brought about a great charity. Having stayed for a few days, he became desirous of going but to the forest. His relatives said to him thus: “Venerable Sir! Forest, namely, is bountiful with danger (parissaya) by way of gad-flies, mosquitoes and so on; please live but

here. On having heard what his relatives said, the Thera uttered a stanza, starting with “Phuṭṭhoḍaṃsehi,” making manifest his Arahantship (aññā), in the face of (mukha) announcement of his special pleasure in solitude saying thus: “Forest-residence alone pleases (rucchati) me.”

31. There phuṭṭhoḍaṃsehi makasehi is to be construed as:– touch and bitten by such needle-mouthed creatures as blind flies which gained the name of “ḍaṃsa (gad-flies) because they are in the habit of biting and perceptibly known as mosquitoes; thus, is the meaning. Araññasmiṃ means in the forest (arañña) because it is connected with (yoga) characteristic (lakkhaṇa) of forest stated as: “pañcadhanusatikaṃ pacchimaṃ (lastly five hundred bow-lengths).” Brahavane means permanent (niyaṃ) wood-land, the large forest because of bushy jungle of giant trees. Nāgo saṅgāmasīse va means resembling the big elephant at home in battle, itself striking the army of the enemy at the head (muddhani) of the battle-front. He became energetic (ussāha) saying thus:– “A forest-resident, namely, is praised and well-spoken of by Buddha, etc.,” sato means possessed of mindfulness. Tatra means in that forest; alternatively, at that place of attack by biting flies, mosquitoes and so on. Adhivāsaye means he would bear up and endure with consent saying: “Let the biting flies, etc., inflict me ailment,” I would not give up my dwelling in the forest; thus, is the meaning.

The Commentary on the stanza
of the Thera Gahvaratīriya
is complete.

1.4-2[32] Commentarey on the stanza of

Suppiya Thera

The stanza starting with Ajaraṃ jāramānena constitutes that of the venerable Thera Suppiya. What is the origin? It is said that he was reborn in a family home, at the time of the Blessed One Padumuttara, renounced the world, became a hermit, and was living in a forest region, where and when he saw the Blessed One, he became pious-minded and offered Him fruits, big and small; likewise he did to the crowd of clergy (bhikkhuSaṅgha). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the family of a warrior-prince (khattiya) at the time of the self-awakened Buddha Kassapa. In due course, on having attained the age of intelligence, due to his connection (sannissaya) with good friends, he gained remorse, became a monk in the dispensation and came to be much learned. Maddened by his birth and intoxicated by his learning he lived exalting himself and reviling others. As an effect of that act of his, he was reborn in the family of a cemetery caretaker in a despised form (paribhūtarūpa) at Sāvatti, when this Buddha arose. His name was Suppiya. Then on having attained the age of intelligence, he approached the Thera Sopāka who was his associate, listened to the dhamma in his presence, properly gained remorse, became a monk fulfilled the righteously proper practice (paṭipatti) and uttered a stanza starting with “Ajaraṃ jīramānena.”

32. There, ajaraṃ free from old age; he said with reference to (sandhāya) nibbāna. Indeed that being unborn (ajata) there is no old age here; alternatively, when this is achieved that old age does not exist for this individual; thus, it is known as absence of old age from the point of view of the cause of being old. Jīramānena means by becoming old; with the attainment of old age moment after moment. Tappamānena means by being well-burnt; by being burnt by eleven kinds of such fire as the fire of lust (rāga), etc. Nibbutiṃ means nibbāna which has the nature of (sabhāva) having become extinguished from being burnt similar to what has been stated. Nimiyaṃ commotes would set going and making barter (cetāpeyyaṃ). Paramaṃ santiṃ means the most excellent tranquility because of the nature (dhammatā) of cooling down of the all-round heat (pariḷāha) of special actions (abhisankhāra) of total (anavasesa) depravity (kilesa). Yogakkhemaṃ means the state of not being pursued by the four bonds (yoga). Anuttaraṃ means the non-existence of any body superior to oneself. This, indeed, is the brief meaning here.-- With becoming old because of being overwhelmed by old age moment after moment, likewise having gone with being burnt by such sort of fire as lust (rāga), etc.; with one's own danger (saupaddava) due to the natural condition of not being calm (upasanta) in every manner, also because of impermanence, distress (dukkha), lack of essence (sāra) in this wise, it is free from old age (ajaraṃ) because of being opposite to that (tappaṭipakkha): it has become the most excellent tranquility (upasama), not oppressed (upadduta) by anybody there is bartering (nimiyaṃ) and set going of unsurpassed (anuttaraṃ) nibbāna saying thus:— “Great, indeed, is my gain; great growth (udaya) has reached my hands (hatthagato).” Just as indeed human-beings in handling (parivattentā) any kind of treasure (bhaṇḍa) without their paying attention becomes bountiful (sambahumānā) with its being collected (gayhamānena), in the same manner, this Thera, dwelling with his mind directed towards nibbāna (pahitatto), in order to make manifest his having no regard for his own body as well as for his own life but that his mind (atta) has been properly posed (paṭipesita) towards nibbāna, said thus:— “Perfect peace has been made in exchange (nimiyaṃ), security from bonds (yoga) is unsurpassed (anuttara);” indulging himself (paribrūhayanto) in that self-same proper practice (paṭipatti), devotedly developing (ussukkāpeti) clear insight (vipassanā) he attained Arahantship. Hence, it has been stated in the Apadāna:—

“A brahmin, I was proficient in knowledge (mantapāragū) known by the name of Varuṇa; having discarded my ten sons I, at that time penetrated into the forest.

Having made a well-built hermitage, a well-apportioned (suvibhattaṃ) and joyful to the heart (manoramaṃ) and having made a leaf-hut, I lived in the forest.

That world-wise (likavidū) Padumuttara, the proper recipient of sacred sacrificial offerings (āhuti) being desirous of uplifting me, came to my hermitage.

There became bountifully brilliant light all over the dense forest. At that time the forest was shining bright because of the power of Buddha.

On having seen that miracle, of such most excellent Buddha as that, I got hold of a leaf-container (pattapuṭa) and made my reverential fruit offering. Having approached the self-awakened Buddha, I offered along with the basket (khāri). Out of compassion for me Buddha spoke this word.

Having got hold of the load of basket (khāri) you should come along behind me; when the clergy of monks enjoys (your fruits) there will be your merit.

Having got hold of that container, I offered it to the clergy of monks. Having had my mind pleased over there, I sprang up in the Tūṭita heaven.

There I experienced constant bliss well connected with my act of merit with divine dancing, singing and playing of music.

As and when I became either a divine being or a human being, there was no decrease in my prosperity, this is the fruitful result of my fruit offering.

After having offered fruit to Buddha, I exercised sovereignty over such a sphere as the four islands along with their oceans and their mountains.

As many as there were flocks of birds which should fly in the sky, they also abided by my desire (vassa); this is the fruitful result of my fruit offering. As many as there were ogres (yakkha), powerful beings (bhūta) and demons (rakkhasā), heavenly guardians (kumbhaṇḍa) and garuḍa birds also, approached me all around to attend upon me (pāricariya). Tortoises, dogs (soṇā), bees (madhukārā), both biting-flies (ḍaṃsā) and mosquitoes (makasā); they also abided by my desire (vasa); this is the fruitful result of fruit offering.

Birds known as good-winged (supaṇṇa), winged-creature of great vigour; they also approached me for refuge; this is the fruitful result of fruit offering. Such elephants (nāga) as are long-living, possessed of powers and of great repute; they also abided by my desire; this is the fruitful result of my fruit offering.

Lions, tigers and panthers (dīpi), bears (accha) wolves (koka), hyenas (taracchaka); they also abided by my desire; this is the fruitful result of my fruit-offering.

Star of healing (osadhi), grass-dwellers (taṇavāsī) and those who live in the sky; all of them approach me as refuge; this is the fruitful result of my fruit offering.

I live being pervaded (by the dhamma) which is extremely difficult to see supremely subtle, profound and well elucidated; this is the fruitful result of fruit offering.

I live free from cankers (anāsava) after having been permeated by the eight forms of emancipation (vimokkha);

I am a mature (nipaka) burner of depravity (ātāpī) also; this is the fruitful result of (my) fruit-offering.

I am one of those sons of Buddha,

who have become established in the
fruition of the right paths, whose
faults (dosa) had become exhausted
and who are of great repute. This
is the fruitful result of fruit
offering.

Having reached the perfection of higher
knowledge (abhiññā), having been urged
by the bright basis (sukkamūla) and
having all round known (pariññāya) all
the cankers (āsava) I live free from
cankers (āsava).

I am one of those sons of Buddha, who
possessed threefold knowledge (tevijjā),
had attained magical powers (iddhi),
have been of great repute, and who have
well-gained (samāpannā) divine ear.
It was a hundred thousand aeons (kappa)
ago that I offered fruits; I do not
remember any evil existence (duggati);
this is the fruitful result of (my)
fruit-offering.

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, even, he recited that self-same stanza by way of making manifest (his) Arahantship (aññā).

The Commentary on the stanza
of the Thera Suppiya
is complete.

1.4-3[33] Commentary on the stanza of

Sopāka Thera

The stanza starting with *yathā pi ekaputtasmiṃ* constitutes that of the venerable Thera Sopāka. What is the origin? It is said that he, having done devoted service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn as the son of a certain estate owner (*kuṭumbika*) at the time of the Blessed One Kakusandha. One day, on having seen the Master, he became pious-minded and offered fruits full of substantial seed (*bīja*) to the Master. The Blessed One accepted (his offering) out of compassion for him. Having become specially pleased with the clergy of bhikkhus (monks) also he set up meal-offering by lot (*salākabhatta*) and gave offering of milk-meal throughout his span of life to three bhikkhus (monks) by way of (his) dedication to the entire congregation of monks. On account of those acts of merit, while enjoying now and then the prosperity among divine and human beings, he was reborn once in the womb of a human being and gave as charitable offering, milk-meal to a silent buddha. Having done meritorious deeds in this and that existence, thus, he wandered about round and round but in excellent existences (*sugati*) and took conception in the womb of a certain poverty-stricken lady (*duggatitthi*) in *Sāvaṭṭhi*, consequent upon (*nissanda*) (his) former deed, when this Buddha arose. His mother having all-round borne (*pariharitvā*) the embryo for ten months by means of her womb was unable to give delivery at the time of giving birth when the pregnancy became all-round nature, fell into a fainting and kept herself lying down as if she were dead for a long time. Her relatives carried her away to the cemetery since they were under the impression that she was dead, mounted her on a funeral pyre and when wind and rain arose due to divine power, did not set fire to the pyre and took their departure. The baby-boy came out in good health from the mother's womb by the power of divine-beings because of the fact that it was his final existence (*pacchimabhavikattā*). The mother, however died. The divine-beings collected that baby-boy, in the guise of human-beings, placed it in the house of cemetery-custodian and for some time nourished the baby-boy with suitable nourishment. Thereafter, subsequently, the cemetery custodian also made that baby his own son and brought him up (*vaḍḍheti*). Growing up on that manner, that boy wandered about sporting together with a boy named *Supiya*, the son of that cemetery custodian. His name became *Sopāka* because of the fact that he was born and well brought up in the grave-yard.

Then one-day the Blessed One caught sight of him who had become seven years old and entered inside (*antogadham*). His net of knowledge (*ñāṇa jālaṃ*), on His having looked at the world to find convertible kinsmen (*vaneyyabandhava*) after having spread out His net of knowledge early in the morning, and proceeded on His journey to the region of the cemetery. Being urged by his former cause (*pubbahetu*), the boy became pious-minded, approached the Master and stood having paid his homage to Him. The Master taught him the dhamma. He listened to the dhamma, asked for monkhood, and on being asked whether he had got the approval of his father, he led his father to the presence of the Master. His father approached the Master, paid Him his homage and gave his consent saying: "Venerable Sir Please make this boy a novice." The Master had him initiated into His order of monks and assigned him (*niyojesi*) with the duty of developing (*bhāvanā*) loving kindness (*mettā*). He took hold of the mental exercise on loving kindness (*mettākammaṭṭhāna*) and dwelling in a cemetery he brought about the *jhāna* of loving kindness, made the *jhāna* his basis, developed clear insight (*vipassanā*) and visualised Arahantship but before long. Hence, it has been stated in the *Apadāna*:-

"That great hero Kakusandha, proficient
(*pāragū*) in all dhamma separated Himself
from His organisation (*gaṇa*) and went
into the midst of the forest.

I collected marrow of seeds (bījamiñjaṃ)
and strung upon them with a creeper
(latāya āvuṇiṃ). At that juncture the
Blessed One had entered upon jhāna
amidst the hills.

On having seen the divine of the divine
(devadeva), I offered the seed-marrow to
the hero (vāra) worthy of dedicated dona-
tion, with my pious mind.

It was in this very aeon (kappa) that
I offered then the marrow (miñja). I
do not remember any evil existence;
this is the fruitful result of seed-
marrow (offering).

My depravity had been destroyed. ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, he uttered a stanza, starting with “yathā pi ekaputtasmiṃ” in order to point out to other bhikkhus(monks) who practise the cemetery-austerity (sosānika) the method (vidhi) of developing loving kindness (mettāvāhanā).

33. There yathā constitutes an indeclinable particle (nipāta) in the sense of an illustrative example (opammattha). Ekaputtasmiṃ is to be construed thus:— He cleanses (punāti) also he looks after (tāyati) the family lineage (kulavaṃsa); thus, he is a son (putta); a son is of such varieties as one's own offspring (atraja) etc. One son is a single son (ekaputta); in that single son. In the sphere also (visayeca) this is a locative word (bhummavacana). Piyasmiṃ means:— because he should be loved as well as because of being the only son, in such a son as has become the centre of creating affectionate love (pema) with such qualities as beauty (rūpa, moral precepts, good conduct (ācāra) and so on. Kusalī is to be construed thus:— Kusala is said to be security (khema), the state of being happy (sotthi); there is in this one that secure happiness which ought to be gained; thus, the securely happy one (kusalī); the seeker of welfare for living creatures, whose heart is but loving kindness (mettājñhāsaya). Sabbesu pāṇesu means towards all living-beings. Sabbattha means:— in all directions (disā); alternatively, in all existences and so on; or in all unlimited space (avatthāsu). This has been stated:— Just as the parents would be securely happy people (kusalī) and definite seekers of welfare (ekantahitesī) over their only lovely (piya) and endearing (manāpa) son, in the same way one should be securely happy (kusalī); in the same way, towards all directions beginning with such divisions as the east portion and so on, towards all-existences beginning with such varieties as sensual existence and so on, as well as toward all creatures who stood in all such unlimited details (avatthāsu) as varieties beginning with young people and so on, one should be securely happy (kusalī) because of his being definitely a seeker of welfare. Single flavoured (ekarasaṃ) loving kindness should be developed everywhere by way of no demarkation of boundary (sīmāsambheda) without having made such boundary limit as: “Friends, neutral (udāsīna) and enemy (paccattika). Having uttered this stanza, however, he gave his instruction thus:— “If you all venerables were to indulge yourselves (anuyuñjeyyātha) in the development of loving kindness in this manner, you all will definitely become (bhavatha) the recipients of such eleven sorts of benefits accruing from loving kindness as begun with “one sleeps blissfully,” and so on which had been spoken of by the Blessed One.

The Commentary on the stanza
of the Thera Sopāka
is complete.

1.4-4[34] Commentary on the stanza of

Posiyatthera

4,1. The stanza starting with Anāsanna varā constitutes that of the venerable Thera Posiya. What is the origin? It is said that he, having done devoted service toward former Buddhas, accumulating good deeds bountifully, which were conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, wandered about his rounds of repeated rebirths but in excellent existence (sugati), became a deer-hunter at the time of the Blessed One Tissa, ninetytwo aeons (kappa) ago, from now, and roamed about in the forest. At that time, in order to make an uplift for him, the Blessed One went to the forest and showed Himself in his visual path (cakkupatha). On having seen the Blessed One, he became pious-minded, threw down his weapon, and stood lifting up his clasped hands (in adoration). The Blessed One showed His desire to sit down. There and then, he collected a handful of grass (tiṇamuṭṭhi), spread the same himself reverentially (sakkaccaṃ) on an evenly levelled piece of land, and offered (the seat to the Blessed One). Out of compassion for him, the Blessed One took His seat there. When, however, the Blessed One had become seated, he accordingly experienced abundant zest and delight, paid his homage to the Blessed One and himself sat down at a suitable spot (ekamantaṃ). Then, the Blessed One said to Himself thus:– “This much is proper for the seed (bāja) of good deed (kusala) for this man, rose up from His seat and departed. Not long after the departure of the Blessed One, a lion, king of beasts (migarājā) killed him. On having died, he sprang up in the divine world. “It is said that if the Blessed One did not go near him, he would be killed by a lion and be reborn in purgatory (niraya);” thus, on having seen him, the Glorious One went near him for the purpose of his springing up on excellent existence (sugati) and also for the purpose of mounting a seed of good deed on him.

4,2. He lived on there as long as his life-span lasted, passed away thence from the divine world, wandered about his rounds of rebirths in excellent existences (sugati) even, and was reborn as the son of a certain bountifully wealthy banker, the youngest brother of the Thera Saṅgāmajita, in Sāvatti, when this Buddha arose. His name was Posiya. On having come of age, he got himself married (dārapariggahaṃ katvā), obtained a son, and on being urged (codiyamāno) by the nature (dhammatā) of his being final existence (pacchimabhava), there arose in him, remorse, dependent on (paṭicca) such phenomena as birth (jāti) and so on, became a monk, entered the forest, isolated (vūpakaṭṭho) himself, consistently engaged in the development (bhāvanaṃ) of mental exercise (kammaṭṭhāna) on the fourfold noble truths, indulged in the development of spiritual insight and attained Arahantship but before long. Hence, it has been said in the Apadāna:–

“Not far from Himavanta, there was
a hill named Lambaka. The self-
awakened Buddha Tissa walked to and
fro but there in the open air.
I was then a deer-hunter in the
woody forest. On having seen that
divine of the divine (devadevaṃ)
I offered Him a handful of grass.
Having offered it for the purpose
of Buddha’s seat I made my mind
pleased. Having paid my homage to
the self-awakened Buddha I took my
departure facing north in particular.

Not long after my departure, a king
of beasts attacked me. Being attacked
by a lion, I died there.

Since soon after (āsanne) the deed was
done by me towards the cankerless most
excellent Buddha, I reached the divine
world similar to the speed of an arrow
well shot (sumutto).

My divine palace there was pleasant,
having been specially created by (my)
meritorious deed. It had a thousand
sectional details (kaṇḍa) with a
hundred ball turrets (bheṇḍa), full
of flags (dhajālu) made of gold (haritā).

Its radiant rays (pabhā) runningly
radiated (niddhāvate) and rose up (uggato)
resembling the sun of hundred rays
(sataramsī). Crowded it was with divine
damsels, I enjoyed myself (āmodiṃ)
realising all my wishes (kāmakāmī).
Having passed away from the divine
world, and being urged (codito) by
bright base (sukkamūla) I came to be
a human-being and I attained Arahantship
(āsavakkhaya).

It was ninety four aeons (kappa) ago,
from now, that I made an offering of
the seat; I do not remember any evil
existence (duggati); this is the fruit-
ful result of a handful of grass.

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

4,3. Having, however, attained Arahantship, he came over to Sāvatti in order to pay his homage to the Blessed One, and went to the home of his kinsmen out of compassion to his relatives. There, his former wife (porāṇadutīyikā) paid him her homage, first of all showed her such duties as offering of seat and so on, similar to a lady-devotee, and not knowing the Thera's disposition (ajjhāsaya), later became desirous of luring the Thera with such womanly wiles as coquetry (kuttā) and so on. The Thera considered thus:— "What a wonder (aho)! Blind fool behaves (paṭipajjati) in this manner, namely, to a man like me (mādisa)," did not say anything whatsoever, rose up from his seat and went away but to the forest. The forset dweller-bhikkhus asked him thus:— "How is it, friend? You have come back (nivatto) exceedingly quickly (atilahuṃ); have you not been seen by your relatives?" The Thera uttered a stanza starting with "anāsannavarā etā" in order to inform the matter (pavatti) which occurred there.

34. There, anāsannavarā is to be construed thus:— etā means these ladies: anāsannā is na āsannā (not near), not approached; alternatively, having become stationed even far distant are excellent (varā),

they are the best promoters of welfare for a man; that also, indeed, niccomeva (but permanently), at all times even; neither but at night, nor by day even, nor on the occasion of loneliness (rahovelāya) also. Vijānatā means by one who knows clearly. There is such a text (or reading) as “anāsannaparā” also; that even is the meaning. Here, indeed, this is the significance (adhippāya) ----- fierce elephant, howse, buffalo, lion, tiger, ogre, demon, and sprite (pisāca) aslo which do not go near people are excellent, best and not non-promoters of welfare; they would, however, in approaching (people) do to the disadvantage (of people) even in the immediately present time (diṭṭhadhammika). Women, on the other hand, having approached (men), do destroy such welfare as is conducive towards emancipation (vimokkhanissita) pertaining to present immediate existence (diṭṭhadhammika) and future rebirth (sampparāyika) and bring about (āpādentī) great disadvantage (anattamaṃ); therefore, these ladies are better to be not near and should be clearly understood (vijānatā) as such at all times. Now, in order to point out that matter with reference to (upanāyika) himself, he said beginning with the word gāmā. There gāmā is to be construed as gāmaṃ, (to the village); indeed, the word is said in the ablative form (nissakka) in the accusative sense (upayogatta). Araññamāgamma is to be construed as araññato āgantvā, having come from the forest; the consonant m is the maker of union (sandhi) of words (pada); this accusative word (upayogavacanamaṃ) is, however, in the sense of ablative (nissakka). Tato means from the couch (mañcaka). Anāmantetvā means; without calling by way of addressing (ālapati) his previous (or former) wife (dutīyikā), not having said this much even, namely:– “Be diligent” to his former wife. Posiya means:– he said but about himself as if refering to another. Whoever, however, read (pāṭhanti) of them, I, Posiya, take my departure; thus, is the interpretation (yojanā). Whoever, however, say thus:– “That lady, having fed the Thera who had come (upagataṃ) to (her) house, became desirous of luring (him): on having noticed it, the Thera there and then went out of the house, proceeded to the monastery and sat himself down on the couch in his own residence; that lady also, indeed, aftermeal dressed up and decorated herself approached the residential abode of the Thera in the monastery; on having seen her the Thera did not say anything, rose up and went but to his place for day sojourn;” to them, the meaning of the feet of the stanza is thus: “Having come back to the forest from the village;” it is guided (niyyati) but by way of having been sung (ruta) accordingly (yathā). Here, indeed, vihāra (monastery) is meant to be (adhippeto)” araññaṃ (forest).”

The Commentary on the stanza
of the Thera Posiya
is complete

1.4-5[35] Commentary on the stanza of

Sāmaññakāni Thera

5,1. The stanza starting with Sukhaṃsukhattho constitutes that of the venerable Thera Sāmaññakāni. What is the origin? It is said that he, having done devoted service toward former Buddhas, accumulating good deeds in this and that existence, was reborn in a human womb (manussa yoni) at the time of the Blessed One Vipassī, ninety one aeons (kappa) ago, from now. On having seen the Blessed One Vipassī, he became pious-minded and offered (Him) a couch (mañca). On account of that act of merit, he wandered about his rounds of repeated rebirths among devine and human beings and was reborn as the son of a certain wandering ascetic (paribbājaka) when this Buddha arose. His name was Sāmaññakāni. On having attained the age of intelligence, he saw the twin miracle

of the Master, became pious-minded, took entry into the dispensation as a monk, got hold of mental exercise (kammaṭṭhāna) commensurate with his conduct, brought about jhāna, made the jhāna his basis (padaka), developed spiritual insight (vipassanā) and attained Arahantship. Hence it has been said in the Apadāna:—

“With my own palms and pleasing piety,
a couch was offered by me, to such a
Blessed One as Vipassī, the eldest of
the world.

I was in receipt of (samajjhagaṃ) ele-
phant transport, horse transport and
divine conveyance; because of that
offering of couch, I had attained
Arahantship, having become free from
cankers (āsava).

It was ninety one aeons (kappa) ago,
from now, that I then offered the couch;
I do not remember any evil existence;
this is the fruitful result of couch-
offering.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

5,2. A householder-associate of the Thera, however, a wandering philosopher (paribbājaka) named Kāṭiyāna, because of the fact that the gain and honour (sakkāra) of the heretics happened to be hard hit ever since the appearance (uppāda) of Buddha, not gaining even to the extent of food and clothing, moved himself away (apakato) from the fold of ājīvaka ascetic, approached the Thera and asked thus:— “You all, namely, sons of the Sākiyan lead happy lives because of having attained greatly foremost gain and fame; we, however, are poverty-stricken and have to lead a hard life (kiccha jīvika); how indeed, does happiness pertaining to the present (diṭṭhadhammika) and the future as well (samparāyikañca) accrue to one who practises properly (paṭipajjamāna). Thereupon, the Thera uttered a stanza starting with “sukhaṃ sukhattho labhate tadācaram.” In order to make manifest the state of his having attained that happiness saying to him thus:— “In the absence of explanation (nippariyāyato) happiness, namely, is but the transcendental happiness (lokuttarasukha); that also is of one who properly practises (paṭipajjanta) the proper practice (paṭipatti) commensurate with that happiness,” by means of instruction (pariyāyena).

35. There Sukhaṃ means; here, the significance is happiness free from sensual desires. That happiness also comprises the proper attainment of noble fruition (phalasaṃpatti) and nibbāna as well. Likewise, indeed, it has been stated thus:— “This concentration (samādhi) is the happiness (sukhavipāko) as well;” “Nibbāna is the highest (paramaṃ) happiness.” Sukhattho means: the purpose (payojana) of happiness; one who desires (atthiko) such happiness as aforesaid. Labhate means he attains: this happiness is of one who desires; not of another. He said thus:— “Who, however, is he who desires?” “Tadācaram” means conducting one self for that purpose; properly practising (paṭipajjanta) such proper practice (paṭipattiṃ) as is conducive towards that proper attainment; thus, is the meaning. Not wholly (kevalaṃ) does that conduct (ācāra) gain but happiness; then, indeed, kittiñ ca pappoti means he attains the state of far and wide (patthaṭa) reputation (yasa) announced (kitti) in front of him (parammukhā) in such a way as begun with thus:— “In this way also he is possessed of moral precepts; his physical and verbal actions are excellently pure all round; his livelihood is excellently pure all round;

he is a possessor of jhāna and devoted to jhāna (jhānayutto).” Yasa’ssa vaḍḍhate means: his fame which is reckoned as good fortune (sampadā) of having retinue (parivāra). Now, in order to show graphically (sarūpato) the meaning said ordinarily (sāmaññato) as “tadācaram (that conduct),” he said thus:— “Yo arivematthaṅgikamañjasam ujum, bhāveti maggam amatassa pattiya.” It’s meaning is:— Yo means an individual because of being away from (ārakattā) all forms of depravity (kilesa), because of the sense of his all-round purity and also because of the sense of making the noble state (ariyabhāva) of those who practise properly (paṭipajjanta) is ariyam, a noble person; because of being the quantity (samudaya) of eight such constituent parts (aṅga) that begins with right view (sammādiṭṭhi) it is eightfold:— atṭhaṅgikam; in the sense of not being crooked because of being proper-practice (paṭipatti) of the middle way (majjhima) having avoided (rahita) the two extremities (antadvaya) he is straight forward añjasam because of being bereft of bent body (kāyavaṅka) and so on he is ujum (straight); in the sense of one’s own (niya) right path (magga) by those who desire nibbāna (nibbānatthika) and in the sense of going as he keeps killing all forms of depravity (kilesa), is the name gained as “magga” which is the proper path (paṭipadā) which leads (gāminī) towards cessation (nirodha) of misery (dukkha); amatassa means; of the uncreated (asaṅkhata) element (dhātu); pattiya means for the attainment of (adhigama); bhāveti means he provokes (uppādeti) and develops (vaḍḍheti) in his own system (santāna); with the absence of explanation (nippariyāyena) he said “sukhattho tadā caram (one, who desires happiness then practising);” therefore, he gains happiness just as has been said. On having heard it, the wandering philosopher (paribbājaka) being pious-minded became a monk, properly practised in the right manner, developed spiritual insight (vipassanā) and attained Arahantship, but before long. This even became the exposition (or prophecy) of the Arahantship (añña) of the Thera.

The Commentary on the stanza
of the Thera Sāmaññakāni
is complete.
*****oOo*****

1.4-6[36] Commentary on the stanza of Kumāputta Thera

The stanza starting with sādhusutam constitutes that of the venerable Thera Kumāputta. What is the origin? It is said that he, having done devoted service toward former Buddhas, became a hermit who wore an antelope’s skin ninety one aeons ago, from now, and was dwelling in the royal garden in the city of Bandmatī, when he saw the Blessed One Vipassī, became pious-minded and offered (Him) oil for rubbing feet (pādabbhañjana). On account of that act of merit, he was reborn in the divine world (devaloka). Beginning thence, he wandered about his rounds of repeated rebirths in excellent existences even (sugati yeva) and was reborn in the family of a wealthy householder (gahapati) in the city of Veḷukaṅṭaka, in the kingdom of Avanti when this Buddha arose. They made him known as “Nanda.” His mother, however, was named Kumā and therefore he came to be called Kumāputta. Having heard the dhamma in the presence of the venerable Sāriputta, he gained pleasing piety, became a monk, and having done his preliminary duties, did his monk’s duties (samaṇadhamma), and not being able to bring about distinction, approached the Blessed One, listened to the truth (dhamma), had his mental-exercise (kammaṭṭhāna) cleansed, lived at a suitable site

(sappāyaṭṭhāna), developed spiritual insight (vipassanā) and visualised (sacchākāsi) Arahantship. Hence, it has been stated in the Apadāna:—

“I lived in the royal garden in the
city of Bandhumatī; I was then a
wearer of skin (camma) and a bearer
of water goblet (kamaṇḍalu).
I saw that stainless (vimala) Buddha,
the self-made (sayambhū) the uncon-
querable (aparājita), who had directed
His mind toward strenuous effort (padhāna),
entered upon jhāna, and who was dwell-
ing (vasiṃ) with (His) delight in jhāna.
Having seen the canker-free (anāsava) who
had crossed the flood (ogha) and who had
well accomplished (samiddha) all his
requirements (kāma), I became pious
(pasanna) and pleased (sumana) and
offered (Him) ointment (abbhañjana)
It was ninety one aeons (kappa) ago, that
I offered ointment; I do not remember
any evil-existence; this is the fruit-
ful result of (my) ointment (offering).
My depravity had been burnt; ...
Buddha’s instruction had been carried
out.

6,2. Having, however, attained Arahantship, he happened to have come across bhikkhus(monks) in the fullness (bahule) of their bodily vigour (dalhī), he uttered a stanza starting with “Sādhu sutam sādhu caritakam, giving instruction to them, making manifest the state of facilitation escape from dukkha (niyyānika) of the dispensation (sāsana).

36. There, sādu (good) means excellent (sundaram). Sutam (heard) means hearing (savanam). What is meant (adhippetam) here, is that hearing which, indeed, is conducive towards escape from rounds of repeated rebirths, distinctively; it is the listening to such ten basic teaching (kathāvatthu) as is properly connected with having few wants (appicchatā) and so on. Sādu caritakam is to be construed thus:— practised that very practice of few wants and so on; indeed, the self-same good practice (carita) itself has been said to be “caritaka (practice).” By means of two words also, he points out as “sundaram (good),” much learning and proper practice (paṭipatti) also commensurate with it. Sādā means at all times, at the time of being a fresher (navaka) intermediate (majjhima) and senior (thera); alternatively, during the moments all bodily movements (iriyāpatha). Aniketavihāro is to be construed: it is known as the abode of five strands of sensual pleasures because of being residential region of the forms of depravity (kilesa); alternatively, they are six worldly (lokiya) objects (dhamma) of contemplation (ārammaṇa). Accordingly (Buddha) said thus:— “O wealthy householder! Indeed the spreading bondage (visāvinibandha) of abode (niketa) which has the sign (nimitta) of form (rūpa) is said to be ‘niketasārī (a home-wanderer)’, and so on. The proper practice (paṭipadā) for the purpose of discarding of those homes (niketa) is the homeless living (aniketavihāro). Atthapucchanam is to be construed as: the asking of such different matters as the present (diṭṭhadhammika) welfare (attha), the

future (samparāyika) welfare and absolute (parama) welfare, after having approached a good friend (kalyānamitta) by one, who desires asking about of such varieties as good deed (kusala) and so on or the beneficial meaning (attha) of natural (sabhāva) truth (dhamma) saying: “Venerable sir! What is good deed (kusala)? What is sinless (anavajja)”? And so on. Padakkhiṇa kammaṃ is to be construed as: Having, however, asked that question, there is self-determination (ashiṭṭhāna) and righteously (sammā) proper practice (paṭipatti) over his instruction (ovāda) up (what is taught). Here also, the interpretation should be made (yojetabbam) by the word (pada) “sādhu (well, good).” Etaṃ sāmāññaṃ is to be construed as:– This is monkhood (sāmāññaṃ), this is the condition of being a monk (samaṇabhāvo), which is the hearing (yaṃsutam), which also is the practising (caritam), which again is homeless living (aniketavihāro), which is asking of beneficial meaning (attha), and which is right-handed act as well (yañ ca padakkhiṇa kamma) of what has been said (vuttam) thus “sādhu sutam (it is good to be heard)” and so on. Since by means of this proper path or practice (paṭipadā) there is the state of being a monk (samaṇabhāva) and not in any other way, therefore, “sāmāññaṃ (monkhood);” thus, is the special word (adhivacana) of the fruition of the right path (maggaphala) candidly speaking (nippariyāyato). Alternatively, however, this is the proper path (paṭipadā) which is certainly true (apaṇṇaka) for it; to such a one as this monkhood (sāmāñña) properly happens (sambhavati), in order to show the same it has been stated as: “skiācanassa, of an anxiousless Arahant.” Of one who does not hoard (apariggahaka), of one who has nothing to do (rahita) with all-round seizing (pariggaha) and accepting (paṭiggaha) field-sites, gold of hirañña and suvaṇṇa qualities, male and female slaves and so on; thus, is the meaning.

The Commentary on the stanza
of the Thera Kumāputta
is complete.

*****oO*****

1.3-7[37] Commentary on the stanza of

Kumāputtasahāyathera

7,1. The stanza starting with *nānā janapadaṃ yanti* constitutes that of the venerable Thera Kumāputtasahāya. What is the origin? It is said that he, having done devoted service toward former Buddhas accumulating good deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn in a family home at the time of the Glorious One Siddhattha, ninety four aeons ago, from now. On having attained the age of intelligence, he entered the forest cut down many a bough and branch of trees, made them into walking sticks (*kattaraḃṭṭhi*) and offered them to the organisation of monks. Having done other meritorious deeds according as he had wealth (*yathā vibhava*), he was reborn among divine beings, and beginning from that time onwards, he rolled himself about all round (*paribattento*) but in excellent existences (*sugati*) and was reborn in a prosperous (*iddha*) family in the city of *Veḷukaṇṭaka*, when this Buddha arose. His name was *Sudanta*. Some say that (his name) was “*Vāsula*.” He was a deer associate of *Kumāputta* and as he wandered about heard that *Kumāputta* had become a monk and said to himself thus:— “Surely indeed, that spiritual discipline (*dhammavinaya*), where *Kumāputta* had become a monk, is not inferior (*oraka*).” In pursuit of his associate, he himself became desirous of becoming a monk, and approached the presence of the Master. To him the Master taught the truth (*dhamma*). To a much more extent, his desire for becoming a monk was well aroused, became a monk, and lived devoting himself to the development of meditation (*bhāvanā*) together with *Kumāputta* in the all-round end of a hill, (*pariyanta pabbata*). On that occasion also, many *bhikkhus*(monks), wandering about on their tour of district all over different districts (*janapada*) went near that place as they went off on their journey as well as when they returned from their tour. On that account there was an uproar (*kolāhala*) there. On having noticed it, the Thera *Sudanta* became remorseful (*saṃvegajāta*) saying to himself thus:— “These *bhikkhus*(monks), having become monks in the dispensation (*sāsana*) that would enable them to get out of repeated rebirths (*niyyānika*) making themselves follow (*anuvattentā*) their pre-occupations of districtmindedness (*janapada vitakka*), make themselves miss (*virādhenti*) their concentration of mind (*cittasamādhī*).” Making that selfsame remorse a guiding goad (*aṅkusa*) for subduing his own mind, he uttered a stanza starting with: “*nānājanapadaṃ yanti*.”

31. There, *nānā janapadaṃ* is to be construed: district of different denominations separately and individually (*visuṃ visuṃ*); many a kingdom comprising *kāsi*, *Kosala*, etc.; thus, is the meaning. *Yanti* means they go. *Vicarantā* is to be construed: wandering about on a tour of districts by way of entertaining such anxious thoughts (*vitakka*) as: “Is such and such a district well-provided with meals?; is alms-food easily obtainable (there)? is such and such (a district) secure and devoid of disease?” and so on. *Asaññatā* means the condition of being mentally uncontrolled, because of not having discarded that self-same preoccupation of the mind (*vitakka*) over the districts. *Samādhīñ ca virādhenti* is to be construed; they miss, namely, concentration (*samādhī*) also of initiation (*upacāra*) and cessation (*apanā*) varieties, which is the true (*bhūta*) foundation (*mūla*) of all transcendental truths (*uttarimanussadhamma*) as well. The grammatical syllable *ca* means assumption or supposition (*sambhāvana*). They miss, namely, the concentration (*samādhī*) which was not achieved owing to lack of opportunity to meditate (*jhāyituṃ*) because of their wandering about amidst different regions (*desantara*) not achieving, they began growing old without reaching mastery (*vasībhāvānāpadānena*) over the achievement (*adhigataṃ*) as well. *Kim su raṭṭhacariyā karissati* is to be construed thus:— *su* means but an indeclinable particle (*nipāta*). He says blaming thus:— “What will these wanderers of districts, conducts of kingdom (*raṭṭhacariyā*) of those who have become thus, do? What benefit, namely, will they derive? It is simply non-beneficial.” *Tasmā* means: since such a conduct as going

about different districts (desantaracariya) is not conducive towards the welfare (atthavahā) of a bhikkhu; on the other hand, indeed (api ca kho), because of his missing of all kinds of prosperity (sampattīnaṃ virādhanato) is detrimental to his interest (anattavahā); therefore. Vineyya sārambhaṃ is to be constricted as: having dispelled (vinetvā) and calmed down (vūpasametvā) the arisen anger (sārambhaṃ) of mental depravity (cittasamkilesaṃ) in the form of displeasure (arati) in the region of residence, by means of commensurate (tadanurūpa) careful consideration (paṭisaṅkhāna). Jhāyeyya means: one should meditate by means of two kinds of jhāna: (1) reflecting on (upanijjhāna) sense-object (ārammaṇa) and (2) reflecting on characteristics (lakkhaṇa). Apurakkhato is to be construed thus:– not being led by (purakkhato) either evil thoughts (micchāvitakka) or craving desire (taṇhā) etc.; thus, without following their dictates (vasaṃ) one should make himself mindful of but his mental exercise (kammaṭṭhāna); thus, is the meaning. Having however, said in this manner, the Thera made that self-same remorse (saṃvega) his guiding goad (aṅkusa), developed spiritual insight (vipassanā) and attained Arahantship. Hence, it has been state in the Apadāna:–

“Having penetrated into the forest and cut bamboo, then, I made several supports (ālambana) and offered them to the organisation of monks.

Having paid my homage to the virtuous (subbata) and having offered supporting sticks (to them) I departed facing north. It was ninety four aeons (kappa) ago from now that I them offered the sticks: I do not remember any evil existence; this is the fruition of staff-offering (daṇḍadāna).

My depravity had been burnt. ...
Buddha’s instruction had been carried out.

31,7. This Thera having treasured in his heart that self-same circumstance (attha) which has acted as (his) beneficial guiding goad in that he had attained Arahantship, uttered this self-same stanza starting with “Nānā janapadaṃ yanti, although he had attained Arahantship. Therefore, that very stanza became the elucidation (vyākaraṇaṃ) of his Arahantship (aññā).

The Commentary on the stanza
of the Thera Kumāputtashāya
is complete.

*****oO*****

1.3-8[38] Commentary on the stanza of

Gavampatitthera

8,1. The stanza starting with yo iddhiyā sarabhuṃ constitute that of the venerable Thera Gavampati. What is the origin? It is said that he, having done devoted service toward former Buddhas, thirty one aeons (kappa) ago, from now, saw the Blessed One Sikhī, became pious-minded and made reverential offerings of flowers to Him. On account of that act of merit, he sprang up on the divine world and doing meritorious deeds now and

then, he had an umbrella as well as a railing (vedikā) made at the shrine of Koṇāgamana. He was reborn in a certain family home at the time of the Glorious One Kassapa, however. In that family again there was many an ox-round (gomaṇḍala). Cowherds looked after it. This one at intervals there, used to wander about intent upon (yuttapayuttaṃ) investigating (vicārento). On having seen a canker-free Arahant doing his meal-duty daily at a certain spot outside the village after having wandered about for alms-food in the village, thought to himself saying: “The Lord will feel fatigued owing to the heat of the sun,” had four acacia sirīsa erected (ussāpetvā), placed acacia sirīsa branches above them, made a pandal of branches and offered the same. Some say also thus: “He had an acacia sirīsa tree planted near the pandal.” Out of compassion for him, the Thera sat himself down there daily. On account of that act of merit, he passed away thence, and was reborn in the heavenly world amongst the four great divine kings. A large Acacia Sirīsa tree sprang up at the door of his heavenly mansion indication his former deed, endowed with beautiful colour and sweet scent outshining (upasobhayamānaṃ), at all times, other flowers; on that account that mansion became known as “Serisaka. (Acacia).” That divine youth wandered about his rounds of repeated rebirths among divine and human beings, for an interim period of two Buddhas, (ekaṃ Buddhantaraṃ) became one of the four lay-associates (gihisahāya) of the Thera Yasa, known by the name of Gavampati, when this Buddha arose. On having heard that the venerable Thera Yasa had become a monk, he went to the presence of the Blessed One along with his own associates. The Master taught the truth (dhamma) to him. At the end of the teaching, he became established in Arahantship along with his associates. Hence, it has been stated in the Apadāna:—

“A game-hunter, formerly was I
 who wandered about in the wood.
 There I saw the stainless Buddha,
 the profoundly proficient per-
 sonage of all dhamma.
 Pious in heart and pleased in mind,
 I offered reverentially faultless
 flowers to that greatly merciful
 who took delight in the welfare of
 all living creatures.
 It was thirty one aeons (kappa) ago
 from now, that I made special reveren-
 tial offering of flowers.
 I do not remember any evil existence;
 this is the fruitful result of my
 reverential offering of Buddha.
 My depravity had been burnt. ...
 Buddha’s instruction had been carried
 out.

8,2. Having, however, attained Arahantship, the Thera while properly experiencing himself the bliss of emancipation, lived at Sāketa in the forest of Añjana (jet-black colour). On that occasion, however, the Blessed One went to Sāketa with a large congregation of monks and dwelt in the dark forest (añjanavana). There was no adequate accomodation for seating and sleeping (senāsana). Many bhikkhus(monks) slept on the sands of the sandy shore of the river Sarabhu which flowed down bordering their monastery. Then, at mid-night, when the water of the river came to be flooded, novices and so on became noisy highly and greatly. On having known of it, the Blessed One gave orders to the venerable Gavampati thus:— “O Gavampati! Go and make the living of bhikkhus(monks) comfortable (phāsu) afer having destroyed (vikkhambhetvā) the flood of water

(jalogham). The Thera responded saying: “Very well, venerable sir!” and by the vigour of his magical powers paralysed the stream of the river (nadīsotaṃ vikkhambhi); that river-stream stood but far off resembling a mountain peak. Thenceforward, the power of the Thera became obvious (pākaṭa) in the world. Later on, one day, the Master, on having seen the Thera teaching the truth (dhamma) after having sat down amidst a large assembly of heavenly beings, uttered a stanza starting with “yo iddhiyā Sarabhuṃ” in praise of him to elucidate his qualities, out of compassion for the world.

38. There, iddhiyā means by the magical powers with resolution. Sarabhuṃ is to be construed as: a river named in that manner; that river which they call in the world as: “Sarabhu.” Aṭṭhapesi means: (the Thera) placed after having made a high heap of water resembling a mountain-peak, having caused the stream to recede, without allowing the same to follow on. Asito is to be construed as: unattached, not clinging (nasito); devoid of dependence on craving desire (taṇhā) and wrong view (diṭṭhi); alternatively, not bound (abaddho) by any bondage (bandhana) whatsoever, because of having completely cut (samucchinna) all the fetters (saṃyojana) reckoned as binding (bandhana); thereafter even, because of the non-existence of distracting (ejā) depravity (kilesa), Anejo so Gavampati, that Thera Gavampati is passionless and calm; taṃ sabbasaṅgātigataṃ means: him who had become free (atigata) from all attachments (saṅga), because of being established (ṭhita), after having gone beyond (atikkamitvā) all such attachments as lust (rāga), hatred (dosa), delusion (moha), pride (māna), heresy (diṭṭhi) as well; who is mahāmuni, (great sage) because of being a post-learner (asekkha) sage (muni); moreover even, who happens to be bhavassa pāraguṃ (one who had gone to the further shore of existence), because of having gone to nibbāna, the further shore of entire existence even which could be classified as sensual, actional (kamma) existence and so on. Devā namassanti (divine-beings) make their adorations; even celestial creatures make their worship; all the more other living beings also.

38,1. At the extreme end of the stanza there was clear understanding (abhisamaya) of the truth (dhamma) for the massive multitude of people. The Thera uttered this self-same stanza starting with “Sathhāraṃ pūjessāmi” in order to make manifest (byākaronto) his Arahantship (aññā).

The Commentary on the stanza
of the Thera Gavampati
is complete.

*****oO*****

1.4-9[39] Commentary on the stanza of

Tissa Thera

9,1. The stanza, starting with Sattiyā viya omaṭṭho constitutes that of the venerable Thera Tissa. What is the origin? This one also, having done devoted service toward former Buddhas and accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths in this and that existence, cleaned the foot of the bodhi tree of the Blessed One Tissa after removing the old leaves. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the son of the paternal aunt (pitucchā) of the Blessed One in the city of Kapilavatthu when this Buddha arose, known by the name of Tissa. He became enamoured by the Blessed One to become a monk got himself fully ordained (upasampanno), dwelt in the forest region, made himself conceited dependent on (paṭicca) on his (high) birth, and wandered about having become abundant in anger and unrest as well as taking offence abundantly; he did not make any endeavour in the duties of a monk (samaṇadhamma). Then, one day, the Master, by means

of His divine eye, caught sight of (olokento) him sleeping with his mouth open in the place where he made his day sojourn (divāṭhāna) went through the sky from Sāvātthi, stood above him but in the sky pervaded it with His ray of light, roused up his mindfulness toward Buddha (paṭibuddhassa) by means of that ray of light and uttered a stanza, starting with “sattiyā viya omattho” giving him instruction.

39. There saattiyā is to be construed thus:— This word is the heading of the instruction (desanā); with the holding (dhara) together (ekato) etc., by means of knife weapon; thus, is the meaning. Omattho means struck (pahaṭo). Indeed, there are four forms of strokes or blows (pahāra): - omattho (hitting from below), ummattho (up-stroke), maṭtho (blow) and vimattho (different kinds of hits). There, having stood oneself above, the hit given with face downwards is known as the blow facing downwards (omatthā); after having stood below, the blow given facing upwards is known as upward hit (ummatthā); (the Blow) that had gone having pierced through and through (vinivijhitvā) similar to the blot-pin (aggaḷa-sūci) is known as the hitting stroke (maṭthā); all the rest of blows also is known as different varieties of hits (vimattho) In this context (ṭhāna), however, the blow given facing downwards (omattho) has been taken (gahito). Indeed, he was entirely severe (dāruṇo), with an arrow difficult to be drawn out (duruddharaṇasallo), difficult to be given medical treatment (duttikiccho), intently defective (antodoso) and was with but pus and (bad) blood inside (antopubbaloḥito); the pus-formed blood did not come out but stood enveloping the sore-opening (vaṇamukha). By those who desire to take out (nīharitukāma), the pus-formed blood, (the patient) is to be bound along with the couch and should be made head down-wards (adhosito). (The patients) arrive at misery (dukkhaṃ) either in the form of death or to that extent. ḍayhamāne means on being burnt by fire. Matthake means on the head. This is what has been said:— Just as a man struck by a knife (satti) facing downwards (omattho) begins to make exertion for the purpose of extracting the arrow (sallubbāhana) and healing his sore (gaṇatikicchana), makes such a preparation (payoga) as that (tādisa), puts forward his effort (parakkamati); just as also a head-burnt man, whose head is being burnt, starts exerting for the purpose of extinguishing that fire, makes such undertaking (payoga) like that (tādisaṃ), in the self-same way a bhikkhu(monk) should live mindfully (sato), diligently (appamatto) and becoming excessively energetic for doing away with sensual lust (kāmarāga).

39,1. In this manner, the Blessed One, giving admonition to that Thera for the calming down of that Thera’s anger and turbulence (upayāsa), completed His teaching (desanaṃ) under the heading (sīsenā) of the doing away with sensual lust for his standing alone all by himself (tadekaṭṭhatāya). On having heard this stanza, the Thera became remorseful at heart, and dwelt being intent on (yuttapayutto) developing spiritual insight (vipassanā). On having understood his inclination (ajjhāsaya) the Master taught (desesi) the Tissattherasutta in the Saṃyuttaka. Hence, it has been said in the Apadāna:—

Having enjoyed both types of bliss (yasa)
in the divine world as well as human, I
attained the unsurpassed, cool nibbāna
also in the end.

What, namely, is difficult to gain for
a man who produced (pasavi) merit regard-
ing the bodhi tree of that Master after
having specifically allotted it (uddisitvāna)
to the self-awakened Buddha (Himself_.

As one free from cankers (āsava) I am
to enter nibbāna, having become superios
(adhiko) to others in attaining the right

noble path (magga), its fruition, the ability in memorising the piṭakas (āgame) as well as in such qualities as jhāna and higher knowledge (abhiññā).

Formerly with my mind full of joy I discarded the (dry) leaves of (cleaned) the bodhi tree. (Consequently) I became in every manner endowed with these twenty qualities (aṅga).

My depravity had been burnt. ...
Buddha's instruction had been carried out.

39,2. Having however attained Arahantship, the Thera uttered that self-same stanza in order to revere the Master, making manifest his Arahantship (aññā).

The Commentary on the stanza
of the Thera Tissa
is complete.

*****oOo*****

1.4-10[40] Commentary on the stanza of

Vatṭhamāna Thera

10,1. The stanza starting with: Sattiyā viya omaṭṭho constitutes that of the venerable Thera Vaḍḍhamāna. What is the origin? It is said that this one also, having done devoted service towards former Buddhas, was reborn in a family home at the time of the Blessed One Tissa, ninety two aeons (kappa). ago from now and on having attained the age of intelligence, he saw the Blessed One Tissa wandering about for alms-food, became pious-minded, and offered (Him) good thoroughly-ripe mango fruits released from their twigs (vaṇṭato). On account of that act of merit, he was reborn in the divine world and accumulating meritorious deeds now and then, was reborn in the royal family of Licchavī in Vesāli, when this Buddha arose. His name was Vaḍḍhamāna. On having come of age, he became a donor full of pious faith (saddho), piety (pasanno), who took delight in giving charity, and attended on the clergy as a doer of deeds, (kāraako). When such an offence (aparādhā) as the act of upsetting of the begging bowl (pattanikkujjana-kamma) --- (an act equivalent to the present-day boycott) ---- had been caused by the Master to be done, he humbly apologised (khamāpetvā) the clergy as if he was treading on fire, had the act appropriately condoned (paṭippassambhetvā), became remorseful and entered the Order of monks. Having become a monk, however, he dwelt overwhelmed by sloth and drowsiness (thinamiddhābhihūto). In order to make him repent the Master uttered a stanza starting with "Sattiyā viya omaṭṭho."

40. There, bhavarāgappahānāya is to be construed thus:— for the purpose of discarding the clinging (rāga) to existence (bhava), the clinging to physical form (rūpa), the clinging to the formless (arūpa). There is no such thing as the doing away with (pahāna) the external fetters (bahiddha saṃyojana) without having forsaken the internal fetters (ajjhattasaṃyojana), should it be so also (yadi pi); because of being without anything interevening (nānantarika), however, by saying about the doing away with the fetters belonging to the upper part (uddhambhāgiya), it amounts to but having said about the fetters belonging to the lower part also. Alternatively, since it might be possible that the fetters belonging to

the upper part are difficult to be done away with for whoever noble Stream-winners (kesaṅ ci ariyānaṃ) after they had themselves also cut off all the fetters belonging to the lower part, therefore, in order to shown the self-same difficulty of discarding from the point of view of easy abandonment, the Blessed One spoke about the discarding of even all the fetters belonging to the upper part with the heading (sīsa) of the doing away with the clinging to existence (bhavarāga). Alernatively (vā), it has been said in this manner but by way of the propensity (ajjhāsaya) of the Thera. The rest is but in the manner as has been said.

The Commentary on the stanza
of the Thera Vaḍḍhamāna
is complete.

The Commentary on the fourth
Chapter has come
to an end.

1.5 Fifth Chapter

1.5-1[41] Commentary on the stanza of

Sirivaḍḍha Thera

1,1. The stanza starting with Vivaramanupatanti vijjutā constitutes that of the venerable Thera Sirivaḍḍha. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), was born in a family home, at the time of the Blessed One Vipassī, ninety one aeons (kappa) ago from now. On having attained the age of intelligence, he saw the Blessed One Vipassī made reverential offerings of small-bell (kiṅkaṇika) flowers. On account of that act of merit, he was reborn in the divine world and having performed meritorious deeds, now and then, he wandered about his rounds of repeated rebirths but in excellent existences (sugati) and was reborn in the house of a wealthy brahmin in Rājagaha when this Buddha arose. His name was Sirivaḍḍha. On having come of age, there arose in him pleasing mind in the royal assembly of Bimbisāra and in the Master as well as His good dhamma and he became a monk because he came to be endowed with cause. Having become a monk also, he had his preliminary duties done, and dwelt devoted to mental exercise (kammaṭṭhāna), in a hill-cave in a certain forest region, not far from Vebhāra and Paṇḍava hills. On that occasion also, an unseasonal shower of rain sprang up. Creepers of lightning wandered about as if they were entering the opening of the hill. The heat of the hot season became cooled by the treasury (sāragabbha) of rainy breeze (meghavāta) for the Thera who was overwhelmed by the heat of the hot season (ghammapariḷāha). With the gain of congenial weather, his mind became one-pointed, (ekagga). His mind being well-composed (samāhita), he indulged himself in the development of spiritual insight and attained Arahantship. Hence, it has been stated in the Apadāna:—

“The omniscient Buddha, the leader
of the world, whose appearance was
of precious gold, the foremost per-
sonage went down the water of the
lake and had His bath.

I plucked Kiṅkani flowers and
specially placed them on Vipassī;
I was of elated mind and good heart
to such a Buddha who was the monarch
of men, the bipeds.

It was ninety one aeons (kappa) ago
from now, that I offered flowers as
charity; I do not remember any evil
existence; this is the fruitful re-
sult of making reverential offering
to Buddha.

I was a king, Bhīmaratha, the world-
king of mighty vigour, endowed with
seven gems in twenty seven aeons
(kappa).

My depravity had been burnt. ...

Buddha's instruction had been carried
out.

1,2. Having, however, attained Arahantship, he uttered a stanza starting with "vivaramanupatanti vijjutā," making his joyous utterance in connection with himself (attasannissaya) by pointing out (padesa) his Arahantship (aññā).

41. There vivaram means in between (antarā), the middle, centre (vemajjha). Anupatanti means the fall (pata) in every character (anulakkhaṇe), they turn out to be (pavattanti) they brilliantly shine (vijjutanti); thus, is the meaning. Indeed, the self-same brilliant shining (vijjutana) is said to be (nāma) the occurrence of lightning flashes (vijjutā). Anu means here also an ellipsis by being connected grammatically (saddayogena): for example:— "rukkhamanuvijjotaṃ (the tree brightly shining equally)." Vijjutā means lightning (saterata). Vebhārassa ca paṇḍavassa ca means: they fall corresponding to the opening (vivaramanupatanti) of vebhāra hill and Paṇḍva hill; thus, is the interpretation. Nagavivaragato means: approached the hill-cave, the cleft (vivara) of hill (naga); jhāyati means: he meditates reflecting on the sense-object of contemplation (ārammaṇūpanijjhāna) and also with reflection on characteristic sign (lakkaṇūpaijjhāna); he develops making himself indulge in (ussukkāpento) gaining calm cessation (samatha) and developing spiritual insight (vipassanā). Putto appaṭimassa tādino is to be construed thus:— the bosom (arosa) son of the Blessed One, such a Buddha as being prosperous (sampatti) with body of dhamma beginning with mass of moral precepts and so on, prosperous with physical form (rūpakāya), peerless, shorn of comparison (upamārahita), prosperous with such excellent characteristics (tādilakkhaṇa) in desirable and undesirable matters and so on. By the self-same word putta (son) here also, the Arahantship (aññā), and been explained by the Thera by bringing to light (dīpana) the state of his being the type of son who sprang up to the Arahant level (anujāta) of the Master; thus, it should be understood.

The Commentary on the stanza
of the Thera Surivaḍḍha
has ended.

*****oO*****

1.5-2[42] Commentary on the stanza of

Khadiravaniya Thera

2,1. The stanza starting with Cāleupacāle constitutes that of the venerable Thera Khadiravaniya Reveta. What is the origin? It is said that this one was reborn in the family of a fording-place boat-man in the city of Hamsavatī, at the time of the Blessed One Padumuttara. While doing the work of fording-place boatman at the Payāga landing place, of the great Ganges river, he saw, one day, the Blessed One together with the clergy of His disciples approaching the river-shore, became pious-minded, combined (yojetvā) a multitude of boats (nāvāsaṅghāta), made them reach the further shore with great reverence made by himself (sakkāra), noticed a certain bhikkhu(monk) being placed by the Master at the foremost position of forest-dwellers set up (paṭṭhapetvā) an aspiration (patthanam) to that effect (tadattham) and brought about a great charitable offering to the Blessed One and the clergy of bhikkhus. The Blessed One also made His prophecy of the unbarrenness (avañjhabhāva) of his aspiration. Thenceforward, he did good deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, wandered about his rounds of repeated rebirths and was reborn in the womb of the brahmin lady Rūpasārī in Nālada village in the kingdom of Magadha, when this Buddha arose. His parents became desirous of binding him on his coming of age with household bondage. On having heard about monkhood of the Thera Sāriputta, he said to himself thus:– “My eldest brother, Lord Upatissa has become monk after having discarded this wealth; how shall I later swallow the lump of saliva vomitted by him?” He became remorseful, slipped (or deceived) his relatives like a deer offering up its snare, went to the presence of the bhikkhus(monks), being urged (codiyamāno) by the prosperity of cause (hetusampatti), informed them about his being the youngest brother of the commander-in-chief of Dhamma nad made known to them about his own desire to become a monk. The monks novitiated (pabbājetvā) his and when his age had completed twenty years, conferred on him full ordination (upasampādetvā) and assigned him to do mental exercise. (kammaṭṭhāna). He collected his assignment of mental exercise, entered the Acacia (khadira) forest, and saying to himself thus:– “On having attained Arahantship I shall see both the Blessed One and the commander-in-chief of dhamma,” strived continuously (ghaṭento vāyamanto), he became, but before long, an Arahant with six sorts of higher-knowledge because of the fact that his intelligence (ñāṇa) has reached all-round maturity. Hence, it has been stated in the Apadāna:–

“The river, named Bhāgīratī took its source from Himavanta; I was a boat-man at a bad fording place; I made my crossing at the near shore (orime).

The leader Padumuttara, the Self-awakened Buddha, the most excellent of men, the bipeds, approached the shore of the river, together with a hundred thousand powerful disciples (vasī).

Having collected many boats, well-made by carpenters, I served the bull among men (narāsabha) after having made a roof for the boat. The self-awakened Buddha also, came and mounted on that boat; having

stood in mid-water, the Master
uttered these stanzas;
He who sent across the self-awakened
Buddha as well as the canker-free clergy
will enjoy in the divine word on
account of that pious-mindedness.

There will spring up a celestial
mansion for you, well-built in the
shape of a ship; in the sky a flower
umbrella will ever be held (over you)
Fifty eight aeons (kappa) hence, a
warrior-prince (khattiya) named
Taraka, you will become, a world
king who had conquered (the land)
with four far-borders (caturanta).
Fifty seven aeons (kappa) hence, a
khattiya named Cammaka, of great
vigour (mahabbalo) will shine bright
like the rising sun.

A hundred thousand aeons hence, the
off ring of Okkāka family, known by
the clan-name of Gotama will become
The Master in the world.

After having passed away from the
heavenly abode of the thirty three
he will go to be a human-being; known
by the name of Reveta, he will become
a brahmin, the kinsman of brahmā.
After having come out of the house-
hold, he will become a monk in the
dispensation of the Blessed One
Gotama, being urged by bright basis
(sukkamūla).

Later, after having become a monk, being
earnest in endeavour (yuttayogo) and
gifted in introspection (vipassako) he
will, being free from cankers (āsava)
enter nibbāna, after his all-round
knowledge (pariññā) of the cankers.

My exertion is that of a yoked ox
(dhuradhorayha) carrying (adhivāhana)
towards the uttermost security of
perfect peace (yogakkhema); I bear
my last body (antima deha) in the dis-
pensation of the self-awakened Buddha.

The deed done (by me) a hundred thousand (aeons ago) showed its fruitful result to me here; resembling the well-released arrow-speed; my depravity (kilesa) had been burnt.

Thereafter, the sage who had gone to the end of the world (lokantagū) having seen me being fond of forest, the greatly wise (mahāmati) declared (me) chief of forest-dwelling bhikkhus.

My depravity had been burnt. ...
Buddha's instruction had been carried out."

2,2. Having, however, become an Arahant with six sorts of higher-knowledge, the Thera left his bed (senāsanam saṃsāmetvā) took his bowl and robe in order to pay his homage to the Master as well as to the commander-in-chief of dhamma, reached Sāvatti in due course, entered Jetavana, paid his homage to the Master as well as the commander-in-chief of dhamma and stayed at Jetavana for a few days. Then, the Master, seated in the midst of noble (ariya) crowd (gaṇa) placed him at the foremost place of forest-dweller bhikkhus (araññaka bhikkhu) saying thus:— "O monks! This one is the chief of my disciple-bhikkhus who are forest-dwellers, namely this Revata the Acacia forest-dweller (khadiravaniya)." Subsequently, he went to his own native village brought his three nephews: Cāla, Upacāla and Sīsūpacālā, made them monks and assigned to them mental exercise (kammaṭṭhāna). They lived, appropriated and engaged in mental exercise. At that juncture, however, a certain ailment arose to the Thera. On having heard about it the Thera Sāriputta went near Revata saying to himself thus:— "I shall put (karissāmi) question on ailment as well as question on achievement (adhiḡama). The Thera Revata caught sight of the commander-in-chief of dhamma coming even from after and uttered a stanza, starting with: "Cāle Upacāle," in order to instruct those novices (samaṇera) by way of generating mindfulness (satuppā-dāna).

42. There, Cāle Upacāle Sīsūpacāle means the calling or addressing of them. Indeed, those three boys, who received names by way of female gender as "Cālā, Upacālā and Sīsūpacālā," though they had renounced the world and become novices they were continued to be called likewise. Scholars say also thus: "Their names were 'Cālī, Upacālī and Sīsūpacālī.'" In order to show that which was advantageous (attha) such an address, as begun with "Cāle" was done. In order to show that, he said thus:— "Patissatā nu kho viharathā (indeed, do you dwell suitably mindful?)" and said about the circumstance (kāraṇam) there, thus:— "Āgato vo vālaṃ viya vechi (there came for you like unto the splitter of hair)." Patissatā means those who are mindful suitably (patissatikā). Kho means calling attention to, emphasis. Āgato means he came. Vo means your, for you. Vālaṃ viya vedhī means resembling a hair-splitter; this, indeed, here is the concise meaning:— There and arrived here the Thera, your (elder) uncle, similar to the Master, resembling a hair-splitter, because of his sharp, swift and penetrating wise-knowledge; therefore, you should stay on having become but engaged in mindfulness and circumspection (sampajañña) provoking your perception of being novice-monks. "You should be diligent in dwelling according as you have achieved."

42,1. On having heard that stanza, those novices performed their duty of welcoming and so on towards the commander-in-chief of dhamma, and sat themselves down not too far away after having entered upon concentration. (samādhi) at the time of the conversation between the two Theras, both of whom being their uncles. The commander-in-chief of dhamma, after having conversed together with the Thera Revata, rose up

from his seat and went near those movices. Because of the fact that they made their performance within likewise time-limit, when the Thera came near them even, they rose up, paid their respective reverence and kept standing. The Thera asked thus:– “With what way of living do you all live?.” When the reply was to the effect with this and that by the three, he took his departure praising the Thera thus:– “Even boys, namely, when my younger brother disciplined them in this manner, they, indeed, regulated their lives of dhamma according to the truth (anudhammam).”

The Commentary on the stanza
of the Thera Khadiravaniya
is complete.

*****oOo*****

1.5-3[43] Commentary on the Stanzs of

Sumaṅgala Thera

3,1. The stanza starting with Sumuttiko constitutes that of the venerable Thera Sumaṅgala. What is the origin? He, also, having devoted service toward former Buddhas, accumulating merit conducive towards escape from rounds of repeated rebirths in this and that existence, sprang up as a tree-divinity at the time of the Blessed One Suddhattha. One day, he happened to notice the Master who kept Himself standing in a single robe after His bath, became pleasing-minded and clapped his elbows, On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human-beings, was reborn in a poverty-stricken family, owing to the consequence of the deed done likewise, in a certain village, not far from Sāvatti when this Buddha arose. His name was Sumaṅgala. On having come of age he led his life as a cultivator, having as his implements, an inferior ploughshare for ploughing and a spade. One day, when a great charitable offering was being made to the Blessed One as well as to the clergy of monks by king Pasenadī Kosala he collected materials for making charity, and had come bringing a jar of milk-curd in the company of the people who were on their way to that great royal charity. On having seen honour (sammāna) and reverence (sakkāra) paid to the bhikkhus(monks), he thought to himself thus:– “These monks, the sons of the Sākiyans, well-dressed in delicate robes, enjoying good meals dwelt in wind-free monasteries; would it not be well should I also become a monk?,” approached a certain great Thera and let the latter know about his own intention for renunciation to become a monk. That Thera, being merciful to him made him a monk and let him know the mental exercise (kammaṭṭhāna). Dwelling in the forest he became bored over living all alone, became dissatisfied (ukkaṅṭhita) and being desirous of forsaking the Order (vibbhamitum) went to his relatives village and on his way there, he encountered the cultivators, preparing (bandhitvā) the marshy land (kacchaṃ), ploughing the field, dressed in dirty dress with their bodies strewn with dust from all around, afflicted by wind and heat, suitably gained remorse saying to himself thus:– “Indeed, these creatures have to suitably suffer from misery characteristic of their lives (jīvaka nimittaṃ). There stood close to him (upaṭṭhāsi) such mental exercise (kammaṭṭhāna) as was collected by him because of his knowledge (ñāṇa). He went towards the root of a certain tree, gained suitable seclusion, made himself mindful wisely (yoniso), developed pure insight (vipassanā), and attained Arahantship in the succession of the noble right path (maggapaṭipāṭiyā). Hence, it has been stated in the Apadāna:–

“The Excellent Conqueror Atthadassī,
the eldest of the world, the bull
among men, having specially come out
of the monastery, approached the lake.
After having had His bath and a drink
of water, the self-awakened Buddha
came up (from the lake), in a single
robe. The Blessed One stood Himself
there looking at different directions.
I approached my mansion and I saw the
leader of the world. I was glad and
with my joyful mind at that juncture,
I clapped my elbows.
I was engaged in (payutto) dancing
and singing, as well as five forms

of musical instruments, brilliantly
shining, similar to the sun (sataraṃsī),
resplendent also resembling gold.
Whichever existence I became reborn
in, whether divine or human, I did
conquer all creatures; my fame was
abundant.

O Well-bred man! I do adore you.
My adoration is to you, O most
excellent person! Having made
yourself satisfied, you, the Sage,
satisfied other people.

Having sat down on my belongings
(pariggahe), made the virtuous
joyous (hāsa) and attended upon
the self-awakened Buddha, I was
reborn in the Tusita heaven.

Sixteen hundred aeons (kappa) ago
from now I became two, nine and one
thought-of (dvinava eka cintita)
world kings possessed of mighty army
and endowed with seven 'gems'.

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

3,2. Having however, attained Arahantship, he uttered a stanza, starting with "Sumuttiko," making his joyous utterance by way of announcing his own prosperity and exquisite escape (vimutti) from misery (dukkha).

43. There, Sumuttiko is to be construed thus:— This one to whom there is freedom (mutti) which constitutes the condition of having no existence, excellently (sandara) and absolutely (accantikātāya); thus, sumuttiko (a well escaped individual). He said "Sumuttiko snapping his fingers because of the fact that, that clear freedom (vimutti) happened, however, to be praise-worthy and wonderful (acchariya). Again there in his excellent emancipation (vimutti), in order to point out the firmness (daḷhabhāva) of his own pleasant piousness (pasāda), he said thus: "Sāhu saumuttiko' mhi (well done! I am excellently emancipated)." Good indeed! I am well emancipated; thus, is the meaning. From where, however, has this one become excellently emancipated? Desiringly also (kāmañca), this Thera had become well emancipated from all kinds of misery (dukkha) which comprises rounds of repeated rebirths (vaṭṭa); however, in order to show, now, his own misery (dukkha) which stood close to him (upaṭṭhitam) and which had been exceedingly undesirable (aniṭṭhabhūtam), he said thus:— "Tīhi khujjakehi," and so on. There, khujjakehi means with the nature of being small or inferior; alternatively, with inferior characteristics. This is the word (vacanam) in the ablative case (nissakka) in consideration of the grammatical word mutta (muttasaddāpekkhāya). Indeed a cultivator, though being not inferior refers to (dasseti) himself making himself inferior in three places:— in reaping, ploughing and doing spade-work. Indeed, that cultivator, however, did the reaping, etc.

43,1. Now, in order to show them substantially in their individual forms (sarūpato), he said thus:– “Asitāsu maya, naṅgalāsu mayā, khuddakuddālasu maya.” There asitāsu mayā is to be construed thus:– I have escaped from sickles, the reaping implements (lavitta). In the ablative case, this word is, however, in the locative sense. In the remaining cases also the method (naya) is but this (eseva). Others, however, say so:– “By me had been deviated (khujjita) from the condition of working with sickles.” In their opinion (matena), this word (vacana) is either in the sense of locative (bhumma) or instrumetive to indicate circumstantial cause (hetu). “Naṅgalāsu” is to be construed thus:– It has been said so having made distortion of gender: from ploughs (naṅgalehi) and from ploughing implements (kasirehi); thus, is the meaning. It has been said thus:– “Khuddakuddālāsu, in inferior spades,” because he was either not being by nature (appākatattā) with the behaviour (valañjana) or because of the nature of the spade resorted to (valañjita) by himself. There is such a contest as “kuṇṭhakuddālāsu, in blunt spades,” also. But by behaviour or tracing (valañjana) in the diggings of excessive digging up (khiṇakhaṇitta) Idhameva is to be construed thus:– The letter ‘m’ is maker of union of words. Word ‘vā’ is but an indeclinable particle (nipāta). Because of being stationed in the village, those sickles and so on, whatever they may be, they are but near me even here; in spite of being likewise the same is but enough (for me); thus, is the meaning. By way of being in a hurry (turita), again, this is an expression (vacana) of sympathy (āmeḍita), Jhāyā is to be construed thus:– It is by way of Jhāna of proper attainment of fruition (phalasaṃpatti) and by way of divine dwelling and so no for the purpose of currently present happiness; thus jhāya (do meditate). Sumaṅgala means:– he addresses himself. In the jhāna, however, sympathy (āmeḍitaṃ) is made for the purpose of showing respect (ādara). Appamatto vihara is to be construed thus:– O Sumaṅgala! You should be diligent even everywhere for the attainment of bountiful (vepulla) mindfulness and wisdom (paññā); therefore, now, you might live happily. Some scholars, however say thus:– “Even not having attained Arahantship, despising the distress of the household life according as it happened to him, for the promotion of his special delight in the dispensation (sāsana) for the proper entry into the path of clear insight (vipassanā), the Thera recited this stanza, later, developed spiritual insight (vipassanā) and attained Arahantship.” By means of their thinking, the meaning of the words: “Jhāya appamatto vihara (meditate, live diligently)” does but fit in (yujjati) by way of the right path of spiritual insight (vipassanā).

The Commentary on the stanza
of the Thera Sumaṅgala has ended.

1.5-4 [44] Commentary on the stanza of

Sānu Thera

4,1. The stanza starting with: “Matam vā Amma rodanti,” constitutes that of the venerable Thera Sānu. What is the origin? He also, having done devoted service towards former Buddhas, accumulating merit conducive towards escape from rounds of repeated rebirths in this and that existence, made an offering of water to the Blessed One Siddhatta, for washing His face, ninety four aeons (kappa) ago, from now. Indeed, the Master was desirous of washing (His) hands and legs at the time of taking meals. He noted well the requirement (ākāra) of the Master and provided (upanesi) the water. Having washed His hands and feet and taken His meal, the Master was desirous of rinsing (vikkhāletum) His mouth and washing His face. That also he knew and offered water for face and mouth (mukha). The Master rinsed His mouth and washed His face and had His cleaning of mouth and face finished. In this manner, the Blessed One, out of compassion for him, agreed to (sādiyī) his rendering of service (to Him). On account of that act of merit, he was reborn in the divine

world, and having done deeds of merit, now and then, he wandered about his rounds of repeated rebirths among divine and human beings, and took conception in the house of a certain devotee in Sāvatti, when this Buddha arose. Even when he had entered his mother's womb, his father went away from home (pavasam gato); the lady devotee, with the lapse of ten months, gave birth to a son and gave him the name Sānu. When he grew up in due course, the mother made that son who was still seven years of age to join the Order of monks in the presence of the bhikkhus(monks), saying to herself thus:– “In this way, this one will grow up safely (anantarāyo) and become sure (accanta) sharer (bhāgi) of happiness (sukha). He came to be well-known as “Sānusāmaṇera (novice Sānu)” a teacher of truth (dhamma) endowed with duties done (vatta) and much learning. He became near and dear to and fond favourite of divine and human-beings because of his feeling of loving kindness towards living beings; thus, everything (about him) should be understood in the manner which had come in the Sānu sutta.

4,2. His mother in his past existence was reborn in the womb of an ogress. The ogress got fond of her (mānenti) having become much respect-minded saying to themselves thus: “This one is the mother of the Thera Sānu.” As time passed in this manner, by way of making manifest the disadvantage of the state of an ordinary common category (puthujjana), one day there arose to Sānu the most mental desire to return to layman's life (vibbhamitukāmatācittam) unwisely (ayoniso) emerging (ummujjantassa) from the condition of his being wisely mindful (yoniso manasikārābhāvato). Having come to know of it his ogress-mother informed his human-mother thus:– “Your son Sānu had provoked his mental desire to roll back to layman's life.” Therefore, you rather say to him thus:–

‘There is (āsi) reproachable fault (vajja)
to wakeful Sānu; this is the verdict (vacana)
of the ogress. Whether in public (āvi) or
in private (raho), do not do any evil deed.
Should you have done, or if you will do,
evil deed, you will not escape from painful
suffering (dukkha) even if you run away
(palāyato) flying up (uppacca).

4,3. Having, however, said in this manner, the ogress nother disappeared even there. The human-mother, on the other hand, having heard about it became full of worry and anxiety and afflicted with mental malady (cetodukkha). Then the novice Sānu, dressed himself at day-break, took his bowl and robe, went towards the presence of his mother, whom he saw weeping and asked thus:– “Mother! On account of what are you weeping”? When her reply was made: “On that account of his,” he uttered a stanza starting with “Matam vā amma rodanti, yo vā jīvaṃ nadissati,” for his mother.

44. The meaning of the stanza is: Anna is to be construed thus:– Either relatives or friends weep, namely, over either a relation or friend; matam, commotes dead; due to being dead; rodanti means they weep, because (that friend or relation) had gone to the other world; yo vā means or whoever, either a relative or friend; jīvaṃ means living; na dissati means is not seen, because of his having gone to another sphere (desantata); it may be with reference to that person (tam vā uddissa) people cry (rodanti); both of these (circumstances) do not exist in me; thus being the case, jīvitam means living, being alive, (dharamānaṃ), maṃ means me, me who am standing in front of you (purato ṭhitam); passantī kasamā amma rodasi, means: seeing (me) mother! Why do you weep? There does not exist but any reason for you weeping with reference (uddissa) to me.

44,1. On having heard what her son said, his mother uttered two stanzas pointing out that the giving up of monk-hood amounts of death in the discipline of the holy noble (ariya) in conformity with (anusārena) the authentic words of Buddha in the sutta piṭaka (suttapada).

“O Son! People weep either over the dead,
or over one whose living is not to be seen.
Again, O Son! People weep alternatively (vā)
weep over him also, who having, however,
given up (cajivāna) comes back here
again; moreover, that person is indeed,
dead while still living (jīvaṃ). O dear
son! Having risen up from ashes, you
want to fall down towards the embers.”

44,2. There, Kāme cajivāna is to be construed thus:– Having forsaken the basic sensual pleasures (vatthukāma) by means of the disposition (ajjhāsa) of renunciation; that also should be understood by way of temporary dispelling of sensual desire (kāma) in depravity (kilesa kāma). Indeed, monkhood, here, signifies (adhippeto) all-round sacrifice of sensual desire (kāma). Punarāgacchate idha means he comes but again here to his home; she says with reference to (sandhāya) her son’s desire to return to the world (hīnāyāvattanaṃ). Taṃ vā pi means: he who having become a monk forsakes the Order (vibbhamati); over such a person as him also, alternatively, people like me weep as if he is dead. If asked: Why? Puna jīvaṃ mato hi so means: He, who lives later after he had forsaken the Order of monks, is but dead under the circumstance of his quality being dead (guṇamarāṇa). Now, in order to provoke distinctive remorse (savisesasaṃvegā) in her son (tassa), such a statement as starting with “kukkuḷā (from embers)” was made. The meaning of it is:– Having become as if having been burning (ādittaṃ) day and night, and because it stood burning (ṭhanaṭṭhena) the condition of being a householder (gihibhāvā) resembles the purgatory of embers (kukkuḷa). Kukkuḷa means the ember-like household life. Out of compassion for my son (anukampantiyā), ubbhato means I raised my son up, I pulled out from the state of a layman’s life; tāta means O Sānu! Kukkuḷaṃ patituṃ icchasi means you are desirous of falling down into the embers.

44,3. Having heard what his mother said, the novice Sānu became remorseful, provoked clear insight (vipassanā) and attained Arahantship but before long. Therefore it has been stated in the Apadāna:–

“On having seen the mealing monk
pure (vipessannā) and clean (anāvīla),
I brought water in a jar and offered
it to Siddhattha.

Today I am free from impurity, devoid
of dirt with doubt dispelled. Pleasant
fruition would come into being for me
who was reborn in any existence.

It was ninetyone aeons (kappa) ago
from now that I made my offering of
water. I do not remember any evil
existence (duggati). This is the
fruitful result of water charity.

Sixty one aeons (kappa) ago from now,
I was but a single world-king Vimala,
the pure, endowed with seven sovereign
gems and mighty vigour.

All depravity of mine had been burnt.
... Buddha’s instruction had been

carried out.

44,5. Having however attained Arahantship, the Thera recited again that self-same stanza in the manner of joyous utterance saying to himself under the influence of these stanzas:– “There arose my effort to gain clear insight (vipassanā) and my attainment of Arahantship.

The Commentary on the stanza
of the Thera Sānu
is complete.

*****oOo*****

1.5-5[45] Commentary on the stanza of

Ramaṇiyavihārī Thera

5,1. The stanza starting with Yathā pi Bhaddo ājañño constitutes that of the venerable Thera Ramaṇiyavihārī. What is the origin? He also, having done devoted deeds toward former Buddhas, accumulating meritorious deeds in this and that existence, happened to see the Blessed One Vipassī ninety one aeons (kappa) ago, from now, became pious-minded paid his homage to Him with five forms of placing on earth (pañcapatiṭṭhita), and made reverential offering of Koraṇḍa shrub-flowers. On account of that act of merit, he was reborn among divine-beings and having done meritorious deeds, now and then, and wandered about his rounds of repeated rebirths among divine and human beings, was reborn as the son of a certain banker, at Rājagaha, when this Buddha arose. Intoxicated with (mucchaṃ āpano) sensual pleasures (kāmesu). One day he happened to notice a certain act of adultery (pāradārikaṃ) being committed in diverse (vividhā) actual circumstances (kammakaraṇā) by royal retainers (rājapūrisa), became remorseful, listened to the truth (dhamma) in the presence of the Master, and became a monk. After having become a monk also, because of his having lustful conduct (rāgacarita), he lived at all times (susammaṭṭha), his food and drink (pāṇīyaparibhojanīya) served near him (sūpaṭṭhita) and his couch as well as stool well prepared. On that account he was well-known even as Ramaṇiyavihārī.

5,2. Because of the accumulation (ussannatā) of lust (rāga), he made his mindfulness unwisely (ayoniso), committed (āpajji) such an ecclesiastical offence (āpatti) of emission of semen (sukka) as was intentional (sañcetanika), became repentent (vippaṭisāri), saying to himself thus:– “Shameful it is to me that I who had become in this manner to enjoy the food offered (by donors) with their pious faith (saddhā).” As he went away with the intention of forsaking the Order, he sat himself down at the foot of a tree on his way (antarāmagge); when by that very road bullock-carts kept going, an ox, yoked to a cart, being filled with fatigue (parissamanto), stumbled at an uneven spot and fell; the cartmen released that ox from its yoke, fed it with grass and water, made it free from fatigue, yoked the animal again to bear the burden and went (their way). On having seen the same, the Thera said to himself thus:– “Just as this ox, in spite of having stumbled once, rises up and once again bears its burden, in the same way, by me also, who had however stumbled once, it is proper that the duties of a monk should be done after having got up.” Thus, emerging wisely (yoniso), he turned back, informed the Thera Upāli as to what had happened to himself got exonerated (vuṭṭhahitvā) from the ecclesiastical offence in due form (vidhi) as directed (vatta) by that Thera, made his moral precept normal, promoted (paṭṭhapetvā) clear insight and attained Arahantship but before long. Hence has it been said in the Apadāna:–

“On having seen the trodden down
foot-print adorned with wheel-
ornament, I went closely following
the foot-steps of the great sage
Vipassī.

On having caught sight of the koraṇḍa
shrub flower which was blooming, it
was reverentially offered by me to-
gether with its root; having become
glad, I paid my homage to the most
excellent feet (pada) with my happy
heart (haṭṭhena cittena).

It was ninety one aeons (kappa) ago
from now that I specially offered the
flower with reverence. I do not re-
member any evil existence; this is the
fruitful result of my making reverential
offering to Buddha.

Fifty seven aeons (kappa) ago, I was a
single world-king devoid of dirt (vītamalo)
mighty and strong, endowed with seven
gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

5,3. Having, however, attained Arahantship, he enjoyed the bliss of emancipation, and uttered a stanza, starting with "Yathā pi bhaddo ājañño khalitvā patitiṭṭhati," shedding light (dīpaniṃ) on his achievement of the holy deed (ariyadhamma) together with his proper practice (paṭipatti): of his own past (pubbabhāga).

45. There khalitvā means having stumbled, staggered (pakkhalitvā). Patitiṭṭhati means stands again, he stands but again, according as he has stood (yathāṭhāne). Evaṃ is to be construed thus:— Just as an excellent thorough-bred bull, bearing its burden, having fallen into fatigue, came to an uneven piece of ground, stumbled for a single occasion and having fallen did not give up its burden (dhura) on account of that much accident (tattakena): on the contrary, because of its being endowed with physical strength (thāma), agility (java) and effort (parakkama) though it had stumbled, it stood up again, and bears its burden after having stood up by means of its own nature; in the same way, having fallen into fatigue due to depravity (kilesa) and stumbled with the commission of sin, he made that stumbling to become appropriately normal (paṭipākatikaṃ) because of the prosperity of his physical strength and exertion, by means of the holy path of right view (maggasammādiṭṭhi); dassanasampannaṃ means endowed with insight, the right view; as a result of that even, sammāsambuffhassa sāvakaṃ is to be construed thus:— At the end of listening (savanante) because I had become (jātātā) the product (jāti) of the holy (ariya) and because of my special birth (abhijāti) born of the exertion (vāyāmajanita) in His breast (tassaure), you should regard (dhāretha) me and closely bear in memory (upadhāratha) about me that I am the bosom son, and that I am a thorough-bred (ājāniya) because of having done what ought to be done similar to the excellent thorough-bred individual; thus, is the meaning.

The Commentary on the stanza
of the Thera Ramaṇiyavihārī
is complete.

*

1.5-6 [46] Commentary on the stanza of

Samiddhi Thera

6,1. The stanza starting with Saddhāyāhaṃ pabbajito constitutes that of the venerable Thera Samiddhi. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds in this and that existence, saw the Blessed One Suddhattha, ninety four aeons (kappa) ago from now, became pious-minded, collected flowers along with their twigs bound into a sheaf (kaṇṇika-

baddha) and offered them reverentially (to Him). On account of that act of merit, he was reborn in the divine world and having done meritorious deeds now and then thoroughly turned himself round in his repeated rebirths in excellent existences even, he came to be reborn in a family home at Rājagaha, when this buddha arose. Beginning from the time he was born, that family became increasingly prosperous with wealth of cash and grains; his body also was specially beautiful, good-looking and possessed of good quality thus, because of the prosperity of wealth as well as the glory of quality he was known as Samiddhi even. He noticed the power of Buddha in the royal assembly of Bimbisāra, gained suitably his pious faith (saddhā), became a monk, led such a life as being intent on well-developed meditation (bhāvanā), one day, when the Blessed One was residing in the Tapoda monastery, thought himself in this manner:— “Gain, indeed, is to me, the Master, the worthy one, the self-awakened Buddha; moreover I have become a monk in the discipline of the dhamma which has been well-taught; my fellow leaders of holy life (sābrahmacārī) are possessed of moral precepts and good by nature (dhamma)” To him who was thinking thus, immense zest and delight arose. Not being able to bear it, the evil one Māra made a great frightful sound not far from the Thera; there was as if the time of bursting of the earth had come; the Thera informed the Blessed One about that matter. The Blessed One said thus:— “It was Māra’s design to perplex you; O bhikkhu! Go there and live on without thinking about it.” The Thera went there, where he lived on, indulged himself in developing clear insight (vipassanā) and attained Arahantship but before long. Hence, has it been said in Apadāna:—

“On having seen Siddhattha, the charioteer
of men, seated inside the hill, shining simi-
lar to Kanikāra flower, lighting up all direc-
tions; I then made my bow undividedly certain,
armed myself with an arrow, plucked a flower
together with its twig and specially offered
it to Buddha.

It was ninetyfour aeons (kappa) ago from
now, that I specially offered the flower;
I do not remember any evil existence; this
is the fruitful result of reverential offering
to Buddha.

Fifty one aeons (kappa) ago from now I became
a single world-king, the bearer of brilliance,
mighty and strong and endowed with seven gems.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

6,2. Having, however, attained Arahantship, when the Thera was still staying on there, Māra, not knowing the fact that the Thera had become canker-free, made a great fearsome sound, even in the same manner as before. On having heard it, the Thera, who was not afraid and unshaken, uttered a stanza starting with “Saddhāyaṃ pabbajito making manifest about his Arahantship (aññā) and saying to Māra thus: “Even a hundred and a thousand of Māras like you do not make even my-body-hair shake.”

46. There, Saddhāya means: by means of the pious faith in action and its fruition (kammaphala) as well as by means of faith in the three gems for the purpose of provoking desire for dhamma. Ahaṃ means:— he points out himself. Pabbajito means having gone near monkhood. Agārasmā means either from home or from household life. Anāgāriyaṃ means renunciation, monkhood. Indeed, whatever work of cultivation, commercial trading and so on is ‘the welfare of a householder’ (agārassa hitaṃ); thus, namely, is household life; because of the absence of it, it is said to be “anagāriya (houseless life).” Sati

paññā ca me vuḍḍhā is to be construed thus:– remembrance (saraṇa) is the characteristic of (lakkhaṇa) of mindfulness (sati); knowing rationally (pajānana) is the symbol (lakkhaṇa) of mindfulness (sati); knowing rationally (pajānana) is the symbol (lakkhaṇa) of knowledge (or wisdom) (paññā); thus, beginning from the moment of my clearly seeing (vipassanākhaṇa) these phenomena (dhamma) there had been increase in my developing the holy paths (magga) in succession (paṭipāṭi) up till the attainment of Arahantship; now there is nothing left that ought to be increasingly developed; there had been attainment in abundance of mindfulness (sati) and wisdom (paññā); thus, he shows. Cittañca susamāhitaṃ is to be construed thus:– My mind has been well -composed by way of eight kinds of excellent jhānic attainments (samāpatti) as well as by way of transcendental concentration (lokuttara samādhi) now, there is no more of what should be concentrated upon for that mind; there has been attainment of abundance of concentration (samādhi); thus, he points out. Therefore Kāmaṃ karassu rūpāni is to be construed thus:– O Evil One! You do as you please any and every form of alteration making me as your target (uddissa); n’eva maṃ byādhayissassi is to be construed thus:– By means of them, however, you will not be able to manage even to the extent of shaking up my body; whence the change in my mind (cittaññathatta)? Therefore, your doings will not accomplish any beneficial purpose similar to a present which had not been accepted (appaticchita pahenaka); the fruitful result (of your doings) would merely serve to upset the mind of yours altogether; thus, the Thera threatened Māra. On having heard what the Thera had said, Māra disappeared but there saying to himself; “The monk recognises me.”

The Commentary on the stanza
of the Thera Samiddhi
is complete.

1.5-7 [47] Commentary on the stanza of

Ujjayatthera

7,1. The stanza starting with Namō te Buddha viratthu constitutes that of the venerable Thera Ujjaya. What is the origin? This one also, having done devoted service toward former Buddhas, doing meritorious deeds in this and that existence, saw the Blessed One Tissa ninety two aeons (kappa) ago from now, became pious-minded, made reverential offerings of Kaṇikāra flowers to Him. On account of that act of merit, he was reborn in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a certain brahmin Sotthiya at Rājagaha when this Buddha arose. His name was Ujjaya, When he had come of age he was proficient in the three vedas (tiṇṇaṃ vedānaṃ pāragū) and not noticing any essence there, and being urged by the prosperity (sampatti) of sufficient qualification to attain Arahantship (upanissaya), went to the bamboo grove (Veḷuvana), listened to the dhamma in the presence of the Master, fittingly gained pious faith (paṭiladdha saddho), became a monk, took hold of mental exercise (kammaṭṭhāna) commensurate with his conduct, developed spiritual insight (vipassanā) while residing in the forest, and attained Arahantship but before long. Hence, has it been said in the Apadāna:–

“On having seen Kaṇikāra flower blooming,
I plucked it then, and specially offered
the same to such a Buddha as Tissa who
had crossed over the flood (of saṃsāra).
It was ninety two aeons (kappa) ago from

now that I made the flower offering. I
do not remember any evil existence; this
is the fruitful result of making reveren-
tial offering to Buddha.

Thirty five aeons ago from now, I was a
world-king, mighty and strong, endowed
with seven gems, well known as Aruṇapāṇi
(sun palm).

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

7,2. Having, however, attained Arahantship, he went to the presence of the Master, paid his homage to Him, sat himself down on one side, and uttered a stanza, starting with "Namote Buddha viratthu," making manifest his Arahantship (aññā) in the manner of praising the Blessed One.

47. There namo means the announcement of adoration. Te means the announcement of dative relation (sampadāna) for the making of adoration (paṇāma kiriyā); it means: to you (tuyhaṃ). Buddhavīra is na address to the Blessed One. Indeed, the Blessed One is said to be "Buddha, the awakened One, the knower," because of the condition of His having known without any remainder the meaning of (atthassa) such sorts of matters as begun with whatever should be understood properly in such a manner as by means of self-becoming knowledge (sayambhūñāṇa) classified as special comprehension and so on (abhiññeyyādi). In this manner, He is said to be "vīra hero," because of being endowed with enormous exertion in His striving (padahanta) by way of specially trampling down on the five forms of Māra as well. Atthu means let there be (hotu): may there be "namo (adoration)" to Him; with this is the connection. Vippamuttosī sabbadhi is to be construed as:— You are and you have become clearly free (vippamutto) and clearly cut off (visaṃyutto) from all forms of depravity (kilesa) when everything has gone to become material aggregates (saṅkhāra); there is, namely, nothing from which you have not become clearly emancipated; tuyhāpadāne viharaṃ, viharāmi anāsavo is to be construed thus:— Since I live suitably carrying out, commensurate with my ability and strength, the conduct (cariya) of proper attainment (paṭipatti) in the holy noble path (magga) to be reached (gata) according to your instruction and advice, I do dwell free from cankers (āsava) because of having well forsaken even all the four cankers beginning from cankers of sensual pleasures (kāmasava); O Heroic Buddha! May my adoration be to such a one as you!

The Commentary on the stanza
of the Thera Ujjaya
is complete.

1.5-8[48] Commentary on the stanza of

Sañjaya Thera

8,1. The stanza starting with: Yato ahaṃ constitutes that of the venerable Thera Sañjaya. What is the origin? He also, having done devoted service toward former Buddhas, accumulation meritorious deeds

conducive towards escape from rounds of repeated rebirths (vaṭṭa), collected material (vaṭṭhuṃ Saṅgharivā) by way of proclaiming (saṃkitti) in a large corporation of commercial guilds (pūga), doing meritorious deeds dedicated to the three gems, he himself, however, was destitute, at the time of the Blessed One Vipassī, and he kept himself busy (byāvaṭo) with the doing of meritorious deeds for that crowd (gaṇa) and so on. Time after time, he would approach the Blessed One, paid his homage to Him, and being pious-minded, he rendered his service to this and that category not only towards Buddha but also to the Bhikkhus. On account of that act of merit he was reborn in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths in excellent existences even, and was reborn as the son of a wealthy brahmin, at Rājagaha, when this Buddha arose, known by the name of Sañjaya. On having come of age, he noticed such well-known brahmins as Brahmāyu, Pokkharasāti and so on, being specially pious towards the dispensation (sāsana), there sprang up in him pleasing piety and he approached the Master. To him the Master taught the dhamma. He listened to the truth (dhamma) and became a sotāpanna (stream-winner). Subsequently, he became a monk. On having become a monk he became the recipient of six sorts of super-knowledge (abhiññā), even in his hall of tonsure. Hence has it been said in the Apadāna:–

“There was a great corporation of
 guilds for the Blessed One Vipassī;
 I was one who rendered my service
 (veyyāvaccakaro); I kept myself
 busily occupied in all things that
 should be done (sabbakiccesu vavato).
 I had nothing also to make my charitable
 offering (deyyadhamma), to Sugata, the
 great sage. At the feet of the Master
 I paid my homage with my mind pleasingly
 pious (vippasannena)
 It was ninety one aeons (kappa) ago
 that I did my serving duties; I do not
 remember any evil existence; this is the
 fruitful result of rendering service.
 Eight aeons (kappa) ago from now also,
 I became a world king great and strong known
 as well-thoughtful (Sucintita) endowed with
 seven gems.
 My depravity had been burnt. ...
 Buddha’s instruction had been carried
 out.

8,2. Having, however, become one possessed of six sorts of super knowledge, he uttered a stanza starting with “Yato ahaṃ pabbajito in order to make manifest his Arahantship (aññā).

48. There Yato ahaṃ pabbajito means: Originating from, beginning from the time I became a monk.

Nābhijānāmi saṅkappaṃ anariyaṃ dosasaṃhitaṃ is to be construed thus:– Beginning from the time of my becoming monk, I do not remember my rousing up of such wrong reflections as sensual thoughts and so on, which had gained the name of “saṅkappo (intention)” because of such intention as unreal quality and so on, in contemplating (ārammaṇe) the ignoble evil objects of sense, associated with such faults as lust and so on, thereafter even, which is ignoble and lowly mean (nihīna), since they are either avoided (anaraṇiyatā) by the holy (ariya) or cherished (araṇivatā) by the unholy people (anariya); he

made manifest his Arahantship (aññā) with these words; “khuraggeyeva mayā Arahanttaṃ pattam
(Arahantship was attained by me even as my hair was shaved off by means of a razor (khura).”

Commentary on the stanza
of the Thera Sañjaya
is complete.

*****oOo*****

1.5-9 [49] Commentary on the stanza of

Rāmaṇeyyaka Thera

The stanza starting with *cihaviḅābhinaḁī te* constitutes that of the venerable Thera Rāmaṇeyyaka. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds in this and that existence was reborn in a family home at the time of the Blessed One Sikhi and on having attained the age of intelligence, saw the Blessed One, became pious-minded and made reverential offering of flowers (to Him) On account of that act of merit, he was reborn in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths but in excellent existences and was reborn in a prosperous (*ibbha*) family at Sāvatt when this Buddha arose. On having come of age, there arose in him pleasing piety at the acceptance ceremony of the Jetavana monastery; he became a monk, otthold of mental exercise. (*kammaṭṭhāna*) commensurate with his conduct, and lived in the forest. His designation became but Rāmaṇeyyaka because of his own prosperity, and because of his proper practice (*paṭipatti*) suitable (*sāruppa*) to a monk, due to his pleasing condition (*pāsādikabhāva*). Then, one day, Māra, being desirous of making the Thera afraid, made a froghtful sound. On having heard it, the Thera was fearless owing to his natural formness, came to know that it was Māra and uttered a stanza starting with “*cihaciḅābhinaḁite* in order to demonstrate his disregard (*anāḁaraṃ*) there.

49. There, *cihaciḅābhinaḁite* is to be construed thus:— Because of the constant currency of such sound as *cihaciḅa*, the noisy characteristic of carts (*vaṭṭaka*) which have gained the name of “*cihaciḅa*,” the cause of roaring cry; thus, is the meaning. *Sippikābhirutehi ca* is to be construed thus:— *Sippikā* are said to be *devakā* by another name. They are mankeys (*sākhāmiḁā*) having the characteristic of hungry (*chāta*) and lean (*kisa*) boys due to disease. Some say “*mahāḁalandakā* (a big squirrel).” Owing to severe, sounds and loud vries of *sippika* (monkeys and majour squirrels). This instrumental expression is used in the case of cause (*hetu*). On account of that; thus, is the meaning. *Na me taṃ phandati cittaṃ* means that sound does it go astray (*cavati*). This has been said:— O Evil One! In this forest similar to the cause created by crying (of animals and to the cause of shoutings of squirrels and monkeys (*sippika*), your screaning shout cannot be the cause of making my mind fall off from my mental exercise (*kammaṭṭhāna*). He spoke about the reason why, there, thus: “*Ekattanirataṃ hi me*” which is to be construed as:— The grammatical word *hi* means cause (*hetu*); just because my mind had forsaken the association with society (*gaṇasaṅgaṇika*) and has been in the state of singleness and in the condition of seclusion; in other words, had forsaken disturbance, externally, and has been in the state of singleness and in the condition of being one-pointed (*ekaggatā*); in other words, in the state of singleness, all alone by nature (*ekasabhāva*) my mind has found delight and pleasure in *nibbāna*; therefore, (my mind) does not waver (*phandati*) and fall off (*cavati*) from my mental exercise (*kammaṭṭhāna*): it is said that uttering this stanza, the Thera developed spiritual insight (*vipassanā*) and attained Arahantship. Hence, has it been said in the *Apadāna*:—

“The Blessed One of gold complexion,
possessor of blazing hundred rays, the
crest of bull among men (*sikhīsabho*),
having made His mind of loving kindness
well established on the cloister-walk.
Pious-minded and good-hearted, I paid
my homage to the most excellent man of

knowledge; having lifted up Minela
flower I offered it to Buddha.
It was thirty one aeons (kappa) ago.
From now, that I made my reverential
offering of the flower. I do not
remember any evil existence; this is
the fruitful result of my reverential
offering to Buddha.

Twenty nine aeons (kappa) ago, I became
a world-king, named Sumeghaghana, of
great vigour, endowed with seven gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

This self-same stanza was the very one by which the Thera made manifest his Arahantship (aññā).

The Commentary on the stanza
of the Thera rāmaṇeyyaka
is complete.

*****oOo*****

1.5-10 [50] Commentary on the stanza of

Vimala Thera

10,1. The stanza starting with Dharanī ca siñcati constitutes that of the venerable Thera Vimala. What is the origin? He also, having done devoted service toward former Buddhas, accumulating good deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn at the time of the Glorious One Vipassī in the family of a conch-shell blower. On having attained the age of intelligence, he arrived at proficiency in that science, and on having met the Blessed One Vipassī one day, he became pious-minded, made reverential offering of conch-shell blowing to Him, and thenceforward he did service to the Master at every available time (kālena kālaṃ). On account of that act of merit, he was reborn in the divine world, did meritorious deeds now and then (aparāparaṃ) and wandering about his rounds of repeated rebirths among divine and human beings, had the bodhi tree bathed with sweet-scented water, had all seats in the precincts of shrines and bodhi trees washed and also had all the dirty ecclesiastical essentials of bhikkhus(monks) cleaned, at the time of the Blessed One Kassapa, saying to himself: “In the time to come may my body be free from impurity and cleanly pure.

10,2. Having passed away from there, he wandered about his rounds of rebirths among divine and human-beings and was reborn in a prosperous family at rājagaha, when this Buddha arose. When he was remaining in the womb of his mother as well as when he came out of his mother’s womb his body did not dirty with (his mother’s) bile and phlegm and so on, nor did it get tangled (alaggo) like unto a water-drop on the green-lotus-leaf; (his body was well-clean and pure similar to that of the Bodhisatta in His last and final rebirth. On that account they gave him the name Vimala even. On having come of age, he caught sight of Buddha’s power at the entrance of Rājagaha suitably gained pious faith, became a monk, took hold of mental exercise (kammaṭṭhāna) and dwelt in a mountain-cave at the kingdom of Kosala. Then, one day, a great shower of rain, covering the four continents (cātuddīpika) fell spreading all over the cavity (gabbha) of the entire universe (cakkavāḷa). It is said that this sort of rain used to shower in the life time (dharamānakāla) of Buddhas and world-kings in such a world-cycle as stood moving-back (vivaṭṭaṭṭhāyimihi). The mind of the Thera became well composed and one-pointed with his gaining of favourable weather over the cessation of the burning heat of the hot season (ghammapariḷāha). Well-composed-minded he there and then indulged himself in the development of spiritual insight (vipassanā) and attained Arahantship after reaching the right paths in succession (maggapaṭipāṭiyā). Hence, has it been said in the Apadāna:—

“I was a blower of conch-shell of
the Blessed One Vipassī. Permanently
engaged I was, in attending upon the
speaker of good words (sugata), the
great Sage. (Mahesi).

See the fruitful result of attending
on such a One, the protector of the
world! Sixty thousand musicians
surround me at all times.

It was ninety one aeons ago that I
attended upon the great Ascetic. I
do not remember any evil existence;
this is the fruitful result of my
service.

Twentyfour aeons (kappa) ago from now,
there happened to be sixteen world-
kings of great vigour known by the name
of Mahānigghosa.

My depravity had been burnt. ...
Buddha's instruction had been carried

out.

10,3. Having however attained Arahantship, he uttered the stanza starting with "Dharaṇī ce siñcati vāti, mālluto." Making his joyous utterance over his mental satisfaction after having done his duty.

50. There, Dharaṇī means earth (pathavī); indeed that earth is said to be "dharaṇī (carrier)," because it carries the entire bearable or unbearable (dharādharmaṃ). Siñcati is to be construed as:— Because of the special rain-shower filling the heavenly sky all round, it sprinkles with the rain-shower of the big rain-cloud. Vāti mālluto means cold wind blows because of being permeated and well-mixed with water. Vijjutā carati nabhe is to be construed as:— here and there because of thundering and roaring, flashes of lightning emerged from the heavy cloud of rain and wandered about hither and thither in the sky. Upasamenti vitakkā is to be construed as:— favoured with favourable weather, with the achievement of calm (samatha) and composure (vipassanā) at the preliminary portion (pubbabhāge), having become calmed by way of being momentary (tagaṅga), all such nine violently wild thoughts as wild thoughts (vitakka) on sensual pleasures and so on became calmed down with the achievement of holy noble path (ariyamagga); they became well cut off totally (anavasesato). He said about the moment of the right holy path (ariyamaggakkhaṇa) having made it currently present (vattamāna) because of the nearness of being current (vattamānasamīpatāya). In other words this present-tense expression (is employed) in the significance of the past. Cittaṃ susamāhitaṃ mama is to be construed as:— after that even, my mind had become well-composed by means of transcendental concentration (lokuttarasamādhī); there does not now exist anything that should be done in that mental composure (samādhāne); thus, the Thera made manifest his Arahantship (aññā).

The Commentary on the stanza
of the Thera Vimala
is complete.

The Commentary on the fifth Chapter
(pañcamavagga)
is complete.

1.6 Chapter VI

1.6-1[51] Commentary on the stanza of

Godhikādicatu Thera

1,1. The four stanzas starting with vassati devo constitutes those of these four Theras: Gomika, Subāhu, Valliya and Uttiya. What is the origin? These also, having done devoted service towards former Buddhas, accumulating meritorious deeds in this and that existence, were reborn in a family home at the time of the Blessed One Siddhattha ninetyfour aeons (kappa) ago, from now. On having attained the age of intelligence, they became mutual companions and wandered about together. One of them saw the Blessed One

Suddhattha wandering about for alms-food and offered a spoonful of meal. The second of the four became pious-minded, paid his homage with five forms of touching earth (pañcapatiṭṭhita) and lifted up his clasped hands. The third, pleasingly minded offered the Glorious One a handful of flowers. The fourth made reverential offering of jasmine flowers. In this manner, they had their mind pleasingly pious toward the Master, and being intent upon (pasuta) that act of merit, were reborn in the divine world and again making merit now and ten, wandered about their rounds of repeated rebirths among divine and human-beings and came to be reborn in a family home at the time of the Blessed One Kassapa, became companions and monks in the dispensation, did their monks' duties and were reborn as a son each of four Malla monarchs at Pāvā, at the time of our Glorious One. To them they gave the names: Gomika, Subāhu, Valliya, and Uttiya. Mutually they became beloved companions. They, on a certain business, went to kapilavatthu. On that occasion as well, the Master went to Kapilavatthu, dwelt at the Nigrodha monastery, showed the twin miracle and subdued the Sākiyan sovereigns headed by king Suddhodana. Then, those four sons of Malla monarch also witnessed the miracle, gained pleasing piety, became monks, did deeds of developing clear insight (vipassanā) and attained Arahantship along with analytical knowledge but before long. Hence has it been said in the Apadāna:—

“(On having seen) the golden complexioned self-awakened Buddha, the right recipient of dedicated donations eminently emerging (abhinikkhantaṃ) from excellence (pavara) having come to woodless from the wood (i.e. from the forest of taṇhā to the denuded (taṇhakkhaya) area, I offered a spoonful of alms-food, to such a great hero, the great sage Siddhattha, who had becalmed Himself by means of His wisdom (paññā).

My joy (vitti) in Buddha, the kinsman of the sun, whom I followed closely from behind step by step as He bepeaced (nibbāpente) the multitude of men (mahājanaṃ), grew enormous (uḷārajātā).

It was ninetyfour aeons (kappa) ago, from now, that I then gave My offering.

I do not remember any evil existence; this is the fruitful result of alms-food offering.

Eightyseven aeons (kappa) ago from now, (I became) these seven world-kings, endowed with seven gems, known by the name of Mahāreṇu.

My depravity had been burnt. ... Buddha's instruction had been carried out.”

:Said The Thera Godhika

“I caught sight of the golden complexioned self-awakened Buddha, resembling the thorough-

bred bull nisabha, similar to thrice-breached
with rut (tidhābhinna) elephant of Mātāṅga
species, seeker of greatness (madesi), the
eldest of the world, entering well upon the
chariot road lighting up all the directions
like unto the full moon (uḷarājā), where-
upon I had my mind made pleasingly pious
over His knowledge (ñāṇa) having lifted up
my clasped hands. Pious-minded and good-
hearted, I paid my homage to Buddha
Siddhattha.

It was ninetyfour aeons (kappa) ago,
from now, that I, then, did my deed;
I do not remember any evil existence;
this is the fruitful result of my per-
ception (saññā) of Buddha's knowledge
(ñāṇa).

Seventy three aeons (kappa) ago, from
now, I became sixteen world-kings of
great vigour, endowed with seven gems,
known as the most excellent of men.

My depravity had been burnt; ...
Buddha's instruction had been carried
out."

:Said The Thera Subāhu

"I lived among Tivara, a florist
I was then. I met the stainless
(viraja) Buddha Siddhattha honoured
(pūjita) by the world.

Pious-minded and good-hearted, I
offered Him a handful of flowers.
Wherever I sprang up, it was by the
vehicle (vāha) of that deed (kamma).
I enjoyed desirable fruition of my
own deed well-done formerly, being
surrounded by good jasmine flowers;
this is the fruitful result of flower
offering.

It was ninetyfour aeons (kappa) ago
that I made special offering of flowers.
I do not remember any evil existence;
this is the fruitful result of my
reverential offering of flowers.
Leaving aside the current present,

for ninetyfour (aeons), there, (I
became) five hundred kings known by
the name of Najjasama.

My depravity had been burnt. :P;
Buddha’s instruction had been carried
out.”

The Thera Valliya.

“I offered natural flowers (jātipuppha)
to the Blessed One Siddhattha.

With joyful smile (hāsa) flowers seven
in number were scattered down by me at
His feet. On account of that act now,
I do enjoy human immortality (narāmara).
In the dispensation of the self-awakened
Buddha I bear my ultimate body.

It was ninetyfour aeons (kappa) ago,
from now, that I made a special offering
of flowers; I do not remember any
evil existence; this is the fruitful
result of offering flowers reverentially.
There were thirteen world-kings, known
by the name of Samantagandha (sweet-
scented all round), five aeons (kappa)
ago from now; they were rulers of men
over the whole world (caturanta).

My depravity had been burnt; ...
Buddha’s instruction had been carried
out.

: said Uttiya Thera.

1,2. Having however attained Arahantship, these four Theras, popular and well-known in the world, became duly honoured and revered by monarchs and main ministers and lived but together in the forest. Then, on one occasion, king Bimbisāra approached those four Theras who had come near Rājagaha, paid his homage to them, invited them in such a way that they were to spend the three months of lent during the rains, had residential structures built, one by one for each of them, but due to confusion (sammosa) of mindfulness, the king had not them roofed. The Theras resided in the unroofed dwellings. At the time for the rain to come, the rain did not shower. The king, on thinking thus:– “under what circumstance, indeed, the rain has not showered?” came to know of that reason, had those dwellings roofed, caused clay-work and ornamental work done to them and performing the ceremony of dwellings (kuṭīkamaha) offered charity to a large congregation of bhikkhus. Out of compassion for the king, the Theras entered the huts (kuṭīkā) and entered upon the jhāna (samāpatti) based on loving kindness (mettā). Thereupon, from the north-east direction, a great rain-cloud arose and began to rain at the very moment the Theras rose up from their trance (samāpatti). Out of those four (tesu) the Thera Godhika rose up from his trance (samāpatti) and uttered this stanza together with the thundering of the rain-cloud.

51. “The rain makes its shower similar
to sweet singing; my residential

structure has been roofed and my
abode is comfortable (sukha); my
mind is well composed (susamāhita)
also. Then, should you so desire,
you may shower, O rain!”

There, vassati means: it sprinkles, it brings down rain-bearing shower. Devo means rain-cloud (megah). Yathā sugītaṃ means thundering like unto sweet song (sundara gīta), thus, is the significance. Indeed, the rain cloud at the time of showering rain, would rise up in hundred heaps (paṭala) and a thousand ceilings (paṭala), thundering and emitting lightning even does look graceful; not alone. Therefore, charming (siniddha), sweet, deep-sounding rain showers down; thus, he shows. He spoke of not being harassed by that sound thus:– “Channā me kuṭikā sukhā nivātā,” this residential structure on mine is roofed with reeds, etc. in such a manner that the rain shower does not enter; he spoke of (his) not being harassed by that shower of rain. Naturally (sabbhāvato) there were such sorts of happiness as comfort of accomodation (paribhogasukha) as well as the comfort of weather in congenial climate (utusappāya). (My residential structure) is free (rahitā) from wind-danger due to her firmly closed pervading (phusitadda) windows (vātapāna). He spoke about his not being oppressed because of both forms of residential facilities (sappāya) Cittaṃ Susamāhitañ ca mayhaṃ is to be construed thus:– My mind also is well composed by means of unsurpassed concentration (anuttarasamādhi) well concentrated in nibbāna as object of thought (arammaṇa). He showed his state of being free from worry (apossukka) owing to the absence of this deeply internal danger (parissaya). Atha ce patthayasi means: then, should you so desire now; if you wish. Pavassa means: you might sprinkle, scatter (your) water; rain down your rain-shower. Deva means the calling out to the rain-cloud.

Commentary on the stanza
of the Thera Godhika
is complete.

*****oOo*****

1.6-2[52] Commentary on the stanza

of Subāhu Thera

52. In the stanzas uttered by others, there is difference (visesa) but in the third foot. There, in the stanza uttered by Subāhu, Cittaṃ susamāhitaña kāye means: my mind in my impure (karaja) body is well-composed and but well concentrated by way of the development (bhāvanā) of mindfulness (sati) on the course of (or in relation to) the body (kāyagata). Indeed, this thera, having made the jhāna suitably gained by way of development of mindfulness in relation to his physical body (kāyagatasati) his basis, developed spiritual insight (vipassanā) and attained Arahantship. With reference to that he said thus:–

“Cittaṃ susamāhitañ ca kāye,
the mind is well-composed on the body.”

The Commentary on the stanza
of the Thera Subāhu
is complete.

*****oOo*****

1.6-3[53] Commentary on the stanza of

Valliya Thera

53. In the stanza of the Thera Valliya, *tassaṃ viharāmi appamatto* means; in that residential structure, I live diligently well connected by living on the life of a holy noble (*ariya*), well connected with heavenly life and so on, and the life of proper posture (*iriyāpatha*) because of having reached the top (*matthaka*) of the proper practice (*paṭipatti*) of diligence; I make myself happen (*attabhāvaṃ pavatteni*); thus, it has been said.

The Commentary on the stanza
of the Thera Valliya
is complete.

*****oOo*****

1.6-4 [54] Commentary on the stanza of

Uttiya Thera

54. In the stanza uttered by the Thera Uttiya, adutiyo means companionless, without an associate; abstinence from association with depravity and free from crowded society; thus, is the meaning.

The Commentary on the stanza
of the Thera Uttiya
is complete.

The Commentary on the stanza
of the four Theras
is complete.

*****oOo*****

1.6-5 [55] Commentary on the stanza of

Añjanavaniya Thera

The stanza starting with āsandiṃ kuṭikaṃ katvā constitutes that of the venerable Thera Añjana Vaniya. What is the origin? It is said that he was a garland maker, named Sudassana at the time of the Blessed One Padumuttara: he made reverential offerings of jasmine flowers to the Blessed One, did much meritorious deeds here and there, wandered about his rounds of repeated rebirths among divine and human beings, became a monk in the dispensation of the Blessed One Kassapa and did his monk's duties. Then, when this Buddha arose, he was reborn at Vesālī in the royal family of Vajji and at the time of having come of age, there arose in the kingdom of Vajji three kinds of catastrophies, namely: danger of no rain-shower, danger of disease, and danger from non-human beings. All that should be understood in the manner said in the commentary of Ratanasutta. When, however, the Blessed One entered Vesālī and also when the dangers disappeared as well, and when there sprang up realisation of truth (dhamma) on the part of multitude of men and devas as a result of the teaching of the truth (dhamma) by the Master, this prince noticed the power of Buddha, appropriately gained pious faith and became a monk. Similar to this one also, on being said without any interval in this manner, four more other men. Indeed, they also, because they were Licchavi princes who had become associates of this one, thus became monks but in this manner. At the time of the self-awakened Buddha Kassapa also, they were his associates, became monks but together with this one and did their monk's duties; at the feet of the Blessed One Padumuttara also, they carried out the cultivation of the seed of the seed of good deed and so on. There this one, having done his preliminary duties, was living in a region of cemetery in the Añjana forest at Sāketa, and having obtained an old extra-long chair (āsandi) discarded by people, as and when Lent was approaching, set it up on four stone-rocks had it covered over and across with reeds, grass and so on, had a door fixed and observed the Lent (vassamupagato). Exerting himself and putting forth his effort, he attained Arahantship even in the first month. Hence has it been said in the Apadāna:—

“I was then a garland-maker named
Sudassana. I saw the stainless
Buddha, the bull of men, the eldest
of the world.

Having collected natural flowers,
I reverentially offered them to Buddha
Padumuttara. Pure in vision, good at
heart I achieved myself the divine eye.
Because of this reverential offering,
of flower as well as due to mental
resolution, I never sprang up in any
evil existence, for a hundred thousand
aeons (kappa).

There became sixteen sovereigns with
such a name as Super-divinity (Devuttara),
world-kings of great strength thirtysix
aeons (kappa) ago, from now.

My depravity had been burnt. :P;
Buddha's instruction had been carried out.”

Having, however, attained Arahantship, he was aptly enjoying himself the happiness of emancipation, rose up from his jhānic arraignment (samāpetti), reflected upon the prosperity according as gained by him, and uttered a stanza starting with “Āsandiṃ kuṭikaṃ katvā giving vent to his joyous utterance with the speed of his zest.

55. There āsandiṃ kuṭikaṃ katvā is to be construed thus:– āsandi, namely, is a long-legged stool with four edges; there is but length for the four edges also; wherever it is possible to sit down only but not to lie down; having made that long chair a residential structure; having made a hut for the purpose of a living abode in the manner said already (heṭṭhā); in such a manner as to one who had become seated there with happiness owing to the absence of weather-danger there had been possibility of doing monk’s duties easily; having made a residential structure in this manner. By means of this he shows his reaching of highest height in the seating and sleeping accommodation (sanāsana), his own scantiness of desire as well as contentment. This also has been said by the commander-in-chief of dhamma:

“To him who had been seated cross-
legged there rained down special
shower knee-deep; to a bhikkhu(monk) whose
own mind is directed towards (nibbāna)
it is fittingly proper for living in comfort.”

Others having said the text (pāṭha) as “āsandikuṭikaṃ,” speak of its meaning thus:– “āsandippamāṇaṃ kuṭikaṃ katvā, having made a hut of the size of a long chair.” Other scholars, however, speak of its meaning thus:– “A residential structure made above a couch meant for men who had gone to sit and sleep, is known as āsandi (long stool); having made that long stool (āsandiṃ) a residential structure (kuṭikā). Oggayaha means having dived down, having accordingly entered. Añjanavanaṃ means a forest named thus; indeed, because of the presence of collyrium coloured flowers the climbing creepers are said to be añjana (collyrium climbers); because of those climbers which happen to be boundtiful that forest gained the name “Añjanavana (Collyrium climber forest).” Others, however, say thus:– “Añjana nāma mahāgaccha (a big bushy shrubby known as Añjana);” having got inside that Añjana forest and built up a residential structure comprising the long chair; tisso vijjā anupattā, kataṃ Buddhassa sāsanaṃ, this expression is to be interpreted but with such left out words as: viharatā mayā (by me who was living) (in that forest) three kinds of super-science (vijjā) had been accordingly achieved; Buddha’s instruction had been carried out. This self-same stanza even, was the declaration (byākaraṇa) of the Thera’s Arahantship (aññā).

The Commentary on the stanza
of the Thera Añjana
is complete.

*****oOo*****

1.6-6[56] Commentary on the stanza of

Kuṭivihārī Thera

6,1. The stanza starting with Ko Kuṭikāvaṃ constitutes that of the venerable Thera Kuṭivihārī. What is the origin? It is said that when the Blessed One Padumuttara was going through the sky, he collected cool water saying to himself: “I shall offer the charity of water,” became zestfully delighted, faced himself upwards and threw the water up. The Master came to know of his intention, accepted his offering even as He stood in the air for the purpose of well-increasing his pleasing piety. He aptly experienced immense zestful delight on that account. The rest is but identical with what has been said in the story of the Thera Añjanavaniya. This, however, is the difference. -- It is said that this one became a monk in the manner said already and having

done his preliminary duties, duly devoted himself to the development of spiritual insight (vipassanā), and in the evening as he went by the neighbourhood of a cultivated field, on being pervaded by rain-shower, caught sight of a reed-cottage which was an act of merit of the field-watcher, entered it and there on a grass-spread he sat himself down. Even at the very moment he was seated the Thera gained congenial climatic weather, indulged himself in the development of spiritual insight (vipassanā) and attained Arahantship. Hence has it been stated in the Apadāna:

“(On having seen) the golden complexioned self-awakened Buddha, going straight up in the air (anilañjasa), shining bright like sacrificial ghee-sprinkled fire (ghatāsanam), as if burning at the alter of offering, I collected water in my palms and threw it up into the sky. Buddha, the merciful sage, the great hero accepted my offering.

The Master named Padumuttara stood in the sky and uttered this stanza, since He knew my intention.

By this offering of water and also with the springing up of zest he was never reborn in any evil existence for a hundred thousand aeons (kappa) even. O ruler of human-beings (dvipadinda)! O Eldest of the world, and bull among men! On account of that act, I have attained the unshaken site (of nibbāna) having nothing to do with conquest and defeat.

Those three world-kings named A thousand Sovereigns (sahassarājā) (I became) sixty five hundred aeons (kappa) ago; they were rulers of people inhabiting all the encircling earth (caturanta).

My depravity had been burnt. ...
Buddha’s instruction had been carried out.

6,2. Having, however, attained Arahantship, when the Thera was seated there, the field-watcher came over and asked thus:– “Who is in the cottage?” On having heard it the Thera made his such a reply as begun with: “A bhikkhu(monk) is in the cottage.” Making together (ekajjha) this word of field watcher and that of the Thera as well, the singing together (saṅgītim) had been set up (āropitā) in that like form (tathārūpa).

56. “Who is in the cottage? A bhikkhu free from lust (vītarāga), well-composed in mind is in the cottage. Friend! Know you thus; not in vain had you made your cottage.”

56,1. There, ko kuṭikāyaṃ means:– questioning word of the field-watcher thus:– Who has been seated in this cottage? bhikkhu(monk) Kuṭikāyaṃ means: the reply of that Thera thus:– “A bhikkhu(monk) is in the cottage.” Then, having made that questioner glad accordingly (anumodāpetvā) over his accommodating himself in that cottage, because of his having become unsurpassed (anuttara) worthy recipient of dedicatory donations (dakkhiṇeyya), the statement starting with “vītarāgo” has been made in order to have that self-same act of merit enormously established (uḷārampatiṭṭhāpetuṃ). The meaning of that statement is:– “A certain bhikkhu(monk) who had broken down his depravity has been seated in your kuṭikāyaṃ (cottage); as a result of that even, that bhikkhu(is now) a vītarago (lustless) because he had his lust well cut off entirely by his attainment of top-most right path (magga); the mind (of that monk) has become Susamāhitacitto (well composed) because of the fact that his mind had been excellently well composed, having made nibbāna as his object of contemplation (ārammaṇa) by means of unsurpassed concentration (samādhi); āvuso (O friend field-watcher!) according as I speak to you this meaning also, evaṃ jānāhi (in the same manner you might know) do believe so and become clear about it (adhimuccassu). Amoghā te kuṭikā means:– The cottage created by you is not made in vain, is not barren, but bears fruitful result and yields congenial consequence (saudrayā), since it has been fully made use of by a canker-free Arahant. Should you be glad approvingly, that glad approval of yours will be conducive towards your welfare and happiness for a long period of time.

56,2. On having heard what the Thera said, the field-watcher became pious-minded saying to himself thus: “Indeed, there is my gain; surely my gain is excellent in that such a lord as this Thera entered my cottage and had himself seated in it” and stood being glad approvingly. This, their conversation, however, the Blessed One heard by means of the element of His divine ear and also came to know of the glad approval (anumodana) and therefore addressed the field-watcher with these stanzas in order to make manifest the prosperity that would accrue from it.

“A tranquil-minded cankerless bhikkhu
dwelt in the cottage; as a result of
that act, you will become the sovereign
of divine-beings.

For thirty six times you will be divine-
king and exercise celestial sovereignty.
Thirtyfour times, you will be the world-
king and become sovereign over a kingdom.
(Lastly) you will get rid of your lust
and become a silent buddha named Ratanakuṭi.

56,3. Because of the Thera’s condition of distinction having been gained, however, in the cottage (kuṭikā), first of all, beginning from that event, there arose for him but the very designation Kuṭivihārī. That self-same stanza also happened to be the stanza signifying clearly (byākaraṇa) his Arahantship (aññā).

The Commentary on the stanza
of the Thera Kuṭivihārī
is complete.

*****oOo*****

1.6-7[57] Commentary on the stanza of

Dutiyakuṭivihārī Thera

The stanza starting with Ayamāhu purāṇiyā constitute that of the venerable Thera Kuṭivihārī. What is the origin? It is said that he being pious-minded towards the Glorious One Padumuttara offered a fan made of slips of reed at the time of heat to Him. The Master gladdened him well by means of a stanza of thanks-giving. Whatever the remaining matter ought to be said, that matter is but similar to what has been said in the story of the Thera Añjanavaniya. This, however is the difference. --- It is said that this one became a monk in the said manner and dwelling in a certain old cottage (kuṭikā) did not mind his monk's duties but prompted his mind towards mending (navakamma) thus:-- "This cottage (kuṭikā) is already old; it is proper to make another cottage." A divinity, desiring his welfare, uttered this evidently enlightening, profoundly significant stanza starting with "Ayamāhu" for the purpose of provoking remorse in him.

57. There ayam means a word which indicates the near present, seen evidently (āsannapaccakkha). Āhū means it was; thus, is the meaning. Here it has been said after having made the vowel long for the purpose of ease in composing the stanza. Purāṇiya means old and had gone its span of life (addhagata). Aññaṃ patthayate nevaṃ kuṭiṃ means: because of the old condition and agedness of this cottage, now for the springing up of one, other than this, you aspired, desired and bid for a new cottage. Āsaṃ kuṭiyā virājaya (you should make yourself detached from your desire), craving and longing for a new cottage also similar to the old one entirely in every respect, nevertheless; may you be detach-minded there in all respects. Why? Dukkha bhikkhu(monk) puna navā Kuṭi is to be construed thus:-- Since, O bhikkhu! A cottage named new, now being made to spring up again, is painful (dukkha) because it would bring suffering; therefore, without provoking another new suffering to arise, you should stay on but in such old cottage as had sprung up for you and do what-ever should be done by yourself. Indeed, this is the significance here:-- O Bhikkhu! You said to yourself: "This old reed residence, but not the duties of a monk; in wishing thus, however, not being devoted to the development of right concentration (bhāvanā), because of not having specially overcome the occurrence of being born again in another existence, it amounts to but desiring to make an aspiration for your own body-structure (attabhāvakuṭi) also in future. Much new structure, however, is the misery of being mixed up with such malady as old age, death, anxiety, bewailment (parideva) and so on; therefore, having got yourself detached from, without looking for, and having no hope in, the structure of your own body (attabhāvakuṭi) like unto the reed residence, you should become detach-minded there, in all respects; in this way, there will be no misery (dukkha) of rounds of repeated rebirths (vaṭṭa) for you. On having heard, thus, the words of the divinity, the Thera became remorseful, provoked the development of spiritual insight (vipassanā), exerted himself (ghaṭento), made his effort and became established in Arahantship but before long. Hence, has it been said in the Apadāna:--

"To Buddha Padumuttara, such a personage
as was the eldest of the world, who was
seated on the grass spread, such a
personage as being tranquil, I collected
a garland of grass-reed and having bound
the same into a fan, offered it to Buddha,
such a personage as the monarch of men
(dvipadinda). Having accepted (my offering),
the fan, the omniscient leader of the world
having come to know my intention uttered

this stanza.

Just as my body is cool and there exists on heat, likewise even, may your mind be clearly free from three categories of fire. All divine beings, who all were dependent on the forest came together,(saying to themselves:) “Let us hear what Buddha is going to teach making the donor merry (hāsayantam).

Seated there at the head of the divine crowd (devaSaṅgha), the Blessed One uttered these stanzas making the donor much merry. On account of this charitable offering of the fan as well as owing to mental resolution, the donor will become a world-king, known by the name of Subbata.

Owing to the residue of that act, being urged by bright basis (sukkamūla) he will become a world-king known by the name of Māluta.

Due to this offering of fan as well as honour done in abundance, he does not have to spring up in any evil existence (duggati) for a hundred thousand aeons (kappa).

In thirty thousand aeons (kappa) those (world-kings) Subbata will be thirty-eight in number; in twenty-nine thousand, eight (world kings) named Māluta.

My depravity had been burnt; :P;
Buddha’s instruction had been carried out.”

Having, however, become established in Arahantship, he recited again the self-same stanza saying to himself; ‘This (stanza) had been a goad for my attainment of Arahantship. His name (samaññā) became but Kuṭṭivihārī because of the fact that he gained distinction by means of advice connected with the cottage.

The Commentary on the stanza
of the Thera Dutiyakuṭṭivihārī
is complete.

*****oOo*****

1.6-8[58] Commentary on the stanza of

Ramaṇīyakuṭika Thera

The stanza starting with Ramaṇīyā me kuṭikā constitutes that of the venerable Thera Ramaṇīyā Kuṭikā. What is the origin? It is said that he also, at the time of the Blessed One Padumuttara, did the sowing of seed of good deed, wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a family home at the time of the Blessed One Atthadassī, eighteen hundred aeons (kappa) ago from now, On having attained the age of intelligence, he offered to the Blessed One a seat worthy of Buddha. Having reverentially offered to the Blessed One, flowers also, he paid his homage with five earth-touching postures (pañcapatiṭṭhita), circumambulated Him and took his departure. The rest but resembles what has been said in the story of the Thera Añjanavaniya. This, however, is the difference. --- It is said that he became a monk in the manner, said already, and having done his preliminary duty, he took up his residence in a cottage of a certain village abode in the Vajji kingdom. That cottage happened to be highly handsome, good-looking, pleasant, with walls and floor well constructed, endowed with such surroundings as pleasant parks and ponds and so on, standing on a site strewn with sand similar to a tangled profusion of pearls and presented itself all the more delightful to a greater degree due to its precincts being polished, cleanly swept, etc., and because of the Thera's being replete with recluse's duties. Living there, the Thera provoked the development of spiritual insight (vipassanā), became established in Arahantship but before long. Hence, has it been said in Apadāna:

“After having penetrated into the
dense forest, that was silent
(appasadda) and free from disturbance
(nirākula), a lion-seat was offered by
me to such a Buddha as Atthadassī.
Having collected a garland of flowers
in my hand I circumambulated Him.
After having attended upon the Master,
I took my departure facing the north
direction.

O Monarch of men (dvipadinda), the
eldest of the world, the bull among
men! I made myself (with fires)
well-extinguished; all existences
had been entirely eliminated.
It was eighteen hundred aeons (kappa)
ago that I then offered my charity.
I do not remember any evil existence;
this is the fruitful result of (offering)
the lion-throne.

Seven hundred aeons ago, I became a
world-king of great strength, endowed
with seven gens, a warrior prince
(khattiya) known as Sannibbāpaka.
My depravity had been burnt. ...

Buddha's instruction had been carried
out.

Having, however, attained Arahantship while the Thera was living there, people who were monastery-minded, because of the pleasantness of the cottage (kuṭṭikā) came from here and there and had a look at the cottage. Then one day, some congenitally wicked women, who had gone there, saw the pleasant state of the cottage, and said thus:—“Venerable Sir! Your residential region is delightful; we also are delightfully beautiful and still in our early youth,” with such a motive (adhippāya) as: “This monk living here may be of such a heart as can be attracted by us.” So saying, they began to show their womanly coquetry and so on. The Thera uttered a stanza starting with “Ramaṇīyā me kuṭṭikā, saddhādeyyā manoramā, in order to make manifest the state of his own self being bereft of lust (rāga).

58. There, ramaṇīyā me kuṭṭikā is to be construed thus:— What has been said by you, namely: “Venerable Sir! Your cottage is delightful,” that is true; this residential cottage of mine is delightful and beautiful in appearance (manuññarūpā). Saddhā deyyā is to be construed thus:— Indeed, that cottage also happened to be a charitable gift with pious faith because of the fact that it ought to be offered with righteous desire and pious faith having believed in the fruition of action thus:— “Having made as such so endearingly and offered to monks, there is, namely, this fruition for the offering; not by means of money had my hut been made to spring up. Manoramā is to be construed thus:— Itself also rendered the mind of those, who saw and enjoyed the charitable gifts offered, likewise, delightful; thus, manoramā (delightful to the mind). Indeed, because of the fact that the charitable offering was made with pious faith it is delightful to the mind even; with pious faith and so on, people, after having prepared respectfully themselves charitable offerings (deyyadhamma), made their offering; good people in enjoying the charitable offering also, became endowed with undertaking to support (payogāsaya) the uprightness (avisamvādanattha) also of the donor; they did not fail to undertake the support in the manner (ākāra) contemplated by you all; thus, is the significance. Na me attho kumārīhi means: since my mind is not to be distracted by sensual pleasures in all aspects, I am not, therefore, in need of maidens. Indeed, even by way of doing deeds to be legally befitting (kappiya) there is, namely, no under-taking by ladies for monks like me; much less (pageva) by way of lust (rāga); therefore, I am not in need of young ladies. Here, the taking of young ladies should be seen in the light of discrimination (upalakkhaṇa). “You should regulate your life (paṭipajja) in this manner, namely, in the presence of such a monk as myself: with inapt actions up to sin also, this performance of yours in the presence of people like you possessing the same propensity (ajjhāsaya) might be splended;” pointing (them) out thus, he said:— “Yesamatto tahiṃ gacchatha nāriyo.” There, yesam means: of those who are lustful towards sensual pleasures (kāma). Attho means purpose (payojana). Tahiṃ means there, to their presence. Nāriyo means a term of address to women. On having heard it the ladies became confused (mañku embarrassed) and dejected (pattakkhandha) and went away but by the road they had gone. Here also, “Na me attho kumārīhi (I am not in need of young ladies);” thus, even by means of his words regarding the condition of his needless-ness of sensual pleasures, his Arahantship has been made manifest by the Thera; thus, it should be seen.

The Commentary on the stanza
of the Thera Ramaṇīyakuṭṭika
is complete.

*****oOo*****

1.6-9 [59] Commentary on the stanza of

Kosalavihāri Thera

The stanza starting with Saddhāyāhaṃ pabbajito constitutes that of the venerable Thera Kosalavihāri. What is the origin? This one also, they say, at the time of the Blessed One Padumuttara, sowed the seed of good deed and did this and that act of merit. The rest but resembles the story of the Thera Añjanavaniya. This, however, is the difference:— It is said that this one became a monk in the said manner and having done his preliminary duties, dwelt in the forest depending on the family of a devotee in a certain village in the kingdom of Kosala: that devotee saw him living at the foot of a tree, had a cottage made and offered (it to the Thera). Living in the cottage, the Thera gained mental concentration (samādhāna) owing to congenial accommodation, indulged himself in the development of spiritual insight (vipassanā) and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“Not far from Himavanta, I lived on
a leaf-spread. Having exhibited my
greed in my meals (ghāsa), I was then
also habituated to lying down.

Digging up short (lamba) bulbous roots,
tubers and tuberoses (takkala), having
brought jujube fruit (kola), the mark-
ing nut (bhallātaka) and quince fruit
(billa) I had then ready (for meal).

Padumuttara, the world-wise, recipient
of sacrificial offering, on having come
to know my entention, came to my presence.
Having approached, the great elephant,
the god of gods, the bull among men,
I lighted up a tuber and scattered it
down into His bowl.

Making me happy (tosayanto) then, the
great Hero made a meal of (my offering)
(paribhuñji). Having finished eating,
the omniscient Buddha uttered this
stanza.

After making your mind pleasantly pious
you offered me a tuber; you will not be
reborn in any evil existence for a hun-
dred thousand aeons.

Later (carimaṃ) it happened (vattate)
to me; all existences had become well
eliminated; I bear my final body in the
dispensation of self awakened Buddha.
Fiftyfour aeons (kappa) ago from now,
I became a world-king of great strength,
endowed with seven gens, known as Sumekhaliya.

My depravity had been burnt; ...
Buddha’s instruction had been carried

out.

Having, however, attained Arahantship, he uttered a stanza starting with “Saddhāyāhampabbajito, making his joyous utterance (udāna) with the speed of his arisen zest owing to his experience of the bliss of emancipation.

59. There, Saddhāya is to be construed thus:— On having seen the power of the Blessed One as and when he approached Vesālī, by way of the pious faith (saddhā) which had sprung up, thus:— “This dispensation is certainly conducive towards being led out of saṃsāra (niyyānika); therefore, surely, by means of this proper practice (paṭipatti) I shall become free from old age and death; pabbajito means approached monkhood, gone towards monkhood. Araññe me kuṭikā katā means; by way of being congenial to that monkhood, a cottage had been made for me, living in the forest; having become a forest dweller commensurate with monkhood, I lived all aloof; thus, he pointed out. There-fore, he said: “Appamatto ca ātāpī, sampajāno patissato,” which is to be construed thus:— with the gain of forest-living, by means of bodily seclusion, being devoted to wakefulness there with mindfulness avoiding thoughtlessness, he became appamatto which means diligent, not negligent; ātāpī means the state of well-begun exertion; sampajāno patissato means:— I lived but perpetually having developed spiritual insight (vipassanā) for the all-round fulfillment of mindfulness and circumspection (sampajañña) which constitute the preliminary portion (pubbabhāgiya) and for the attainment of abundant knowledge (paññā) and awareness (sati) with the achievement of Arahantship; thus, is the meaning. In the announcement of his condition of diligence and so on, this became but his making manifest of his attainment of Arahantship (aññā); because of the state of his long stay in the kingdom of Kosala, however, there sprang up his designation Kosalavihārī.

The Commentary on the stanza
of the Thera Kosalavihārī
is complete.

*****oOo*****

1.6-10 [60] Commentary on the stanza of

Sīvali Thera

10,1. The stanza starting with *Te me ijhiṃsu saṅkappā* constitutes that of the venerable Thera Sīvali. That is the origin? This one also, at the time of the Blessed One Padumuttara, went to the monastery in the manner said already (*heṭṭhā*), stood himself at the extreme end of the audience, and as he kept listening to the truth (*dhamma*), he saw the Master placing a certain *bhikkhu*(monk) at the topmost place of gainers of gifts (*lābhī*). Saying to himself: "It is proper for me also to become in future such a one as this," he invited Dasabala, gave great charitable offering to the Master as well as the clergy of *bhikkhus*(monks) and made his aspiration thus: "O Blessed One! By means of this devoted deed, I do not aspire for any other prosperity; in future, however, in the dispensation of a Buddha, I also should like to be topmost of gainers of gifts, similar to that *bhikkhu*(monk) who was placed at this foremost rank (*etadagga*) by you." The Master, after having seen the absence of interval (*anantarāyaṃ*), prophesied to him: "This aspiration of yours will, in time to come, materialise in the presence of Buddha Gotama," and took His departure. That son of a good family after having done good deeds as long as he lived, wandered about his rounds of repeated rebirths among divine and human beings, and took his conception in a certain village, not far from the city of *Bandhumatī* at the time of Buddha Vipassī. At that time, the citizens of *Bandhumatī*, after having discussed together with their king, offered charity to Dasabala of ten kinds of vigour. One day, as they all offered charity unitedly, they said to themselves: "What, indeed, is there in the face of our charity (*dānamukha*) that does not exist?," and did not notice honey and ball of milk-curd. They placed men on the entrance road into the city from the district saying thus: "We shall bring them from any and everywhere. At that juncture, this son of a good family was on his way to the city carrying a pot of balls of milk-curd from his own village with the idea of bringing back whatever was available; saying to himself: "I shall enter after having my face, hands and legs washed," he looked round for a suitable site of convenience (*phāsu*) and came across a beehive honey-comb (*nimmakkhika daṇḍamadhu*) as big as the head of a plough-piece, collected it saying to himself: "This has sprung up as a result of my merit: and entered the city. The man posted by citizens saw him and asked thus: "O man! For whom do you bring this?" The reply was:—"Lord'. Not for any one; for sale, however, has this been brought by me." (The former requested the latter thus):—"O man! In that case, indeed, take this gold coin (*kaḥāpana*) and please give your honey as well as ball of milk-curd." That villager thought to himself: "This commodity is not much costly; this man, however, made much offer even at a single stroke (*ekappahāreṇeva*); it behoves me to investigate (*Yīmaṃsitum*)."
Thereafter, he replied thus:—"I would not deliver my goods (*demi*) at the price of a gold coin." (The buyer said):—"Should such be so, please sell me accepting two (gold coins)." The reply was "Even at the price of two I do not sell." Increasing the offer in this manner, the bargain reached a thousand.

10,2. That (villager) thought thus:—"It is not proper to increase further; let it be so far; I shall ask about what would possibly be done with this (commodity)." Then he asked that buyer thus:—"This commodity is not much costly; on the other hand, you have made much offer; for doing what, do you take this?" The reply was: "O friend! Here, the citizens, in rivalry and competition (*paṭivirujjhiva*) with the king, as they offer their charity, not noticing these two in the face of their offering (*dānamudha*), are in search of the same; if they were not able to obtain those two, there will be defeat of the citizens; therefore, I offered a thousand and I am taking them." (The villager asked:—) "However, how is this? Is it fitting to the citizens even? Is it not proper to give to others?" (The answer was:) "This has no hindrance to give to any and every body." (The villager enquired thus:—) "Is there, however, in the offering of the citizens any donor who has made a donation of a thousand in one single day?" (The reply was:) "There is none, O friend!" The villager asked again: "Do you know, however, for a fact, that these two things are worth a thousand?" (the reply was:—) "Yes, I know." (Then

the villager said thus:—) “Well then, indeed, you might go and inform the citizens thus:— ‘A certain person does not give these two at any price; he is desirous of offering them as charity with his own hands even; you should be free from worry (nibbitakka) on account of these two things’; you, however, should be my bodily witness to my being the eldest in this face of charitable offering.” With a small coin (māsaka) which has had brought for incurring expenditure, he procured five grains of spices (kaṭuka), pounded them into powder, took sour sediment (kañjiya) from the milk-curd, there he pressed down the honey-comb, mixed them all with the powder of five grains of spice, packed the mixture in a lotus leaf, arranged the same properly, took the same and sat himself down at a spot not far from Dasabala, looking out for his own occasion to arrive, not far off from the offerings of personal reverence, brought by the multitude of men; when he came to know that his opportune occasion had come he went to the presence of the Master and said thus:— “O Blessed One! This charitable present (of mine) had arisen in a difficult way (duggata); out of compassion for me, please accept this.” The Master, out of compassion for him, accepted that offering in the bowl made of stone offered by four great celestial kings and made His resolution in this manner: “May it not get exhausted as and when it is being offered to sixtyeight hundred thousand bhikkhus.” That son of a good family, when the catering of meal came to an end, paid his homage to the Blessed One, stood on one side and said thus:— “Seen by me has been, the Blessed One, today, together with the citizens of Bandhumatī as I brought to you my own respectful offerings (sakkāra); as a result (nissanda) of this (good) deed, may I become one who has attained the height of gain and fame.” The Master, after having said “O young man! May it be so,” offered His thanks-giving to him and the citizens for their meal-offering, and took His departure.

10.3. That son of a good family, also, continued doing good deeds as long as he lived and after having wandered about his rounds of repeated rebirths among divine and human beings, took his conception, in the womb of Suppavāsā, the king’s daughter when this Buddha arose. Beginning from the time he took conception, in the morning as well as in the evening, hundreds of presents in cart-loads were brought and handed over to Suppavāsā. Then, for the purpose of testing her regarding her merit they asked her to touch their seed-basket with her hand. From each seed even a hundred blades, nay, a thousand blades came out. In each acre (karisa) of a cultivated field (khetta) even fifty, nay, sixty cartload of crops sprang up. At the time of filling up the granary with grains they made her touch the door of the granary. Owing to the merit of the king’s daughter, the place wherever the grain was taken was filled up again for those who took it. Even from the completely full vessel of meal, in giving the meal to any and every one after having said: “The merit of the king’s daughter,” as long as it is not scratched up until then the meal did not get exhausted: while the baby-boy had gone into her womb, seven years had passed.

When, however, her pregnancy was fully mature, she suffered severed pain for seven days. Saying to herself: “Before I die, while I am still living even, I shall offer charity,” she called her husband and sent him to the presence of the Master with this instruction:— “Go, inform this matter to the Master: and invite the Master; whatever the Master might say, you mark it well, come back and tell it to me.” That husband went and intimated her message to the Blessed One. The Master said: “May Suppavāsā, the daughter of koliya (king) be happy and free from ailment; let her give birth to a healthy son.” The king, on having heard it, paid his homage to the Blessed One and went off facing the direction of his own village. Prior to his arrival (at home) even, there came out from the womb of Suppavāsā a baby boy (gabbha) similar to water from a strainer: the crowd of people who were seated surrounding her, with their tearful faces even, began to smile; delighted and glad, the multitude of people went to break the good news to the king.

As soon as he saw them coming to him, the king considered thus:— “Methink, the words spoken the Dasabala must have materialised.” He came and delivered the Master’s message to the king’s daughter. The king’s daughter said thus: “The self-same life-meal of mine to which Buddha was invited by you will

become auspicious meal-offering; go; invite Dasabala for seven days.” The king did likewise. They brought about a great charity to the clergy headed by Buddha for seven days. The boy was born cooling down the well-heated heart of all relatives; thus, they named him Sīvali dāraka even. Because of his having stayed in the womb for seven years, he became indulgent (khama) as regards all kinds of work (kamma) beginning from the time of his birth. Sāriputta, the commander-in-chief of dhamma, had conversation with him on the seventh day. The Master also spoke a stanza in the Dhammapada:

Whoever has overcome this dangerous
rounds of repeated rebirths (saṃsāra)
which is difficult to go and deluding,
has crossed and gone to the further
shore (of nibbāna), possessed jhāna
(jhāyī), become free from craving (ejā)
and doubt (kathaṃkathī), become calm
being detached (from depravity); him,
I call a brahmin (brāhmaṇa).

10,6. Then the Thera said to him thus:— “How is it, however? After having suffered from this sort of accumulation of pain is it not proper for you to join the Order of monks?” The boy replied: “Venerable Sir! I would become a monk if I were to obtain the same.” Suppavāsā, on having seen that boy (her son) speaking together with the Thera, said to herself: “How is it, indeed? My son speaks together with the Commander-in-chief of the dhamma,” approached the Thera and asked thus:— “Venerable Sir! What did my son speak together with you?” The reply was: “Having spoken about the misery of staying in the womb which he had suffered himself, he said that he would join the Order of monks on being approved (anuññāta) by you.” (The mother replied:—) “Venerable Sir! Good; do let him join the Order of monks.” The Thera led him to the monastery, gave him mental exercise (kammaṭṭhāna) which comprised skin as fifth (in the thirtytwo parts of a human body) and in allowing him to join the Order of monks, the Thera told him thus:— “O Sīvali! There is no business (kamma) with another advice for you; you should reflect on the very misery (dukkha) suffered by you for seven years.” (Sīvali said thus:—) “Venerable Sir! Your responsibility is but making a monk of me; whatever, however, is possible for me to do, that I shall understand.” He, however, became established in the fruition of the first stage of sanctification (sotāpatti) at the very moment of shaving off the first edge (vaṭṭi) of hair; at the moment of removing the second, in the fruition of Once-returner (sakadāgāni); at the third, in the fruition of Non-returner (anāgāmi); there was neither after nor before the shaving down of the entire hair even of his head however, as well as his visualisation of Arahantship. Beginning from the day he became a monk the four requisites for the clergy of bhikkhus(monks) came to be procured as much as required. In this manner here the story had arisen.

10,7. Subsequently, the Master went to Sāvatti. The Thera paid his homage to the Master and said thus:— “Venerable Sir! I am going to test my merit; kindly give me five hundred monks.” (Buddha’s response was:—) “O Sīvali! You might take (then).” He took five hundred bhikkhus(monks) and going in the direction of Himavanta, went by the forest road; to him the divinity residing in a banyan (nigrodha) tree first seen (by him) offered a charity for seven days. Thus, he

“saw first the nigrodha tree,
second the Paṇḍava hill, third
Aciravatī river, fourth vara
ocean; fifth he (saw) the Hima-
vanta mountain, sixth he went near

the Chaddanta lake; seventh Gandhamādana and then, eighth Revata.”

In all the places, they gave offering for seven days each even. On the Gandhamādana hill, however, the divine king, named Nāgadatta, on one day amongst seven days offered milk-alks-food; on another day, ghee alkms-food. The clergy of bhikkhus(monks) said thus:– “Of this divine king, neither the milch cows are seen being milked, nor milk-curd being churned down; O divine-king! From where is this of yours procured?” The divine king replied thus:– “Venerable Sir! This is the fruitful result of my offering of milk meal by lot (salāka) at the time of Dasabala Kassapa.” Subsequently the Master after having made the coming forward to meet (paccuggamana) of Revata, resident in acacia forest (khadiravaniya) an anecdote and placed the Thera at the foremost place of those who had attained the highest gain and fame.

10,8. Some teachers say thus regarding the attainment of Arahantship of this Thera, however, who had attained, in this manner, the highest gain and fame:– “When advice was given by the Commander-in-chief of dhamma in the manner, said already (heṭṭhā), he became a monk saying; ‘Whatever is possible for me to do, that I shall understand’, took hold of mental exercise (kammaṭṭhāna) for the development of spiritual insight (vipassanā), saw a certain secluded cottage on that self-same day, entered it, pondered over (anussaritvā) the misery (dukkha) suffered by himself for seven years in his mother’s womb and while he looked at the past and the future, in conformity with it the three existences (bhava) occurred (upaṭṭhahimsu) to him as if burning ablaze. Because of his knowledge having reached all-round maturity, he took himself to (otari) the path of spiritual insight (vipassanā), there and then, by means of successive right noble paths (magga), had all his cankers thrown away and attained Arahantship.” In both ways also the Thera’s attainment of Arahantship even had been made manifest. The Thera, however, became one who had developed (pabhinna) analytical knowledge and six sorts of higher-knowledge. Hence, has it been said in the Apadāna.

“I was then a divine king known by the name of Varuna. I attended upon the self-awakened Buddha, carrying Him in my own strong conveyance (sayoggabalavāhano). When Atthadassī, the most excellent of men, the protector of the world passed into nibbāna, I went to the most excellent bodhi tree, taking along with me, all the musical instruments. When the playing of music and dancing, accompanied by (samāhito) beating of cymbals (sammātāla), I attended upon the most excellent bodhi tree as if I was serving the (living) self-awakened Buddha in His presence (sammukha).

After having attended upon that bodhi tree, the tree growing on the ground, I sat down cross-legged and died there. Satisfied (abhiraddho) with my own

act, I became piously pleased with the most excellent bodhi tree; because of that pious mind I sprang up in the divine world of Nimmānarati. Sixty thousand musicians surrounded me constantly. In existences minor and major (bhavābhavā) I turned out to be (vattamānaṃ) among divine and human beings.

Three kinds of fire of mine had been extinguished; all existences had been eliminated. I now carry my ultimate body in the dispensation of the well-self-awakened Buddha.

Five hundred aeons (kappa) ago, from now, there came to be thirty four world-kings of warrior-clan (khattiya) endowed with seven gems and known by the name of Subāhu. My depravity had been burnt. ... Buddha's instruction had been carried out."

10,9. Having however attained Arahantship, he uttered a stanza starting with "Te me ijjiṃsu saṅkappā making his joyous utterance (udānento) with the speed of zest aptly experiencing the bliss of emancipation.

60. There te me ijjiṃsu saṅkappā, yadattho pāvisiṃ kuṭiṃ, vijjā vimuttiṃ pacesaṃ is to be construed thus:— Whatever were specially aspired for by me formerly, namely, such intentions as renunciations and so on, which are makers of self-splitting asunder (samucchadaka) intention over sensual pleasure (kāma) etc., saying to myself: "When, indeed, shall I live having attained (upasampajja) that abode (āyatana), which the holy nobles (ariya) acquired and live in now?" (These holy nobles) had their perceptions meant for emancipation (vimuttadhippāyasaññitā), their intentions prone (uddissa) towards emancipations; similarly their desired object (manoratha); they had been permanently diligent; whatever desire, whatever application (payojano), for the purpose of accomplishing which, I entered a cottage, an empty silent house (suññāgāra), seeking and searching the three kinds of super-science (vijjā) and fruitful freedom (phalavimutti); even all of them prospered for me; now, (all my efforts) had succeeded and well prospered; my intention of good deeds had become accomplished, all-around full, had my desired object become: thus, is the meaning. In order to show the state of their excellent prosperity (samiddhabhāva), it has been said thus:— "Mananusayamujjahaṃ" which is to be construed as:— since I had forsaken and well cut off the bias of pride (mānānusaya) in giving it up (ujjahaṃ), therefore, those intentions of mine materialised (ijjiṃsu); thus, is the interpretation (yojanā), Indeed, when the bias of pride had been forsaken there remained no longer any other Bias that is unforsakable; It become but the achievement of Arahantship also; thus, it has been said of the abandonment of bias of pride as the circumstantial cause of the good accomplishment of intention according as had been stated.

The Commentary on the stanza
of the Thera Sīvali
is complete.

*****oOo*****
The Commentary on the Sixth Chapter
is complete.
*****oOo*****

1.7 Seventh Chapter

1.7-1[61] Commentary on the stanza of

Vappa Thera

The stanza starting with Passati passo constitutes that of the venerable Thera Vappa. What is the origin? It is said that he was reborn in a family home in the city of Haṃsavatī at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he happened to hear such words of praise as:— “Such and such a Thera had become the first recipients (paṭiggahaka) of the truth (dhamma),” approached the Blessed One, and made his aspiration thus:— “O Blessed One! I also in time to come should like to become one of those who are recipients of the truth (dhamma) first of all of an excellent self-awakened Buddha like you.” He acknowledged also that he had gone to Him as his refuge (saraṇa) in the presence of the Master. After having done meritorious deeds as long as he lived, he passed away thence, wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a brahmin named Vāseṭṭha in Kapilavatthu when this Buddha arose. His name was Vappa. On the prophecy having been made by the ascetic Asita (Unattached) that the prince Siddhattha will become Omniscient (Buddha), he, together with sons of brahmins headed by Koṇḍañña, abandoned the household life, renounced the world, became a hermit and attended upon the great being (mahāsatta) who was dwelling in the Uruvela (forest) and who was making strenuous effort for six years saying to himself: “When that prince attains omniscience I shall listen to the truth (dhamma) in his presence and attain immortality (amata).” He became disgusted because of His enjoyment of ample nourishment and went to Isipatana. When the turning of the wheel of dhamma was made by the Master after having become perfect Buddha (abhisambujjitvā), spent seven times seven days and gone to Isipatana, he became established in the fruition of the first stage of sanctification (sotāpatti) on the first day of the lunar month (patipadadivase), and on the fifth (day) of the (waxing) half (pakkha), he attained Arahantship along with Aññāsikoṇḍañña and so on. Hence has it been said in the Apadāna:—

“The battle of both the divine kings
was imminent (samupaṭṭhito).
(The battle) became in full swing
(samupabyūḥho); there occurred
a great shouting (ghosa).

Padumuttara, the world-wise (Lokavidū),
the apt recipient of sacrificial
offerings, the Master stood in the
sky and made the multitude of men
remorseful.

All the divine beings became
enraptured, threw down their
armour (kavaca) and weapons,
paid their homage to the self-
awakened Buddha and became calmly
collected for all times.

Having come to know my intention,
the world-wise (Lokavidū) spoke
the lordly (āsabhiṃ) word (vācā).

The merciful Master extinguished
the fire of anger (nibbāpesi) of
the multitude of men.

An offensive-minded (padaṭṭhacitto)
human-being, hurting a creature has
to suffer in purgatory owing to that
anger in mind.

Hurting many creatures similar to
the elephant at the head of an army,
cleanse (nibbāpetha) your own mind;
do not kill again and again.

That army of the two celestial
(yakkha) sovereigns became dismayed
(vimhita). They went towards the
eldest fo the world of such excellent
qualities (sutādinam) as their refuge
also.

Having conciliated the crowd, the
possessor of vision (cakkhumā) raised
His foot. He took His departure facing
north while still being looked on
by the divine-beings. I first went
towards refuge of such a personage
as the sovereign of men (dvipadinda);
I did not have to be born in any evil
existence for a hundred thousand aeons
(kappa).

I became sixteen world-kings, lords
of charioteers (rathesabha) named
Mahā Dundubhi, in thirty thousand
aeons (kappa).

My dipravity had been burnt. ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, he reflected over the greatness of the qualities of the Master in the face of his pondering over the prosperity aptly gained by himself and uttered this stanza starting with "Passati passo," in order to show thus:— "We address (samudacarimha) the Master like this with such a speech (vāda) as luxurious (bāhulika) and so on; the state of being a common world-king is certainly (aho) the doing of darkness (andhakaraṇa), making (karaṇa) of eyelessness (acakkhu); only the holy noble condition (ariyabhava) is the making of eye (cakkhukaraṇa)."

61. There, Passati passo is to be construed thus:— He sees the phenomena (dhamma) with (his) right view (sammādiṭṭhi), he knows and gets awakened to the phenomena (dhamma) unequivocally (aviparītaṃ); thus, passo, one who sees; a holy noble (ariya) endowed with sight (dassana); passantam means; he sees the unequivocal seer (dassāvī) saying: "This one is aware of things definitely (aviparīta dassāvī); he knows according to their nature (sabhāva) the righteousness (dhamma) and the wrongfulness

(adhamma) by means of his eye of wisdom (paññācakkhu). Apassantañ ca is to be construed as: It is not wholly (kevalam) that he is but going to see (passantam); then, indeed, he sees what one does not see also; whoever is devoid of the eye of wisdom he does not see the phenomena (dhamma) in accordance with their nature;; he sees by means of his own eye of wisdom that non-seeing common worldling (puthujjana) also, saying to himself; “Blind indeed is this one being without eye (acakkhuko).” Apassanto apassantam, passantañ ca na passati is to be construed as:– The blind fool (andhabāla) devoid of eye of wisdom (paññā cakkhu), the non-seeing does not notice a blind like him as:– “This one does not see the right (dhamma) and wrong (adhamma) according to their nature (sabhāva); thus, just as he does not see and know the non-seeing, in the same way, he does neither see nor know the seeing-wise man also, saying to himself: “This one is of this variety” as well as the right and wrong according to their nature by means of his own eye of wisdom; therefore, I also, formerly, being bereft of insight (dassana), did not see the Blessed One who sees the knowable (ñeyya) similar to an emblic myrobalan fruit on His palm (hatthāmalaka) and who does not see also the fulfillment (pūraṇa) and so on, according to nature; now, however, being endowed with Buddha’s power, I see both also according to nature; thus, he showed his own unequivocal proper attainment (paṭipatti) in what-ever is to be attained to or not.

The Commentary on the stanza
of the Thera Vappa
is complete.

1.7-2 [62] Commentary on the stanza of

Vajjiputta Thera

The stanza starting with *ekakāmayam araññe* constitutes that of the venerable Thera Vajjiputta. What is the origin? This one also having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī, ninety one aeons (*kappa*) ago from now. On having attained the age of intelligence, he saw, on day, the Blessed One Vipassī, became pious-minded and made reverential offering of such flowers as of iron-wood tree the flowers with filaments (*kesara*) to him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human-beings and was reborn in the family of a minister, when this Buddha arose. His name was Vajjiputta. On having seen the power of Buddha on the Blessed One's arrival at Vesālī, he aptly gained pious faith, became a monk, had his preliminary duties done, took hold of mental-exercise (*kammaṭṭhāna*) and dwelt in a certain dense-forest not far from Vesālī. At that time also, there was a feast at Vesālī. Here and there, dancing, singing and music prevailed. Glad and joyful, the multitude of people aptly enjoyed the bliss of the feast; on having heard of it, that monk, emerging himself unwisely, had his solitude avoided, dismissed his mental exercise (*kammaṭṭhāna*) and uttered a stanza in order to make manifest his own displeasure thus:—

“We live singly in the forest,
resembling a rejected log. At
night there is but one to refer to
(*ādisika*) Who, namely, is worse than
us?”

On having heard that stanza, the divinity residing in the dense forest, having sympathy for that monk, uttered a stanza, in order to show this circumstantial matter:— “O Monk! If also you say despising for forest-dwelling, the wise, who are desirous of seclusion, however, are much convinced about that life.”

“You live alone in the forest,
resembling a rejected log.
Of that you, many are fond,
similar to purgatory-people
being fond of those going to
heaven.

Having recited the stanza, the divinity made him moved and frightened saying thus:— “O monk! Having become a monk in the dispensation of the well self-awakened Buddha which would lead you out (*niyyānika*) of *samsāra*, how is it that you would think wild thoughts?” Having been moved in this manner by that divinity, that monk, similar to an excellent thorough-bred horse specially struck with a whip, crossed down to the path of meditation to develop spiritual insight (*vipassanā*), indulged himself in the development of spiritual insight (*vipassanā*) and attained Arahantship but before long. Hence, has it been said in the *Apadāna*:—

“Having collected flowers of the iron-
wood tree together with their pollens
I specially offered them to Vipassī,
the gold-complexioned self-awakened
Buddha who was lighting up all direc-
tions similar to the sun of hundred

rays and resembling the full-moon,
the sovereign of the stars, surrounded
by His disciples like unto the earth
surrounded by oceans.

It was ninetyone aeons (kappa) ago
from now, that I made the offering
of pollens. I do not remember any
evil existence; this is the fruitful
result of my making reverential offering
to Buddha.

Forty five aeons ago, from now, I was
a world-king of great strength endowed
with seven gems, named Reṇu of the
princely warrior class (Khattiya).
My depravity had been burnt. ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, he pulled together his own manner of statement as well as that of the divinity saying to himself: "This stanza has become a driving goad for my attainment of Arahantship," and recited the stanza:—

62. We dwell singly in the forest,
rejected like a log in the wood.
Of that me many are fond, similar
to purgatory people being fond
of those bound for heaven.

The meaning of that stanza is:— In spite of being similar to rejected broken log in the forest with the condition of not being wanted, *mayam ekakā* means: all alone without any companion, *araññe viharāma* (we live in this forest); when I am living in this manner, however, *tassa me bahukā pihayanti* (of that me many are fond): many sons of good family who are in the form of desiring my welfare, specially aspire thus:— "Were we to live in the forest also, having given up household bondage similar to the Thera Vajjiputta, it would indeed be wonderful." Just as what? *Nerayikā yiya saggagāminam* means: Just as, namely, purgatory people, the creatures who were born in purgatory owing to their own evil deed, are envious of people going towards and reaching heaven saying:— "Were we to follow-suit in enjoying the bliss of heaven, having abandoned the suffering in purgatory it will be wonderful indeed;" this is the success in this manner; thus, is the meaning. Here again because of the desirability of the important plural practice (*payoga*) in himself he said thus: "Ekakā *mayam viharāma* (singly we dwell);" again referring to the singleness of that welfare of his own he made the means (*payoga*) of singular number (*ekavacana*) as: "tassa me (of that me)." Both the expressions: 'tassame' and 'saggagāminam (of those going to heaven)' desired (*apekkhati*) the word 'pihayanti (are fond of) and the attribute (*niddesa*) of dative relation (*sampadāna*) should be seen in the sense of accusative case (*upayoga*). 'Tam abhipatthenti (they specially aspired for it); thus also 'they become, namely, those who specially wish for such sorts of qualities as dwelling in forest and so on;' thus, having done, it has been said. *Tassa me* means: in other words, the qualities in that presence of mine; thus, is the significance.

The Commentary on Stanza
of the Thera Vajjiputta
is complete.

1.7-3[63] Commentary on the stanza of

Pakkha Thera

The stanza starting with Cutāpatanti constitutes that of the venerable Thera Pakkha. What is the origin? He also, having done devoted deeds of service, performing acts of merit in this and that existence, became an ogre Commander-in-chief, ninety one aeons (kappa) ago from now, saw the Blessed One Vipassī, became pious-minded and made reverential offerings of divine clothes to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the royal Sākiyan family in the district (nigama) of Devadaha, among the Sākiyans, when this Buddha arose. His name was “Prince Sammoda.” Then at the time when he was young, due to wind disease his feet did not bear him about. For some period of time he wandered about as if he were a cripple (pīṭhasappī). On that account his designation became Pakkha. Later, even, when he became free from ailment people recognised him but likewise. On having seen the miracle in the assembly of the relatives of the Blessed One, he aptly gained pious faith, became a monk, had his preliminary duties done, took hold of his mental exercise and dwelt in the forest. Then, one day, as he went to enter a village for alms-food, on his way, he sat himself down at the foot of a certain tree. At that particular juncture a certain vulture (kulala) went through the sky carrying a lump of flesh; many vultures fell upon (the former vulture) and made that (lump of flesh) fall down. Another vulture seized the fallen piece of flesh. A third vulture cut that flesh asunder and took it over. On having seen it, the Thera said to himself: “Just as this piece of flesh, so also, such a thing as sensual pleasures constitute common property (sādhāraṇā), are much miserable, and tremendously troublesome (upāyāsa).” Thus, he reflected over the disadvantage in sensual pleasures and benefit in renunciation, placed himself towards the development of spiritual insight (vipassanā), wandered about for alms-food, bearing in mind such contemplations as “anicca (impermanent)” and so on, finished eating his meal, sat himself down at the place of his day sojourn (divaṭhāna) developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“The Blessed One named Vipassā,
the eldest of the world, the bull
among men at that time entered
Bandhuma together with sixtyeight
thousand.

Having specially gone out of the
city I went to the shrine of the
island (dīpacetiya): I saw the
stainless Buddha, the apt recipient
of sacrificial offerings.

Eightyfour thousand ogres in my
presence respectfully attended on
me similar to the crowd of thirty
of Indra, the divine king.

Having gone out of my mansion, I
then lifted up the celestial clothe,
and offered that self-same garment

to the great sage paying my homage
to Him dropping myself down on my
head (sirasā).

Well indeed is Buddha, dhamma and
accomplishment (sampadā) of our Master.
Owing to the power of Buddha there was
earth-quake. After having seen that
wonder also, strange and hair-bristling,
my mind became piously pleased with
such a sovereign of men (dvipadinda)
as Buddha.

Having made my mind piously pleased
and offered cloth to the Master, that
I along with my minister and my retinue
approached (the Master) as my refuge also.

It was ninety one aeons (kappa) ago
from now, that I then did that deed.
I do not remember any evil existence;
this is the fruitful result of reverential
offering to Buddha.

Fifteen aeons (kappa) ago, from now,
sixteen world-kings of great vigour
there were, known as Suvāhana (good
transport), endowed with seven gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

Having, however, attained arahantship, he uttered the stanza, starting with: "Cutā patanti" in order to make manifest his Arahantship (aññā) by way of the well announcing of that which was but the basis (vatthu) of remorse (saṃvega) after having made a good of which, he developed spiritual insight (vipassanā) and achieved Arahantship (aññā).

63. There, cutā means fallen down (bhaṭṭha). Patanti means they fall after (anupatanti). Patitā means having fallen on the ground by way of passing away; or having fallen in the sky by way of falling automatically (sapatana). Giddhā means; have become greedy (gadhaṃ āpannā). Punarāgatā means: approached but again. The grammatical ca should be combined everywhere. This is what has been said:— Here, vultures fall as well as fall after; the piece of flesh has fallen off also from the mouth of another; having fallen off, however, it has fallen also on the ground; being greedy, they have fallen to greed; even all the vultures have come again. Just as these vultures also, so the living creatures who had fallen off from good deeds have to be rolling all round in the rounds of repeated rebirths (saṃsāra); they fall down into purgatory and so on; those who have fallen down also, in this manner, and those who have stood in the prosperous existence, by way of being devoted to (anuyoga) the bliss of sensual pleasures there and by way of longing for existence in sensual spheres as well as in the worlds of Brahmā, both with form and formless (rūpārūpa) they become greedy and have come again, because they had not thoroughly escaped from existence; owing to this and that action conducive towards further existence, they have but reached pain, so called this and that existence; these living

creatures have become in this manner. Kataṃ kiccaṃ means: By me, however, what should be done (kiccā) in sixteen sorts (vidha) even, so classified (bheda) as understanding (pariññā), and so on; now, it ought to be one no longer (or, there does not exist now that which should be done). Rataṃrammaṃ means: nibbāna, which is clearly free (vinissaṭṭa) all that is being produced by a combination of causes (saṃkhata), which ought to be enjoyed by holy nobles (ariya), the enjoyable (rammaṃ), devoted to (rataṃ) and specially delighted in (abhirataṃ) by the holy nobles. Sukhenavāgataṃ means: on that account also, nibbāna is perpetual happiness pursued (anvāgata) and approached (upagata) by means of the bliss of fruition jhāna (phalasaṃpatti); it is fruition bliss (phalasukha) as well as happiness of nibbāna, pursued by the bliss of the right path (magga) either owing to happiness or having become the proper practice (paṭipadā) of happiness.

The Commentary on the stanza
of the Thera Pakkha
is complete.

*****oOo*****

1.7-4 [64] Commentary on the stanza of

Vimalakoṇḍañña Thera

The stanza starting with Dumavahayāya uppanno constitutes that of the Thera Vimala Koṇḍañña. What is the origin? This one also, having done devoted service towards former Buddhas and accumulating meritorious deeds conducive toward escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a wealthy family, at the time of the Glorious One Vupassī, ninety one aeons (kappa) ago, from now. On having attained the age of intelligence, he, one day, saw the Blessed One Vipassī, surrounded by a large assembly, taught the truth (dhamma) and being pious-minded he offered reverentially four gold flowers to Him. In order to well increase his pleasing piety, the Glorious One had such exercise of His psychic power performed that the gold spread down that entire region. On having seen it, he became all the more pious-minded, paid his homage to the Glorious One, seized that sign (nimittaṃ), sent back to his own house, died due to a certain disease while retaining his zest on Buddha as an object of thought (ārammaṇa) and sprang up amongst the Tusita divine-beings. Having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings and took his conception in the womb of Ambapālī dependent on (paṭicca) king Bimbisāra when this Buddha arose. Indeed, at the time he was young, king Bimbisāra, on having heard about the beauty (rūpasampatti) of Ambapālī, has his longing for her become well-awakened, went to Vesālī in disguise, accompanied by a few men and had copulation with her for a night. On that occasion this one took conception in her womb. She also informed him the condition of her getting of pregnancy. The king also revealed his own identity, gave her whatever should be given and took his departure. She gave birth to a son as a sequel to the all-round maturity of her pregnancy. His name was “Vimala (the pure).” Later he became known as Vimala Koṇḍañña. On having come of age, he saw Buddha’s supernatural power when the Glorious One went to Vesālī, became pious-minded, became a monk, had his preliminary duties done, placed himself upon the development of spiritual insight (vipassanā) and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“The Blessed One, named Vipassī,
the eldest of the world, the bull
among men, seated amidst multitude
of men taught the path of immortality
(amata).

Having heard the dhamma of His, who
was such as to be the monarch of men
(dvipadinda), I made a special offering
of four gold flowers to Buddha.

It became gold awning as extensive
as the assembly then. Buddha’s rays
and gold glitter and became bountiful
brilliance.

Elation-minded and excellent-hearted,
I became thrilled (vedajāta) and had
my hands clasped (in adoration)!
Their evocation of prosperous happiness
(vitti); they bear bliss in the visible
order of things (diṭṭhadhammasukhāvaho).

After having taken leave of the self-awakened Buddha, I paid my homage to Him of good practice (vata). Having had my joy arisen, I approached my own mansion.

When I had entered inside my mansion, I made myself aware of the most excellent Buddha. Owing to that pious-mindedness, I got to (upapajji) Tusita heaven.

It was ninety one aeons (kappa) ago, from now, that I made my special offering of flowers. I do not remember any evil existence; this is the fruitful result of my reverential offering to Buddha.

There were sixteen sovereigns by the well-recognised name of Nemi, who were world-kings of great strength, forty three aeons (kappa) ago from now.

My depravity had been burnt. ...
Buddha's instruction had been carried out.

Having, however, attained Arahantship, he uttered a stanza starting with "dumavyayāya," making manifest his Arahantship (aññā) with the indication (padesa) of Arahantship.

64. There dumavhayāya means by what should be called the mango tree; at Ambapāli; thus, is the meaning. This is a locative-case word in the locative sense (ādhāra). Uppanno means having sprung up and is being produced in her womb. Jāto paṇḍaraketunā means (he) was born owing to having become the cause by ing Bimbisāra clearly known as; "Paṇḍarake tu (white flag)," because of the banner of dazzling white (dhavala) cloth; he was born dependent on him (the king); thus, is the meaning. Uppanno means alternatively the showing of first birth (abhimibbatti). Thereafter, indeed, Jāto means showing the birth. Indeed in the world, the usage (vohara) had been born (jāta) is beginning from the time of giving birth (vijāyana). Here again by this expression: "dumavhayāya uppanno (having sprung up from the so-called tree," removes (apaneti) the state of self-praise; he sheds light on (dīpeti) his achievement of distinctive birth (sabbhava) of many a lord's son. By such an expression as: "Jāto paṇḍaraketunā (born due to the white flag)" he removes the censure of others (paravambhana) by showing that his father is well-known (viññāta). Ketuhā means abandoning pride. Indeed, pride is like a banner because of its characteristic of haughtiness; thus, ketu (bannerlike) pride. Likewise, indeed, that pride is said to be "ketukamyatāpaccupaṭṭhāno (the phenomenon of striving after banner)." Ketunāyeva means by means of wisdom (paññā) even. Indeed, wisdom (paññā) is known as the banner of the holy nobles (ariya) because of its lofty status (accuggatatta), by its vanquishing the army of Māra and by its preceding status. On that account Buddha said: "Indeed, the truth (dhamma) is the banner of recluses (isi). Mahāketuṃ padhaṃsayi is to be construed thus:— They are large because of being supremely spacious in sphere; many also are modes of pride because of such varieties as superiority pride, congenital pride and so on; and other deeds (dhamma) of depravity (kilesa): because

they stand elevated (samussitaṭṭha), they constitute banner; the banner of this one; thus mahāketu (big banner): the evil one māra He vanquished and made meek that Māra by way of destroying his army and transcending his region. “Mahāketuṃ padhaṃsayi (he destroyed the big banner),” thus, he made manifest his Arahantship by his indication of aññā(attainment), pointing himself out as if he were another one.

The Commentary on the stanza
of the Thera Vimala Koṇḍañña
is complete.

1.7-5 [65] Commentary on the stanza of

Ukkhepakatavacchattera

The stanza starting with ukkhepakatavacchassa constitutes that of the venerable Thera Ukkhepakatavaccha. What is the origin? It is said that he also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Glorious One Siddhattha, ninetyfour aeons (kappa) ago, from now. On having attained the age of intelligence, he gave as charity a pillar which was not available to the corporation when the latter was making a pavilion as a dedication to the Master and did the duty of an associate. On account of that act of merit he was reborn in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a certain brahmin in Sāvatti when this Buddha arose. His name Vaccha had come from his clan. He listened to the truth (dhamma) in the presence of the Master, aptly gained pious faith, became a monk and dwelling in a village monastery, in the kingdom of Kosala, he made mastery of the dhamma, learning it in the presence of bhikkhus(monks), whoever came to him. He did not understand, however, such a division (pariccheda) as: "This is Vinaya; this is Suttanta; this is Avhidhanma." Then one day he asked the venerable commander-in-chief of dhamma and marked properly entirely according to divisions. Prior to the Council of dhamma (dhammasaṅgīti) also, such a designation (samañā) as piṭaka, etc. had but been separately settled in the excellent contents of the Scriptures (pariyatti), since there was such a term as the memoriser of book of discipline (vinayadhara). Learning and discussing (paripuccha) Buddha's teaching comprising the three baskets (piṭaka) he marked well the physical and mental phenomena (rūpārupadhamma) that had been said there, placed himself in the path of procuring spiritual insight (vipassanā) and meditating upon it (sammasanto), attained Arahantship but before long, Hence has it been said in the Apadāna:—

"There was a large crowd to corporation
for the Blessed One Siddhattha. They
had gone to Buddha as refuge also and
they believed in the Tathāgata.
They all came together and having made
consultation, built a pavilion for the
Master. Not getting a pillar, they
looked for it (vicinanti) in the immense
forest.

I met them in the forest, and having
approached the crowd (gaṇa) then, aptly
asked the crowd, lifting up my clasped
hands.

Those virtuous devotees made their
answer to my question thus:— "We are
desirous of making a pavilion but a
pillar is not procurable."

(In response to what they replied, I
said to them thus:—) Give me (the
procurement of that) one pillar; I
shall offer it to the Master. I shall

bring that pillar; may you all become
unconcerned (apposukka).
Pleased and happy-hearted (tuṭṭhamānasā)
they bestowed (pavecchiṃsu) upon my (the
opportunity to offer) the pillar. They
aptly receded from there and went back to
their (respective) homes.
Soon after the departure of the crowd of
corporation, I then procured the pillar.
Gladly with joyful heart I hoisted (ussāpesi)
it first.

Owing to that pious-mindedness, I was
reborn (upapajjīṃ) in a (divine) mansion.
High was my mansion which well went up
to seven storeys.

When drums were being sounded I had
myself surrounded and served always.

Fiftyfive aeons (kappa) ago, I was
a king named Yasodhara.

There also my mansion well went high
up to seven storeys, pleasing to the
mind, resting on a single pillar com-
plete with excellent pinnacled upper-
storey (kūṭāgāra).

twenty-one aeons (kappa) ago I was
a warrior-prince (khattiya) named
Udena. There also my mansion was
well high up to seven storeys.

In whatever form I was reborn, whether
divine or human, I enjoyed every bliss;
this is the fruitful result of (offering)
a pillar.

It was ninety four aeons (kappa) from
now, that I then offered the pillar.

I do not remember any evil existence;
this is the fruitful result of offering
a pillar.

My depravity had been burnt. ...
Buddha's instruction had been carried out.

Having, however, attained Arahantship, he stayed having become active owing to the condition of having done his duties, and out of compassion towards monks and lay people who came to his own presence, he taught the truth (dhamma) investigating the teaching of Buddha comprising three baskets (piṭaka). As he taught he, one day, in order to show himself as if he were another individual, uttered a stanza:—

65. For many years, had it been

committed into memory (saṅkalita)
by a calf (vaccha) made to be thrown
up (ukkhepa). Well seated and over-
joyed (ulārapāmojjo) he teaches (bhāsati)
it to the lay people (gahaṭṭha).

There, ukkhepakatavaccha is to be construed thus:— of the calf made to be thrown up (kataukkhepa); having thrown (khipitvā) above (upari) the self-same Vinaya, sutta and abhidhamma according to their divisions, the region of rules of discipline (vinaya), the region of Sutta and the region of abhidhamma, studied separately (visuṃ visuṃ) in the presence of bhikkhus(monks), having thrown here and there by way of recitation (sajjhāyana), by the calf which had stationed itself: thus, is the meaning, Indeed, this word in the possessive case is instrumentive in meaning. Saṅkalitaṃ bahūhivassehi means: for many years stored up in the heart by way of combining (sampiṇḍana). There is such a reading also as “saṅkhalitā” which means: made like a chain (saṅkhalitaṃ) ; made into well-intoned speech by way of being bound (ābaddha) as one. Whatever is taught by Buddha (yaṃ Buddha vacanaṃ) constitutes what is left out and remains to be said (here). Taṃ means that truth (dhamma) of the Scripture (pariyatti); bhāsati means he speaks, he teaches. Gahaṭṭhānaṃ means: to them by having been said generally. Sunisīno means; having become seated rightly unshaken in that truth (dhamma); he teaches having entirely stationed himself but on the head (sīsa) of the region of emancipation (vimuttāyatana) without expecting (apaccāsīsanto) gain and hospitality (sakkāra); thus, is the meaning. On that account he said: “Ulārapāmojjo” which means: the immense joy that has arisen by way of the bliss of proper attainment of fruition (phalasaṃpatti) as well as but by way of the teaching of the truth (dhamma). Indeed, this has been said:—

“O friend monk! In whatever manner
one teaches to others, extensively,
the truth (dhamma) according as has
been heard and memorised (pariyatta),
in that manner, likewise, he gains
the knowledge of welfare in that
dhamma, he gains knowledge of truth,
(dhamma), he gains joy accompanied
by truth (dhamma);” thus, etc.

The Commentary on the stanza
of the Thera Ukkhepakatavaccha
is complete.

1.7-6[66] Commentary on the stanza of

Meghiyatthera

The stanza starting with Anusāsi Mahāvīro constitutes that of the venerable Thera Meghiya. What is the origin? This one also having done devoted service toward former Buddhas and sowing seeds of good deeds in this and that existence, was reborn in a family home at the time of the Blessed One Vipassī, ninetyone aeons (kappa) ago from now and attained the age of intelligence. At that time also, the Blessed One Vipassī, having

reached the extreme end of Buddha's career (kicca) emitted His constituent of life (āyusaṅkhāraṃ ossajji). On that account when such a phenomena as earth-quake and so on sprang up; the big body of people trembled with fear. Then the great king Vessavaṇṇa made that matter manifest to that multitude of men and well- consoled the crowd. On having heard of that (sad news) the multitude of men became stricken with remorse. There, this young man (Kulaputto) heard about the power (ānubhāva) of Buddha, evoked his esteem for Him, the Master, and aptly experienced enormous zest and happy heart. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the royal family of the Sākiyans in Kapilavatthu, when this Buddha arose. His name was Meghiya. On having come of age he became a monk in the presence of the Master, attended upon the Glorious One, when the Blessed One was dwelling at Jālika; on having seen a delightful mango grove on the shore of the river Kimikālā, he became desirous of living there; but he was prohibited (to do so) twice, by the Blessed One; on the third occasion, on having been discharged (vissajjito) he went there, but did not gain concentration (samādhi) of mind being bitten by flies of wrong reflections (vitakka); he went to the presence of the Master and informed Him about that matter. Thereupon the Blessed One gave him instruction which began thus; "O Meghiya! Five things (dhamma) happen (saṃvattanti) to get their perfection (paripāka) to any one whose emancipation of mind is not thoroughly mature. He abided by that advice, developed spiritual insight and attained Arahantship. Hence, has it been said in the Apadāna:—

"When the chief of the world Vipassī
emitted his constituent of life (āyu-
saṅkhāra) there well-quake the earth,
the girdle (mekhalā) of the sea (jala).
As and when Buddha ended His span of
life (āyusaṅkhaye), there shook my man-
sion also, spread down and stretched
over with well-variegated head-ornament.
My anxiety (tāso) arose extremely when
my mansion was well-shaken. For what
purpose had it sprung up? There came to
be light in abundance. Vessavaṇṇa came
over here and cooled down the multitude
of men: There exists no danger to the
living creatures; you should be one-
pointed and self-controlled.
I say! For sure! Buddha as well as
dhamma! Wonderful is the prosperity
(sampadā) of our Master. When He
springs up, the earth shakes spontaneously.
Having made known the power of Buddha,
I enjoyed myself in heaven for an aeon
(kappa). In the remaining aeons (kappa)
good deed was done (carita) by me.
It was ninetyone aeons (kappa) ago,
from now, that I gained this perception
then, I do not remember any evil exis-
tence; this is the fruitful result of

my perception (saññā) over Buddha.
Fourteen aeons ago, from now, I was
a sovereign, a possessor of potency,
known by the name of Samita, a world-
king of great strength.
My depravity had been burnt. ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, he uttered a stanza, making manifest his aññā(attainment), saying:
"Arahantship was achieved by me" after having gained teaching in the presence of the Master.-

66. The great Lord, proficient (pāragū)

in all dhamma instructed me. After
having heard His teaching of truth
(dhamma), I lived mindfully near Him.
Three forms of super-science (vijjā)
had accordingly been attained by me;
Buddha's instruction had been carried
out.

There, anusāsi is to be construed thus:– He advised and gave instruction which began thus: "O Meghiya!
Five things happen to get their perfection, to anyone whose emancipation is not thoroughly mature." Mahāvīro
means highly heroic (mahāvikkanto); great exertion for the thorough fulfillment of the perfection of exertion,
and for the prosperity (sampatti) of four forms of strenuous exertion (padhāna) not in common with others by
means of self-resolution over such exertion as is endowed with four divisions (aṅga); thus, is the meaning.
Sabbadhammānapāragū means had gone and achieved the other shore, the extreme end of all knowable
truths (ñeyyadhamma) by the going of knowledge (ñāṇa); thus, sabbadhammānapāragū (proficient in all
truths) (dhamma); the omniscient; thus, is the meaning. In other words: has gone and achieved, by means of
self-made (sayambhū) knowledge (ñāṇa), nibbāna, which had become the further shore of all dhamma,
conditioned by combination of causes; thus, sabbadhammānapāragū (proficient in all dhamma. Tassāhaṃ
dhammaṃ sutvāna means: having listened to the teaching of the four noble truths exalted by Buddha Himself
by that Glorious Buddha. Vihāsiṃ santike means having been harassed by wrong reflection (vitakka) in the
mango-grove, I went to Calika monastery and lived but near Buddha. Sato means being possessed of
mindfulness; being diligent with the development of calm composure (samatha) and spiritual insight
(vipassanā); thus, is the meaning. Ahaṃ means: this, according as "anusāsi (instructed);" thus, here is "maṃ
(me);" in this manner "vijjā anupattā, kataṃ Buddhāna sāsanaṃ (super science (vijjā) had been accordingly
attained; Buddha's instruction had been carried out;" thus, here is "mayā (by me)" thus, it should be
appropriated (pariṇāmetabbaṃ). "Kataṃ Buddhassa sāsanaṃ is to be construed thus:– by this, he made
manifest the self-same apt attainment of three kinds of super-science (vijjā) according as has been said by
showing the condition of suitably carrying out the advice of the Master, within the disposition (pariyāya).
Indeed, the all-round fulfillment of the mass of moral precepts and so on, even constitute the carrying out of
the instruction of the Master.

The Commentary on the stanza
of the Thera Meghiya
is complete.

***** oOo *****

1.7-7[67] Commentary on the stanza of

Ekadhammasavanīyatthera

The stanza starting with Kilesā jhāpitā mayhaṃ constitutes that of the venerable Thera Ekadhammasavanīya. What is the origin? It is said that he was reborn as a tree-divinity at the time of the Glorious One Padumuttara and on having seen some monks wandering about in the large forest having lost their way, he came down from his own mansion, having sympathy for them, comforted them, fed them and made them reach the place according as desired by them. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and became king of Benares, named Kikī at that time when the Blessed One Kassapa arose in the world, finished doing His Buddha's duties and entirely entered nibbāna. When that king died, his son, named Puthuvinda, became king. His son was named Susāma, whose son was known as Kikī brahmadatta who exercised his sovereignty and not gaining the opportunity of listening to the truth (dhamma), since the dispensation (sāsenā) had disappeared, had a proclamation made thus:— "I reward a thousand to him, who teaches the truth (dhamma)." Not getting even a single teacher of truth (dhamma)," he said to himself:—"At the time of my father, grandfather and so on, the truth (dhamma) was well current (saṃvattati); teachers of truth (dhamma) were easily available; now, however, it is difficult to get the teaching of just a stanza of four feet (catuppādika) even; as long as perception (saññā) of truth (dhamma) is not destroyed, till then, even, I shall become a monk," and having abdicated his sovereignty, he was on his way to Himavanta, when Sakka, the divine king came, taught the truth (dhamma) by means of a stanza, starting with "Anicca vata saṅkhārā (all animate and inanimate things conditioned by causes, indeed, are impermanent)" and went back. He returned, did much meritorious deeds, wandered about his round of repeated rebirths among divine and human beings, and was reborn in a banker's family in the city of Setabya, when this Buddha arose. On having come of age, when the Blessed One was residing in Simsapa grove, in the city of Setabya, he approached the master, paid Him his homage and sat on one side. The Master looked at his inclination (ajjhāsaya) and taught him the truth (dhamma) by means of this stanza starting with "Aniccā vata saṅkhārā (all things animate and otherwise conditioned by causes are not constant)." While he was doing devoted service there, he became clearer over his perception of impermanence and while attending upon Buddha, he aptly gained remorse became a monk, placed himself to the grasping of the truth (dhamma), making himself mindful of the perception of pain (dukkha) as well as the perception of non-ego (anatta), indulged himself in the development of spiritual insight (vipassanā), and attained arahatship. Hence has it been said in the Apadāna:—

"The disciples of Buddha Padumuttara,
who were forset wanderers went astray
in the vast forest and were being
accordingly heard (anusuyyare)
like unto the blind. Having re-
collected the self-awakened Buddha,
the leader Padumuttara, those sons
of the Sage strayed in the forest.
Having descended from my mansion
I went to the presence of the monks;

not only did I intimate to them the way
but also did I provide them with meal.
On account of that act, O monarch of
men! The eldest of the world! Bull
among men! I attained Arahantship
in the seventh year of my birth.
Five hundred aeons (kappa) ago, from
now, twelve world-kings known by the
name of Sacakkhū were endowed with
seven gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

His name became but Ekadhammasavaniya because of his business (kicca) having become accomplished (nipphanna) by listening to even a single (stanza of) dhamma. Having become an Arahant, he uttered a stanza making manifest his aññā(attainment).

67."My depravity had been burnt;
all existences had been eliminated.
Rounds of repeated rebirths had
been clearly exhausted; there does
not exist, now, any new existence."

There, Kilesā means; In whatever continuity (santāna) they have arisen, that continuity they either deprave (kilesenti), or harm (vibādhenti) or torment (upatāpenti) thus, depravity (kilesa); disease and so on. Jhāpitā means: similar to the fire of divine king (inda) trees, shrubs, bushes and so on were burnt along with their roots by the fire of knowledge of the holy right path (magga): mayhaṃ means by me (mayā), in other words: in my system of continuity (santāna). Bhavā sabbe samūhatā is to be construed thus:– All existences, beginning with sensual, actional existences had been abolished (samugghāṭitā) because of the depravity (kilesa) having been burnt. Indeed, should there be any round of repeated rebirths (vaṭṭa) due to depravity (kilesa), it should be owing to the round of repeated rebirths (vaṭṭa) of action (kamma). Because of the removal of actional (kamma) existences even spontaneous (upapatti) existences also have but been removed, owing to the state of having been exhibited (āpādita) by the nature of accomplishment (anuppatti). vikkhīṇo jātiśamsāro is to be construed thus:–

"The successive order of sensorial
aggregates of life (khandha), of
elements (dhātu) and abodes of sense
(āyatana), being in existence (vattamāna)
constantly (abbocchinnaṃ) is said to be
repeated round of rebirths (saṃsāra);

the round of repeated rebirths (saṃsāra) which had its beginning in birth (Jāti) and which has the said characteristic (lakkhaṇa) has become distinctively (visesato) destroyed (khīṇa); therefore na'tthi dāni punabbhavo, there exists now, no more new existence. Since, in future there is no new existence, therefore the round of repeated rebirths (Jārisaṃsāro) had been distinctly destroyed (vikkhīṇa). Therefore also there exists no more new existence, since it should be stated after having turned round (avattetvā), and since all existences had been removed (samūhatā). In other words, the round of repeated rebirths (Jātiśamsāra) had

been distinctly destroyed; thereafter, only there exists now, no more new existence; thus, it should be interpreted.

The Commentary on the stanza of
the Thera Ekadhammasavanīva
is complete.

1.7-8 [68] Commentary on the stanza of

Ekudāniyatthera

The stanza starting with Adhīcetaso appamajjato constitutes that of the venerable Thera Ekudāniya. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths in this and that existence, was reborn as the commander-in-chief of ogres' army and when the Master passed away entirely into nibbāna, he became given up to grief and bewailment thus:—“There is loss, indeed, to me; difficult to have gained, alas! To me, who did not gain (the opportunity of) making such merit as offering charity and so on in the life-time of the Master. Thereupon, the disciple of the Master, named Sāgara allayed his anxiety and urged him to make reverential offering to the stūpa of the Master. He made reverential offering to the solid shrine (thūpa) for five years, passed away thence, and on account of that act of merit, wandered about his rounds of repeated rebirths among divine and human-beings even, and was reborn in a family home at the time of the Blessed One Kassapa. On having attained the age of intelligence, he approached the presence of the Master time and again (kālena Kālaṃ). At that time also the Master instructed always his disciples by means of the stanza, starting with “Adhīcetaso (or lofty-mindedness).” On having heard that teaching, he became piously faithful and became a monk. On having become monk, however, he recited (parivatteti) that self-same stanza again and again. Doing his monk's duties there for twenty thousand years, he was not able to promote distinction (for himself) owing to his knowledge (ñāṇa) not being all-round mature. On having passed away thence, however, he was reborn in the divine world and further on, subsequently, having wandered about his rounds of repeated rebirths but in excellent existences (sugati) was reborn as the son of a wealthy brahmin in Sāvatti, when this Buddha arose. On having attained the age of intelligence, he noticed the power of Buddha at the time of His acceptance of the Jetavana (monastery), aptly gained pious faith, became a monk, and having done his preliminary duties, dwelt in the forest and went to the presence of the Master. At that particular juncture, the Master made His joyous utterance like this: “Adhīcetaso (of lofty-mindedness),” on having seen the venerable Sāriputta, not far from Himself, accordingly engaged in meditation of ‘higher thought’ (adhīcitta). Having heard it, this one joyously uttered (udāneti) that self-same stanza time and again, although he was dwelling in the forest, for a long time with the cultivation of his mind (bhāvanā); on that account his designation (samaññā) Ekudāniya arose. Then, one day, he gained one-pointedness of mind, increased developing spiritual insight, and attained Arahantship. Hence, has it been said in the Apadāna:—
“Just after the demise (nibbuta) of Sugata Atthadassī, I was reborn in the womb of an ogre (yakkha); I attained reputation also, then. Indeed it was my misfortune (dulladdhaṃ), difficult to shine (duppabhātaṃ) and difficult to be active (duruṭṭhitaṃ); as and when my prosperity happened to exist the possessor of eye (cakkhumā) completely passed away (parinibbāyi).

On having come to know my mental condition (saṅkappa) that disciple named Sāgara, desirous of lifting me up (uddharitum), came to my presence. O well wise one! Why are you sad (socati)? Do not be afraid (bhāyi). Conduct yourself (cara) righteously (dhammaṃ). Seed of success (bījasampadā) for all had been handed over (anupadinna) by Buddha.

If whoever were to fulfil (his duty) to the self-awakened Buddha, the living (tiṭṭhantaṃ) leader of men (loka), he should offer reverentially to the relic (dhātu) of the deceased (nibbuta) even, which may be just the size of a mustard seed (sāsapa).

Equally (samaṃ) the merit grows great (mahaggataṃ) in equal proportion (same) to the piety of the mind (cittapasāda); therefore, having built a solid shrine (thūpa) you should make reverential offering (pūjehi) to the relics of the conqueror.

After having heard the statement (vaco) of Sāgara, I made a solid shrine of Buddha (Buddhathūpa). For five years, I looked after the most excellent solid shrine of the Sage. O Monarch of man (dvipadinda), the eldest of the world and Bull among men!

On account of that act, I enjoyed prosperity and attained Arahantship. Four world-kings of great strength, endowed with seven gems, named Bhūripaññā (abundant wisdom), (I was), seven hundred aeons (kappa) ago from now. My depravity had been burnt. ... Buddha's instruction had been carried out.

Having, however, attained Arahantship, he was dwelling with the bliss of emancipation, when, one day, on being requested (ajjhitho) thus: "Friend! Recite to me the truth (dhamma) by the venerable treasurer of truth (dhamma) in order to test his promptitude (paṭibhāṇa), he recited this self-same stanza, because of being familiar (paricita) with the same for a long period of time:—

68. Of the lofty-minded, the non-negligent, the sage, well-disciplined in the path of wisdom (mona), the sadness (sokā) of such a one as is coolly clam (upasanta) and constantly complete with mindfulness never occur (bhavanti).

68,1. There, Adhicitaso means: of one who possesses lofty mind (adhicitta): of one who is endowed with the mind superior to all minds and with the mind of fruition of Arahantship; thus, is the meaning. Appamajjato means of one who is not negligent; of one endowed with diligence and persevering performance of sinless deeds (dhamma); thus, the statement has been made. Munino is to be construed thus:— "Yo munāti ubholoke, muni tena pavuccati he who measures out fathoming (munāti) both the worlds, on that account, he is said to be a Sage;" in this manner by fathoming measurement of both the worlds; alternatively, mona is said to be knowledge (ñāṇa); because of being endowed with knowledge (mona) reckoned as that wisdom (paññā) of the fruition of Arahantship; in other words, the canker-free (khīṇāsava) is known as a sage (muni); of that sage (munino). Monapathesu sikkhato is to be construed thus:— trained in the path of knowledge (mona) reckoned as the knowledge (ñāṇa) of Arahantship, and in thirty seven phenomena (dhamma) of the division of enlightenment (bodhi) or in three courses of training (sikkhā). This also has been said having taken the mode of progress (paṭipadā) of the preliminary (pubba) portion (bhāga). Indeed, the one whose disciplinary training (sikkhā) had all round been completed is an Arahant; therefore, from being trained in this manner, of the Sage (muni) who had attained the state of a sage by this disciplinary training; thus, in this manner the meaning should be seen here. Since also this one is thus, therefore of the Sage (muni), who is lofty-minded, by way of the minds of lower right paths and fruitions (heṭṭhimamagga-phalacitta), who is non-negligent by way of being diligent in the proper attainment (paṭipatti) of excellent enlightenment of the four noble truths, by being endowed with the knowledge of the foremost right path (magga); thus, in this manner, the meaning of these words does but fit in, (yujjati). In other words, causes of concentration of mind (padhānāhetu) have been shown (akkhāta) as: "appamajjato sikkhato, from the training of not being negligent;" thus, it should be seen. Therefore, of lofty mind (adhicitaso) due to the cause of not being negligent as well as due to the cause of training (sikkhana): thus, is the meaning.

68,2. Sokā na bhavanti tādino means: Right inside (abbhantare) of such a canker-free sage there are no anxieties which constitute heart-burnings (santāpā) based on (vatthuka) separation (viyoga) from what is agreeably pleasant and so on. In other words, anxieties do not occur to a post-learner (asekkha) sage, who had attained such (tādi) characteristics (lakkhaṇa). Upasantassa means: of one calmly cooled by perpetual tranquilizing of lust (rāga) and so on. Sadā satimato means: of one not bereft of mindfulness at all times; for the attainment of abundance of awareness.

68,3. Here gain, “Adhicitaso, of lofty mind;” thus by this, the trained discipline (sikkhā) of lofty mind (adhicitta); “appamajjato, (of not being negligent);” thus, by this is the trained discipline of lofty moral precepts: “munino nomapathesu sikkhato, of lofty moral precepts; “munino monapathesu sikkhato, of the sage who had been trained in the path of knowledge;” thus, by these is the trained discipline of lofty wisdom (paññā) In other words, “munino (of the sage);” thus, by this is the trained discipline of lofty wisdom (adhipaññā); “monapathesu sikkhato (of being trained in the paths of knowledge);” by this, is the proper path (paṭipadā) made of progress which constitutes the preliminary portion (pubbabhāga) of those transcendental (lokuttara) disciplined-training. “Sokā na bhavanti (anxieties) do not occur;” by means of the expression thus begun the benefits of fulfilling the disciplined training have been made manifest; thus, it should be understood. This self-same stanza was the very one which explains the Arahantship (aññā) of the Thera.

The Commentary on the stanza of the Thera Ekudāniya is complete.

1.7-9 [69] Commentary on the stanza of

Channatthera

The stanza startign with Sutvāna dhammaṃ mahato mahārasaṃ costitutes that of the venerable Thera Channa. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirhts (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One Siddhattha. On having attained the age of intelligence, he one day saw the Blessed One Siddhattha going near the root of a certain tree, became pious-minded, had a leaf-spread soft to touch well spread out and offered (the same to Him). Having scattered down all round, flowers also, he made reverential offering of them as well (to Him). On account of that act of merit, he was reborn in the divine world, and again also, having done meritorious deeds now and then, wandered about his rounds of repeated rebirths but in excellent existences (sugati), was reborn in the womb of a she-slave, in the royal house of the great king Suddhodana, at the time of our Blessed One. His mane was Channa; he was born along with the Bodhisatta simultaneously (sahajāta). Having aptly gained pious faith in the coming together (samāgama) of the relatives of the Master, he became a monk and on account of his fondness in the Blessed One he evoked egoism (mamatta) saying: “Our Buddha, Our Buddha,” and not do his monk’s duty and when the Master passed away to nibbāna completely (parinibbuta), on having been well frightened (santajjita) by the ‘highest penalty’ (brahmadanda) according to the ordinance (āṇatta) in due form (vidhinā) ussued (katena) by the Master, he became remorse-stricken, cut off his affectionate love, and as and when he began to develop spiritual insight (vipassanā), he attained Arahantship but before long. Hence, has it been said in Apadāna.--

“I offered leaf-spread to the Blessed One Suddhattha; bringing forward also (upahāraṇca) all round I scattered down flowers (kusuma). I enjoy the delightful divine palace of quality which is highly worthy; flowers of great value flow into my bed. I share (tuvattāmi) the bed variegatedly spread well with flowers; for all times there rain down also flower-shower on my bed. It was ninety-four aeons (kappa) ago, from now, that I made my offering of leaf-spread. I do not remember any evil existence; this is the fruitful result of the spread (offering). These seven world-kings named Tīṇasantharakā (grass-spreads), rulers of men, sprang up those five aeon (kappa) ago from now. My depravity had been burnt. ... Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he uttered a stanza in order to make his joyous utterance releasing the speed of his zest, being well-satisfied with the bliss of emancipation.--

69. “Having heard the highly delicious truth (dhamma) from the great, taught by the excellent omniscient knowledge (ñāṇa), I entered upon the right path (magga) for the attainment of immortality (amata); He is clever in the path towards security from fetters (yogakkhema). There, seized by ear, being attentive, and having realised in conformity with the ear-door. Dhammaṃ means the teaching (dhamma) of the four noble truths. Mahato means of the Blessed One. Indeed, the Blessed One is said to be “Mahā (great)” because of being endowed with such great, most lofty (uḷāra) qualities as moral precepts and so on, and also because of being praise worthy distinctively by the world together with the divine world. Mahāsamaṇo is to be construed thus: Whatever designation (samaññā) had sprung up for Him, this is a word in the ablative case (nissakka) “mahatodhammaṃ sutvāna, having heard the teaching (dhamma) from the great.” Mahārasaṃ means: lofty flavour because of being the giver of the flavour of emancipation. Sabbaññutañāṇavarena desitaṃ is to be construed thus:— He knows all; thus, He is Sabbaññu, the omniscient; the state of that is Sabbaññutā (the condition of being omniscient). The knowledge itself is excellent (vara); in other words: the excellent among kinds of knowledge (ñāṇesu): thus, ñāṇavaraṃ (the excellent knowledge): to him there is excellent knowledge of being omniscient; thus, sabbaññutañāṇa varo (He who has the excellent knowledge of omniscience); the

Blessed One. Having heard the truth (dhamma) taught and pointed out either by that foremost knowledge, reckoned as omniscient knowledge, or by having become the instrumental case (karaṇa): thus, is the interpretation. Whatever, however, should be said here, that should be understood in the manner stated in the Commentary on Itivuttaka (known as) Paramatthadī-panī. Maggaṃ means the eightfold noble path (ariya magga). Pāpajjiṃ means I entered upon. Amatassa pattiya means: I entered upon that which had become the approach (upāya) towards the attainment of nibbāna; thus, is the interpretation. So means: that Blessed One. Yogakkhemassapathassa kovido is to be construed thus:– whichever is the path of nibbāna where one is not harassed by four bonds (yoga) (of craving, existence, false views and ignorance), at that He is clever, well efficient there. This, indeed, is the meaning here:– having heard the teaching of the four noble truths, I entered upon the approach road towards the achievement of immortality; the path of entry was made by me; that Blessed One even was however, clever in the path of security from bonds (yoga) in every respect; He is clever in either the continuity of others (parasantāna) or the mind of others; thanks to whose arrangement (saṃvidhāna) I also entered upon the right path (magga). This self-same stanza itself was that of the therā's exposition of his aññā(attainment).

The Commentary on the stanza of the Thera Channa is complete.

1.7-10 [70] Commentary on the stanza of Puṇṇatthera

The stanza starting with *Sīlameva* constitutes that of the venerable Thera Puṇṇa. What is the origin? He also, having done devoted service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn in a brahmin family in a world devoid of any Buddha (*buddhasuñña*) ninety one aeons (*kappa*) ago from now. On having come of age, he reached perfection in all the brahmin lore, came to see disadvantage in sensual pleasures, gave up his household life, renounced the world, became an ascetic recluse, built a leaf-cottage in the region of Himavanta and made his residence there. Not far from the site he was staying, in a certain mountain slope a silent buddha became afflicted with ailment and passed away completely into *nibbāna*; at the time of his *parinibbāna*, there shone a great light. On having seen it, he went about here and there by way of investigating, saying to himself: “How, indeed, this light has happened?” saw the self-awakened silent buddha, who had entered *parinibbāna* on the mountain slope, gathered together sweet scented firewood, cremated his de adbody and sprinkled sweet-scented water (on the ashes). There, a young divinity stood in the sky and said thus:— “O good man! Well done, well done; by you much meritorious deed well conducive towards the attainment of excellent existence had been fulfilled by producing (*pasavanta*) the same; on that account, you will spring up but in excellent existences (*sugati*); your name will be “Puṇṇa (full),” also. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a wealthy householder’s family in the port (*paṭṭana*) of *Suppāraka* in the district (*janapada*) of *Sunāparana* when this Buddha arose. His name was Puṇṇa. On having come of age, he took the guise of a merchant and went to *Sāvatti* together with a large caravan (*sattha*). On that occasion also, the Blessed One was residing at *Sāvatti*. Then, he went to the monastery along with devotees who were citizens of *Sāvatti*, listened to the truth (*dhamma*) in the presence of the Master, aptly gained pious faith, became a monk, and conducted his life (*vihāsi*) winning the hearts of (*ārādhento*) of his teachers and preceptors by doing duties appropriately assigned (*vattapaṭivatta*) to him. He one day approached the Master, and said thus:— “Venerable Sir! It would be good for me; May the Blessed One instructed me with brief advice, having heard which, I would dwell in the district of *Sunāparanta*.” To him, the Blessed One gave such a teaching as has begun with: “O Puṇṇa! There are, indeed, physical forms, to be recognised by eyes,” made him roar the roar of a lion and released him. He paid his homage to the Blessed One, went to the district of *Sunāparanta*, and while living in the port of *Suppāraka*, indulged himself in the development of calmness (*samatha*) and spritual insight (*vipassanā*) and visualised the three sorts of super-science (*vujjā*). Hence, has it been said in *Apadāna*:—

“Depending on the slope of a peak,
there lived inside the hill, a self-
made undefeated silent buddha; that
buddha became afflicted with ailment.
There was a shouting out (*panāda*) at
all times in the environs of my
hermitage. When the silent buddha
passed away to *nibbāna*, there arose
a shining light (*āloka*).

All over the dense forest, bears (*accha*)
wolves (*koka*), hyenas (*taracchaka*), the
hairy (*vāḷā*) maned lion (*kesarī*) all of
them roared at all times.

On having seen that omen of danger

(uppāta), I went to the mountain
slope, where I saw the self-awakened
silent buddha, the invincible, who
had entered nibbāna.

The passed-away invincible resembled
the sovereign Sal tree simply full of
flowers, similar to the rising sun
(sataraṃsī), like unto flame-free
embers.

Having collected full quantity of dry-
grass and firewood, I made a funeral pyre
there. Having well made a funeral pyre,
I cremated the body.

Having cremated the body, I sprinkled
down sweet-scented water, well. A
divine creature (yakkha) stood in the
sky seized the name at all times.

Whatever duty to the self-made great
sage had been fulfilled by you, you,
O Sage! Should always be known by the
name of Puṇṇaka.

Having passed away from that body,
I went to the divine world. There
the divine-made sweet scent showered
from the sky.

There also my name, then, was Puṇṇaka.
Whether having become divine or human,
I had my intentions fulfilled.

This is my last; the last rebirth has
happened. Here also, I am named Puṇṇaka;
the name makes itself manifest.

Having had the self-awakened Buddha,
Gotama, the Bull amongst the Sākiyans,
I live canker-free having had all-
round knowledge of the cankers.

It was ninety one aeons (kappa) ago,
from now, that I did the deed, then,
I do not remember any evil existence;
this is the fruitful result of that tender
duty to the body (tanukicca).

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, the Thera made many men (manusse) specially become pious in the dispensation (sāsana). Consequently men to the extent of five hundred and women to the tune of five

hundred acknowledged themselves as male and female devotees, respectively. There, he had a fragrant chamber (gandhakuṭi) named Candanamāḷa (Sandal-wood hall), Built of red sandal wood, and invited the Glorious One by means of flower messenger (pupphadūta) thus:– “May the Master, together with five hundred bhikkhus(monks) accept the hall (māḷa).” The Blessed One, by means of His magical powers went there together with that number of bhikkhus(monks), accepted the sandal-wood hall and returned even before the sun had risen. Subsequently, at the time of his complete passing away (parinibbāna) uttered a stanza in order to make manifest his Arahantship (aññā).

70. ”Here, moral precepts, even, is foremost (agga); the possessor of knowledge, however, is the most excellent. Both among human and divine beings there is victory owing to moral precepts and clear knowledge (paññāna).

There, Sīlaṃ is to be construed thus:– by the stand in morality (sīlaṭṭha) is moral precept (sīla); by the sense of establishment as well as by the sense of concentration (samādhāna); thus, is the meaning. Indeed, moral precept (sīla) is the support (patiṭṭha) of all qualities (guṇa); on that account, (Buddha) said thus:– “Sīle patiṭṭhāya naro sapañño (having his support on moral precept (sīla) a man equipped with knowledge).” He puts together (samādahati) as well; he makes that unbeset with (avippakiṇṇa) body and word; thus, is the meaning. Aggaṃ means: That this self-same sīla (moral precept) is foremost of all qualities owing to being the origin (mūla) and because of being foremost (pamukha).

Accordingly (Buddha) said: “Tasmātiha tvaṃ bhikkhu(monk) ādimeva visodhehi kusalesu dhammesu. Ko cādi Kusalānaṃ dhammānaṃ sīlañ ca suvisuddhan” ti, “Pātimokkhanti mukhaṃ etaṃ pamukhametaṃ” ti ādi. “O bhikkhu! Therefore, here, you should purify but the beginning of good deeds. What is, then, the beginning of good deeds? It is sīla, the well-purified.” Pātimokkha, code of monk’s morality, (a compact collection of disciplinary rules as contained in the Vinaya piṭaka); thus, this is face (mukha), this is foremost (pamukha), as well, the beginning (ādi). Idha conotes just an indeclinabel pratical (nipāta). Paññavā means: endowed with knowledge (ñāna). Uttamo means: he is the best, the excellent; he shows the best condition of wisdom (paññā) even, by individual (puggala) decision (adhiṭṭhāna). Indeed, wisdom (paññā) is superior to good deeds. Now he shows that state of being foremost and best of morality (sīla) and wisdom (paññā) owing to circumstantial reson (kāraṇa) as: “Manussesu ca devesu sīlapaññaṇato jayaṃ, also, which means: Moral precept and clear-knowledge being the cause, there is victory over the opposite and conquest of sensual depravity (kāmakilesa); thus, is the meaning.

The Commentary on the stanza of the Thera Puṇṇa is complete.

The Commentary on the Seventh Chapter is complete.

1.8 Chapter Eight

1.8-1[71] Commentary on the stanza of Vacchapālatthera

The stanza starting with Susukhumanipanattadassinā constitutes that of the venerable Thera Vacchapāla. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating

meritorious deeds in this and that existence, wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family ninety one aeons (kappa) ago, from now. Having reached perfection in all brahmin lore, he kept himself attending to the (sacrificial) fire, and taking along with him, one day, milk-rice (pāyāsa) in a big copper vessel (kaṃsapāti) was in search of one worthy of dedicated donation (dakkhineyya) and on having seen the Blessed One Vipassī walking to and fro (caṅkamantaṃ) in the sky, became wonderfully strange-minded, paid homage to the Blessed One, and showed his gesture of desire to make offering (to Him). Out of compassion (for him) the Blessed One accepted his offering. On account of that act of merit, he wandered about his rounds of repeated rebirths amongst divine and human beings, and was reborn as the son of a wealthy brahmin, at Rājagaha, when this Buddha arose. His name was Vacchepāla. After having seen the making of miracle by means of magical power (iddhi) shown by the Thera Uruvela kassapa in doing the latter's absolute obedience to the Master, in the audience (samāgama) of Bimbisāra, he aptly gained pious faiths, became a monk, developed spiritual insight (vipassanā) and became (an Arahant) replete with six sorts of higher-knowledge (abhiññā) but within seven days of his nonkhood. Hence, has it been said in Apadāna:—

“Gold-complexioned self-awakened Buddha
endowed with thirtytwo excellent charac-
teristics did come out of the forest
surround by the clergy of bhikkhus.

That I, having put milk-rice increasingly
(vaḍḍhetvā pāyāsaṃ) in a big bowl of copper,
being desirous of making my sacred sacrificial
offering I brought over the meal of charity
(bali). The Blessed One, the eldest of the
world, the bull among men was at that time,
well-mounted on the cloister walk
in the sky of windy atmosphere (anilā-
yana).

On having seen that wonder, strange
and hair-bristling, I set aside (my)
copper-container and paid my homage
to Vipassī.

O Omniscient Buddha! You are the
heavently lord of both divine and human
beings; out of compassion (for me)
O great Sage! Please accept (my) offering.
The Blessed One, the omniscient leader
of the world, the great sage, the Master
in the world having come to know my inten-
tion, accepted (my offering).

It was ninetyone aeons (kappa) ago from
now, that I then offerd the charity.

I do not remember any evil existence;
This is the fruitful result of milk-rice.

Fortyone aeons from now, a princely
warrior (khattiya), named Buddha, was a

world-king of great strength endowed with
seven gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, he uttered this stanza, in order to make manifest the state of having attained nibbāna by himself but easily.

71."Indeed nibbāna is not difficult to
be gained by him, who sees the ex-
tremely delicate and subtle meaning,
who is clever in thought (mati) and
obedient in conduct (nivātavutti)."

There, Susukhumanipunatthadassinā is to be construed thus:— he sees after leading the meanings of such teaching as truth (sacca), dependent origination (paṭiccasamuppāda) and so on, which are delicate, since they pose as being extremely difficult to see, and subtle, since they pose to be gentle (sanha) to the state of being impermanent (anicca) and so on; thus, the seer of extremely delicate and subtle meaning; by him. Matikusalena means; by one who is clever and dexterous by means of thought and wisdom; by one who is clever in generating (uppādane) by means of the knowledge of such an element of enlightenment as the investigation of truth (dhamma) thus:— "In this manner the existing (pavattamāna) knowledge increases; in this manner, it does not increase." Nivātavuttinā means: by one who is in the habit (sīla) of humbleness and of moving on humbly amongst fellow-leaders of holy life (brahmacārī); by one who aptly behaves (yathānurūpapaṭipatti) towards seniors (vuddha) and juniors (nava). Saṃsevitavuddhasīlinā means the venerable (viḍḍha) moral precept (sīla) frequented (saṃsevita) and indulged in (ācinna); thus: saṃsevitavuddhasīlaṃ (the moral precept which is venerable, frequented and indulged in; to whomever that exists; by that one who frequented and indulged in the venerable moral precept. In other words, the venerable ones of moral precept have been indulged in and served by this one; thus, saṃsevitavuddhasīlī (he who has attended upon the venerable ones of moral precepts) by him. The grammatical word hi means cause (hetu). Since whoever happens (vutti) to be humble (nivāta), has the venerable ones of moral precepts well served, is clever in thought, and seer of extremely delicate and subtle meaning; therefore, to him nibbāna is not difficulty to gain (dullabba); thus, is the meaning. Indeed, by the condition of happening to be humble (nivāravuttitā) as well as by means of the state of having well served the venerable ones of moral precepts, wise people consider (maññati) it fit for advice and instruction; himself having stood on their advice as well, and because of his being clever in thought (mati) as well as because of his being a seer of extremely delicate and subtle meaning, doing the deed of developing spiritual insight (vipassanā), attained nibbāna but before long. This self-same stanza became the very verse that made manifest the Arahantship (aññā) of the Thera.

The Commentary on the stanza of the Thera Vacchapāla is complete.

1.8-2[72] Commentary on the stanza of Ātumatthera

The stanza starting with Yathā kalīro susu vaḍḍhitaggo constitutes that of the venerable Thera Ātuma. What is the origin? He also having done devoted deed of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home ninetyone aeons (kappa) ago from now. On having attained the age of intelligence he

saw the Blessed One Vipassī going on the inside of the road (antaravīthi), became pious-minded, and made his reverential offerings of sweet-scented water and sweet-scented powder to Him. On account of that act of merit, he was reborn in the divine world and having wandered about his rounds of repeated rebirths oft and on but in excellent existences, he became a monk in the dispensation of the Blessed One Kassapa, and did his monk's duties. Because of the state of his knowledge not being all round mature, he was unable to bring about distinction. After that, he was reborn as a banker's son in Sāvatti when this Buddha arose. His name was Ātuma. On his having come of age, his mother consulted together with (her) relatives thus:— "Let us bring a wife for my son." He reasoned that matter out (taṃ upadhāratvā) and being urged by the prosperity (sampatti) of cause (hetu), said to himself thus:— "What use in there to me with wedded house-hold life? Just now even I shall become a monk," went to the presence of monks and he became a bhikkhu. After his having become monk also, the mother, being desirous of making him leave the Order of monks. Enticed (palobheta) in many a manner. He did not give in (avasaraṃ adatvā) to her but did utter a stanza making manifest his bent desire (ajjhāsaya).

72."Just as the small (susu) sprout
(kaḷīra) which has been developed
to branches atop becomes difficult
to get out of it but brings forth
(jāto) far more branches (pasākha),
in the same manner, I (shall become)
by a wife being brought in; having
made me know accordingly (by myself)
I have (but) become monk, now.

There, kaḷīro means sprout (aṅkura); here, however, it signifies bamboo shoot (vaṃsaṅkura). Susu means young (taruno). Vaḍḍhitaggo means has become increased with branches (pavaḍḍhitasākho). In other words, susuvaḍḍhitaggo means having grown up well with branches, well become with leaves and branches. Dunnikkhamo means: one would not be able to make oneself come out and extricate oneself from the bamboo bush. Pasākha-jāto has become one with various branches; at every joint of branches also there has arisen branchlings (anusākha). Evaṃ ahaṃ bhariyāyānītāya means: Just as the bamboo, topped with increased branches, having had its branches and branchlings, jointly mixed inside the bamboo, becomes difficult to get extricated from the bamboo bush, in the same manner, I also, with the wife brought to me, having had my top increased by way of sons, daughters and so on, by way of attachment (āsatti), might become difficult to extricate myself from my household life. On the other hand, just as a bamboo shoot (vaṃsakaḷīra) not having become bound by branches is but easy to be extricated from the bamboo bush, in the same manner I also, not having become bound with sons, daughter and so on, am easy to get myself extricated; therefore, with a wife not having been brought even, anumañña maṃ means: having made me know accordingly but by myself; pabbajito' mhi'dāni, means; made manifest his own special delight in renunciation thus: "Now, however, I have become a monk; well done! Excellent!" In other words He spoke to his mother thus:— "Do give me leave (anumañña maṃ), I have now become a monk." Indeed, this is the meaning here:— If also formerly it was not approved (aminata) by you, now, however, I have become a monk; therefore, please approve and give me leave to stay on in the state of a monk even; I should not be turned back by you." Speaking, however, in this manner, he had the spiritual insight (vipassanā) developed as and how he kept himself standing even, did away with his depravity (kilesa) by means of succession of right noble paths (magga) and became an Arahant with six sorts of higher-knowledge (abhiññā). Hence, has it been said in Apadāna-

"Seated in the excellent palace, I saw
the Conqueror Vipassī, the omniscient,

the destroyer of darkness, as if unfolding the splendour of regalia (kakudham vilasantam).

Not far from the palace also, the leader of loka went. His rays radiated (niddhāvate) resembling the shining of the sun (sataramsī). I held up sweet-scented water as well, and sprinkled the same down well to the most excellent Buddha. There, I died with that pious-mindedness.

It was ninety one aeons (kappa) ago. From now, that I sprinkled sweet-scented water; I do not remember any evil existence; this is the fruitful result of reverential offering to Buddha.

Thirty one aeons ago from now, a princely warrior named Sugandha became world-king of great strength endowed with seven gems.

My depravity had been burnt. ...
Buddha's instruction had been carried out."

Having, however, attained Arahantship with six sorts of higher-knowledge (chaḷābhiñña), he asked leave of his mother, and while she was but looking on he took his departure through the sky. Even at the time over and beyond his attainment of Arahantship, successively time after time (antarantarā) recited in reply (paccudāhāsi) that self-same stanza.

There, "Pabbajito'mhi, I have become a monk;" thus, by means of this indication (padesa), this also was the stanza which makes manifest the Thera's Arahantship (aññā), since it brings to light the state of having driven out (pabbajita) such impurities as lust (rāga) and so on in his own entity of continuity (santāna). On account of that, the Blessed One said thus: "Driving out his own impurity, therefore, he is said to be a 'pabbajito (monk).'

The Commentary on the stanza of the Thera Ātuma is complete.

1.8-3[73] Commentary on the stanza of Mānavatthera

The stanza starting with Jinnañ ca disvā dukhitañ byadhitam constitutes that of the venerable Thera Mānava. What is the origin? This one also having done devoted service toward former buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths in this and that existence, was reborn in a brahmin family ninety one aeons (kappa) ago from now, became an interpreter of bodily marks (lakkhanadhara), examined (pariggahetvā) the bodily signs of the Glorious One Vipassī as characteristic of specially high birth (abhijāti) proclaimed the foreboding signs (pubbanimittāni sāvetvā), foretold thus:— "Definitely, this son will become Buddha," made his praise in many a manner, paid his homage, did his circumambulation and took his departure. On account of that act of merit, he wandered about his rounds of

repeated rebirths but in excellent existences and was reborn in a brahmin family of abundant wealth and prosperity in Sāvatti, when this Buddha arose. As long as it was seven years, till then, he grew up but inside his house, and in the seventh year, he was led to the garden for the purpose of subsumption (upanayana), saw on the way an aged, a sick and a dead and because he had never seen them before, he asked the people round him (parijana), heard about the nature of old age, ailment and death, became remorseful (sañjātasamvego), did not turn back from there, but proceeded to the monastery, listened to the teaching of truth (dhamma) in the presence of the Master, made his parents give permission, become a monk, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence has it been said in Apadāna.--

“When Vipassī was born I foretold
the signs (nimitt byākariṃ).

He will become Buddha in the world
sending the multitude of creatures
to nibbāna.

That Blessed One, the Master, at whose
birth the ten thousand universes (cakkvāḷa)
shook, the possessor of eye (cakkumā)
teaches the truth (dhamma) now.

That Blessed One, the Master and
possessor of eye (cakkhumā) at whose
birth there was abundant shining light,
is now teaching the truth (dhamma).

That Blessed One, the Master and possessor
of insight (cakkhumā) at whose birth,
rivers (saritā) did not flow (sandayum),
is now teaching the truth (dhamma).

That Blessed One, the Master and
possessor of vision (cakkhumā), at
whose birth, the fire of purgatory (avīci)
was not ablaze (pajjali) is now teaching
the truth (dhamma).

The Blessed One, the Master and
possessor of eye (cakkhumā), at whose
birth swarms of winged creatures (pak-
khiSaṅgha) did not fly about, is now
teaching the truth (dhamma). That
Blessed One, the Master and possessor
of eye (cakkhumā), at whose birth the mass
of wind did not blow, is now teaching
the truth (dhamma).

That Blessed One, the Master, and the
possessor of eye (cakkhumā), at whose
birth all gems glittered, is now teaching
the truth (dhamma).

That Blessed One, the Master, and possessor

of eye (cakkhumā), at whose birth, living creatures became strong legged (padavikkama), is now teaching dhamma.

Self-awakened Buddha just after His birth looks about in all directions. He speaks (udīreti) the lordly (āsabhiṃ) word (vācā).

This is the nature of Buddhas.

After having made the multitude of men remorseful, and having specially praised Buddha, I paid my homage to the self-awakened Buddha and took my departure in the direction of the east.

It was ninetyone aeons (kappa) ago, that I made my special praise of Buddha. I do not remember any evil existence; this is the fruitful result of my praise.

Ninety aeons (kappa) ago, a world-king of great strength, called Sammukhāthavika, was endowed with seven gems.

Eightynine aeons (kappa) ago, a world-king of great strength, named Pathavādundubhi was endowed with seven gems.

Eightyeight aeons (kappa) ago, a princely warrior (khattiya) named Obhāsa became a very strong world-king, endowed with seven gems.

Eighty seven aeons (kappa) ago, a very strong world-king, called Saritaccha, was endowed with seven gems.

Eithy six aeons (kappa) ago, a very strong world King named Agginibbāpana was endowed with seven gems.

Eithyfive aeons (kappa) ago, a very strong world-king, named Gatipacchedana, was endowed with seven gems.

Eightyfour aeons (kappa) ago, a very strong world-king, named Vātasama, was endowed with seven gems.

Eightythree aeons ago, a very strong world-king, named Ratanapajjala was endowed with seven gems.

Eighty two aeons ago, a very strong world-king, named Padavikkamana, was endowed with seven gems.

Eightyone aeons (kappa) ago, a very

strong world-king named Vilokana, was
endowed with seven gems.

Eighty aeons (kappa) ago, a very
strong world-king of Khattiya clan,
named Girassara, was endowed with
seven gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having attained Arahantship; however, he uttered a stanza, making manifest his Arahantship, indicating the announcement of his own sign (nimitta) of monkhood, on being asked by bhikkhus(monks) thus:– "Friend! Owing to what (sort of) remorse, have you become a monk inspite of your being but extremely young?"

73. "Having seen the aged, ailment-
afflicted (dukhita) and
having seen also the dead, with
life span gone well-exhausted
(āyusañkhaya), I made my re-
nunciation consequent upon that
and became a monk, after having
abandoned delightful sensual
pleasures."

There, Junnaṃ means having been overwhelmed by old age; has become possessed of such a state as broken teeth, greyness of hair, wrinkled skin and so on. Dukhitaṃ means having got afflicted with pain (dukkha). Byādhitāṃ means ailment (gilāna). Here, again, although it has been stated as "byādhitāṃ (afflicted with disease)," the state of getting pain (dukkhapattabhavo) is its end (siddho); the word "dukhitaṃ (got afflicted with pain), is for the purpose of thoroughly bringing to light (dīpana) the state of severe sickness. Mataṃ means death (kālaṅkata); since death is known as the state of having gone exhausted, destroyed and broken of life (āyu), therefore, it has been stated as: "gatamāyusañkhayaṃ," which is to be construed thus:– Therefore, because of having seen old age, disease and death, resulting in my remorse:– "These such states as old age and so on are not for these people even, on the other hand, they are common to all; therefore, I also cannot overcome old age, etc." Nikkhamitūna means: having renounced; alternatively this nikkhamitvā is but the reading (pāṭha); having gone out from the house with the significance of becoming a monk. Pabbajim means had approsched monkhood in the dispensation of the Master. Pahāya kāmāni manoramāni means:– Because of such a state as being agreeable, lovely, and so on, the mind of those who are not devoid of lust (rāga) makes itself delilghted thus, having discarded materisl sensual pleasures (vatthukāma) enjoyable to the mind, having cast off, without the condition of looking for, on account of having well cut off that aptly bound lustful desire (chandarāga) by means of the holy noble path (ariyamagga); thus, is the meaning. In the face of announcing the forsaking of sensual pleasures, theis also became the making manifest (byākaraṇaṃ) of the Thera's Arahantship (aññā). Because he became a monk at the time of his youth, the designation of this Thera became but Mānava.

The Commentary on the stanza of the Thera Mānava is complete.

1.8-4[74] Commentary on the stanza of Suyāmanatthera

The stanza starting with Kāmacchando ca byāpādo constitutes that of the venerable Thera Suyāmana. What is the origin? This one also, having done devoted service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family, in the city of Dhaññavatī, at the time of the Blessed One Vipassī ninetyone aeons (kappa) ago from now. On having come of age, he reached perfection in all the brahmanci lore and taught the brāhmaṇa mantras. On that occasion also the Blessed One Vipassī, together with a large concourse of monks happened to have entered the city of Dhaññavatī for alms. On having seen Him, the brahmin became pious-minded led Him to his own home had the seat prepared, spread a flower spread above it and offered the same; when the Master became seated there, he made Him satisfied with exalted nourishment; when He had eaten His meal, also, he offered sweet scented flower reverentially to Him. The Master performed His thanks-giving and took His departure. On account of that act of merit, he was reborn in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a certain brahmin at Vesālī when this Buddha arose. His name was Suyāmana. On having come of age, he became proficient (pāragu) in the three vedas, and being engaged in exalted exertion (paramanissamayutto), despised the enjoyment of sensual pleasures by home-dwellers, became bent of Jhāna, aptly gained pious faith, on arrival at Vesālī of the Blessed One, became monk and attained arahatship as and when his hair was started being shaved off by means of a reazor (khuragga). Hence, has it been said in the Apadāna:—

“In the city of Dhaññavatī, I was then
a brahmin. In the (reading of) signs
(lakkhana) in Itihāsa as well, along
with nighaṇḍu together with ketubha.
I was versed in words, explanations
(veyyākaraṇa), and clever in signs
(nimitta). I taught my pupils the
mantras as well, being proficient
(pāragū) in the three vedas.

Five handfuls of lotus flowers had
been placed on my back, because I
was desirous of making sacred offerings
at the sacrificial alter (āhutiṃ
yitthukāmo) in the gathering together
of my father and mother.

At that juncture, the Glorious One
Vipassī, surrounded by His clergy of
monks, the bull among men, came
lighting up all directions.

Having prepared a seat, I invited
the great sage; having spread those
flowers, I led Him to my own home.
Whatever there was in my own house
food for enjoyment (āmisā) I placed
at his disposal (paccupaṭṭhita) and
all that I offered to Buddha, being

pleased with His hands (sehi pānībhi).
On having come to know the time when
He had finished eating, I offered a
handful of flowers. Having performed
His thanks-giving the Omniscient Buddha
took His departure facing north.
It was ninetyone aeons (kappa) ago
from now, that I then offered flowers.
I do not remember any evil existence;
this is the fruitful result of flower
offering.

An unintervening (anantaram) aeons (kappa)
ago from now, I was a king named Vara
dassana (Excellent Seer), a very strong
world-king, endowed with seven gems.
My depravity had been burnt....
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he uttered a stanza making manifest (byākaronto) his Arahantship,
in the face of doing away with his hindrances (nīvazena):—

74."Desire for sensual pleasures,
malevolence (byāpāda), sloth and
drowsiness of a bhikkhu; flurry
(uddhacca) as well as doubt (vici-
kicchā); in every respect there does
not exist."

There kāmacchando means desire for sensual pleasures; sensual pleasure as well as that desire also constitute kāmacchanda, desire for sensual pleasure; sensual lust (kāmarāgo). Here, however, all the lust also is kāmacchanda, desire for sensual pleasures, because of the fact that it signifies also most excellently (agganagga) meriting murder (vajjha): therefore, he said: "Sabbasovana vijjati." Indeed, all things (dhamma) that belong to the three kinds of abodes (kāma rūpa, arūpa bhūmi) constitute kāma (sensual pleasure), because of desirability (kāmaniyaṭṭha) lustful desire for sensual pleasure that occur there; on that account Buddha said thus:— "Āruppe kāmacchandaniṅvaranaṃ paṭicca thina middha nīvaranaṃ uddhacca nīvaranaṃ avijjā nīvaranaṃ uppajjati (in the formless (arūpa), dependent on the hindrance of desire for sensual pleasure, there arises the hindrance of sloth and drowsiness, the hindrance of flurry and the hindrance of ignorance). The mind is injured (byāpajjati) and reaches rotten condition; on this account, thus: byapādo. "He conducted himself to my disadvantage (anatta);" thus begun, malice occurs in this manner. Sloth (thina) is unpleasantness (akalyatā) of mind, joining together (saṃhanana) the lack of energy (ussāha); drowsiness (middha) is unpleasantness (akalyatā) of body, destruction (vighāta) without dagger (satti); both of that sloth and drowsiness constitute thinamiddhaṃ. Statement has been made, after having put together into a single one for the oneness of the opposites of what ought to be done (kicca) and nourishment (āhara). The state of being shaken in uddhacca (distraction). Due to whatever deed (dhamma) the mind becomes raised and untranquil, that is disturbance (vikkhepa) of mind and flurry. Here also, the selfsame taking (gahana) of flurry (uddhacca), owing to similarity of opposites of what should be done and nourishment, worry (kukkucca) as well has been but taken; thus, it should be seen. It characterises (lakkhanaṃ) later (pacchā) anguish (anutāpa).

Indeed, whatsoever regrets (vipphaṭṭisāra) sequel to (upanissayo) commissions (kata) and omissions (akata) of good and bad deeds, that is anguish (kukkucca). Vicikicchā is to be construed thus:— “Is it indeed so or not certainly in this manner?” thus, dubiousness arises; in other words, in investigating the nature of things (dhamma) he finds hard and fatigued; due to this; thus, vicikicchā (doubt); the suspicion over such foundation (vatthu) as buddha and so on. Sabbaso means without any remainder (avasesa) Na vijjati means does not exist (n’atthi); because of having been well cut off by the right path (magga) it is not to be got. This set of two words also should be interpreted separately. Indeed, this is here the interpretation.-- A bhikku(monk), to whom there does not exist in all respects even, desire for sensual pleasure (kamacchanda). mental unjury (byapāda), sloth and drowsiness (thinamiddha), flurry and worry (uddhaccakukkucca) and doubt (vicikicchā) owing to their having been well cut off by this and that right noble path (ariyamagga); to that bhikkhu(monk) there is nothing that should be done; in other words, it is the heaping up (paticaya) of what has been done (kata); thus, he explained his Arahantship (aññaṃ) with the indication of his añña(attainment). Indeed, when the five hindrances had been well cut off by means of the right path (magga), because of that state of disappearance (aṭṭhatā) of one, every depravity (kilesa) also but becomes well cut off. On that account he said thus:— “To the Blessed One, having discarded the five hindrances and all the depravity (upakkilesa) of the mind.”

The Commentary on the stanza of the Thera Suyāmana is complete.

1.8-5[75] Commentary on the stanza of Susāradatthera

The stanza startign with Sādhu suvihitāna dassanaṃ constitutes that of the venerable Thera Susārada. What is the origin? It is said that he was reborn in a brahmin family at the time of the Blessed One Padumuttara, reached proficiency in the words of (brahmanic) lore (vijjāpada), saw the disadvantage in sensual pleasures (kā mā), gave up his household life, became a hermit-recluse had an hermitage built in a forest abode in the region of Himavanta and lived (there). Then in order to uplift him, the Blessed One Padumuttara went near him at the time of wandering about for alms-food. Even from afar, he saw Him, became pious-minded, went forward to meet Him, took His bowl, threw into it sweet fruits and made his offering. The Glorius One accepted that offering, thanked the donor and took His departure. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the family of a brahmin who was the kinsman of the commander-in-chief of dhamma, when this Buddha arose. Because of his meagre wisdom, he had his name taken as Susārada. Subsequently, he listened to the truth (dhamm) in the presence of the commander-in-chief of the truth (dhamma) aptly gained pious faith, became a monk, developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“ I was a reciter and memoriser of
mantras, proficient in the three
vedas. Not far from the Hamivanta,
I lived in a hermitage.

I had my sacrificial fire as well as
fruits of white lotus; having thrown
them down into a basket, it was kept
hanging at a tree-top by me.

That Padumuttara, the worldly wise,
the worthy recipient of sacrificial
offering, being desirous of uplifting
me, came near me begging for His alms-
food.

Pious-minded and good hearted, I
offered fruits to Buddha. To me
there happened to be promotion of
prosperity (vittisañjanana), bearer
of bliss as a visible order of things
(diṭṭhadhamma).

The gold complexioned self-awakened
Buddha, the worthy recipient of
sacrificial offering, the Master,
stood in the sky and spoke this stanza.

Owing to this offering of fruits with
volition and resolution, you will not
be reborn in any evil existence (duggati)
for a hundred thousand aeons (kappa).
Even by that bright base (sukkamūla)
I enjoyed accomplishment (sampadā).

The unshaken place I have attained
after forsaking victory and defeat.
Seven hundred aeons (kappa) ago, from
now, I became king Sumaṅgala, a very
strong world-king, endowed with seven
gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, he uttered a stanza, in order to make manifest his aññā(attainment), with the indication (padesa) of announcing (kittana) the benefit (ānisaṃsa) of reliance (upanissaya) on good persons.

75. "The seeing of well-equipped people is
good; doubt is cut off and wisdom in-
creases. They make even foolish people
wise; therefore the meeting of good men
is good."

There, sādhu means excellent, good; thus, is the meaning. Suvihitāna dassanaṃ means; the seeing of the well-furnished. For the purpose of ease in verse-composition the elission of niggahita had been done. The seeing of holy nobles (ariya) who are excellently equipped with the teaching of truth (dhamma) owing to their mercy on others, and who have become well furnished excellently by themselves (susaṃvihitatta) with such qualities as moral precepts and so on; thus, is the interpretation. "Dassanaṃ (seeing);" thus, the extent of pointing out should be seen, because of abundant state of one's own (kāratṭa). Indeed, this had been said by the Blessed One:—

"Those bhikkhus(monks), who are endowed with
moral precepts (sīla), concentration,
(samādhi), wisdom (paññā), endowed with
emancipation (vimutti), possessed of
insight (dassana) of the knowledge of
emancipation (vimuttiñāna), who are
advisers, clever in instruction (viññā-
pakā), who are instructors (sandassakā),
arousers (samādapakā), inciters (samutte-
jakā), gladdeners (sampahaṃsakā), makers
of teaching of good dhamma sufficiently
clear (alaṃ samakkhātārā); O monks! I
say that the seeing also of such bhikkhus
as being very helpful (bahūpakārā); the
hearing (savanaṃ); the approaching (upasañ-
kamaṃ), attending upon (payirūpāsana)
reflecting upon (anussaranaṃ). I say,
O monks! bhikkhus(monks), to be abundantly
beneficial (bahupakāra)."

In other words, because of seeing (dassana) being the basis (mūlaka) it has been said here as seeing (dassana) even, for others (itaresaṃ); kaṅkhā chijjati, thus, and so on, there, constitute instrumentive word

(karanavacanam). Indeed, when there is seeing of such good friends (as said) a son of good family (kulaputta) congenitally intelligent (viññūjātika) who is desirous of his benefit (attha) approaches and attends upon (payirupāsati) them; he asks such questions as: “Venerable Sir! What is a good deed? What is an evil deed?” and so on. They, on their part, dispel his doubts in many an arranged (vihita) position (ṭhāniya) of dubiousness; on that account, it has been said thus; “Kaṅkhā chijjati, doubt, is cut off.” Since also they by means of teaching the truth (dhamma) having suitably dispelled their doubt, promoted (uppādentī) perviously (pubbabhāge) effective (kammāpatha) right view (sammādiṭṭhi) and the right view through spiritual insight (vipassanā), therefore there buddhi vaḍḍhati, (awakening increases). When, however, they, having increasingly developed spiritual insight (vipassanā), aptly penetrated into the noble truths (saccāni), then, doubt, founded on sixteen and eight fields gets cut off and sufficiently severed (samucchijjati); without demonstration (nipariyāyena), wisdom (paññā) and awakening increase. They become wise people from their body having gone beyond folly (bālya). Because of them, he has his awakening increased; bālampi karonti paṇḍitaṃ, (even a foolish person they convert to become a wise one). Tasmā (thus), and so on means colophon (nigamana). Since, over the seeing of good people in the manner as has been said, doubt is cut off and awakening increased, they make a foolish person wise, therefore, under that circumstance sādhu means excellent (sundharam); sataṃ means of good people, of the holy nobles (ariyānaṃ); samāgamo means combining (samodhāna) with them and rightly increasing (sammā vaḍḍhana); thus, is the meaning.

The Commentary on the stanza of the Thera Susārada is complete.

1.8-6[76] Commentary on the stanza of Piyañjahatthera

The stanza starting with *uppatantesu nipate* constitutes that of the venerable Thera Piyañjaha. What is the origin? He also having done devoted deeds toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that existence, became a tree divinity at Himavanta, at the time of the Blessed One Vipassī. Living in a hill, he had to station himself at the extreme end of the audience, in the coming together of divine beings owing to his meagre power, listened to the teaching of truth (*dhamma*), aptly gained pious faith, reflected upon the qualities of the Master, after having come across one day in the river *gaṅga* a delightful and excellently pure piece of sandy beach, thus:— “Much more profusely pure than this also are the qualities of the Master, which are endless and all-round immeasurable.” In this manner, in connection with the qualities of the Master, he made his mind pleasingly pious (*pasādetvā*) and on account of that act of merit he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the royal family of Licchavā, at Vesālī, when this Buddha arose. On having come of age, he became intoxicated (*sonḍo*) with battle-flights (*yuddha*) invincible in the battle-field and owing to his doing (*karane*) of loss of love (*piyahāni*) for enemies (*amittānaṃ*), he was well-known as Piyañjaha. On the arrival at Vesālī of the Master, he aptly gained pious faith, became a monk, and having increasingly developed spiritual insight (*vipassanā*) while living in the forest, attained Arahantship. Hence, has it been said in the *Apadāna*.

“In the Himavanta hill I lived in the
hill. On having seen the splendour
of sand, I reflected on the most ex-
cellent Buddha. In knowledge, there
is no comparison; to the Master there
is no action resulting in reaction
(*saṃkhāra*). Having specially known
(*abhiññāya*) all the truths (*dhamma*),
He became eminently emancipated (*adhi-
muccati*) by His knowledge.
My adoration is to you, O well-bred
personage! I worship you, O most
excellent man! As far as your most
excellent knowledge is concerned you
have no peer in knowledge.
Having made my mind pleasingly pious
towards His knowledge, I was full of
joy in heaven for an aeon (*kappa*), in
the rest of the aeons (*kappa*), good deed
was done by me.
It was ninetyone aeons (*kappa*) ago, from
now, that I then gained the perception.
I do not remember any evil existence;
this is the fruitful result of my
perception of His knowledge.
Seventy aeons (*kappa*) ago, from now,
I became a very strong world-king named

Pulina pupphiya (sand flower), endowed
with seven gems. My depravity had been
burnt. ... Buddha's instruction had
been carried out.

Having, however, attained Arahantship, he uttered a stanza, making his Arahantship (añña), manifest, by way of showing this advantage (attha) thus:– “From the proper performance (paṭipatti) of blind common folk (puthujjana) to the miserable destitutes (vidhurā) the behaviour of the holy nobles (ariya).”

76. “One should be humble among the con-
ceited; one should be exalted among
the prideless. One should live among
those living holy lives; one should
not bemuse himself among those who are
delighted in sensual pleasures.”

There, uppatantesu conotes:– amongst the conceited; among the living creatures who are not calmed (anupasanta) on account of self-exaltation by means of pride, flurry (uddhacca), obstinacy (thambha), impetuosity (sārambha) and so on. Nipate means would bend (nameyya): one would become habituated to humbleness by totally abstaining from those evil deeds (dhamma) even. Nipatantesu conotes: among those who bend down; among those who have come to ruinous deprivation (nihiyamāna) from good quality (guna) owing to idleness (kosajja) because of the state of being bent on low inclination (hīna). Uppate conotes: he would be haughty (unnameyya); he would endeavour from the point of view of quality (ganato) because of noble inclination and putting forth exertion as well. In other words, uppatantesu means; among those who exert themselves, among those who throw up their heads by way of ourburst amidst depravity. Nipate means: he should humble himself by means of apt reflection (paccavekkhana) commensurately (anurūpa) in such a way that those forms of depravity do not spring up due to the power of computation (paṭisaṅkhāna); he should paralyse (vikkhambheyya) them and completely cut them off (samucchindeyya) as well. Nipatantesu means: among those who fall down (paripatenta); among those who are not wisely (ayoniso) mindful (manasikāra), because of the state of meagre urge (payoga) of exertion; in other words, when the deeds (dhamma) of clam composure (samatha) and spiritual insight (vipassanā) which have accordingly begun firm (yathāradha) are dwindling (hāyamāna). Uppate means; those samatha and vipassanā should be supported (upaṭṭhāpeyya) propped up (uppādeyya) and developed (vaḍḍheyya) by means of the successful (sampadā) effort (ārambha) of exertion and by being wisely mindful. Vase avasamānesu means: he himself should live that life among those living creatures who live (avasantesu) the life of the right path (magga) and chastity (brahmacariya) as well as the life of a holy noble (ariya); in other words, he, himself, should live, likewise, among the holy nobles (ariyesu) who do not live (avasantesu) the life of depravity, which is life with a partner (dutiya), by which life, they are, namely, not living. Ramamānesu norame means: he himself should not bemuse and enjoy himself likewise among those creatures who are being delighted in the joy of strands of sensual pleasures and in the jollity of depravity; in other words, he himself should bemuse himself likewise among the holy nobles (ariyesu) who are bemusing themselves in such pleasures as jhāna, etc., which is bereft of bait (āmisa); in any other manner, beyond that, however, he should not bemuse himself at any time whatsoever; in other words, he should not specially enjoy himself otherwise; thus, is the meaning.

The Commentary on the stanza of the Thera Piyañjaha is complete.

1.8-7[77] Commentary on the stanza of Hatthārohaputtatthera

The stanza starting with *Idaṃ pure cittamacāri cārikaṃ* constitutes that of the venerable Thera Hatthārohaputta. What is the origin? It is said that he, having done devoted service, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī. On having attained the age of intelligence, he, one day, saw the Master, surrounded by the clergy of monks, leaving His monastery, became pious-minded, made reverential offerings of flowers to Him, paid his homage with such a posture that makes the five members of his body, namely; forehead, two palms and two knees touch the earth (*pañcapatiṭṭhita*) circumambulated Him and took his departure. On account of that act of merit, he wandered about his rounds of repeated rebirths amongs idvine and human beings, and was reborn in the family of an elephant-rider, in Sāvatti, when this Buddha arose. On having attained the age of intelligence, he reached proficiency in the elephant-science. One day while having an elephant trained, he went to the bank of the river and being urged by the prosperity of cause (*hetusampatti*), thought thus:– “What is the use to me with this taming of elephants?, better is but taming of myself,” approached the Blessed One, listened to the teaching of the truth (*dhamma*), aptly gained pious faith but became monk, caught hold of mental exercises (*kammaṭṭhāna*) in conformity with his conduct (*cariyanukūla*), and doing the deed of developing spiritual insight (*vipassanā*) he became long familiar (*ciraparicaya*) with the same. Holding down (*niggaṇhanto*) his mind which was running away outside from his mental exercise, similar to a clever elephant-trainer (*hatthācariya*) with his goad the excellent elephant riotous in rut (*caṇḍamatta*), by means of the goad-like careful mindedness (*paṭisaṅkhāna aṅkusa*), he uttered the stanza starting with “*Idaṃ pure cittamacāri cārikaṃ*.”

77. There, *idaṃ* means: statement has been made of the mind about which is being said and which is in its state of being self-evident (*attapaccakhatā*). Pure means formerly, previous to the time of seizing down, keeping under (*niggaha*). *Acāri* means wandered about (*vicari*); because of the state of being unsteady (*anavaṭṭhitatā*), it thoroughly rolled round (*paribbhami*) in various sense-objects (*ārammana*) *Cārikaṃ* means conduct, according to desire (*yathākāma*). On that account, he said thus:– “*Yenicchakaṃyatthākāmaṃ yathāsukhaṃ*.” *Taṃ* means that mind. *Ajja* means now, at present (*etarahi*). *Niggahessāmi* means: I shall seize down, I shall make it meek (*nibbisevana*). *Yoniso* means: by means of an approach (*upāya*). Just as what? *Hatthippabhinnaṃ viya aṅkusaṅgaho*. This is what has been stated:– “This, namely, my mind, formerly from now, should it desire to take delight in whatever manner in such sense-objects (*ārammana*) as visible forms (*rūpa*) and so on, by way of that and that it does so according to its desire; wherever and whatever is his desire, by way of that and that wherever there is sensual pleasure; in whatever manner there is bliss of wandering about its round for a long time according to the bliss of wandering about; that mind, I shall seize down also now by means of wise mindfulness (*yonisomanasikāra*) similar to a clever holder of goad reckoned as na elephant trainer by means of his goad; I shall not give it the chance of transgression (*vitikkamituṃ*).” Speaking but in this manner, the thera increasingly developed spiritual insight (*vipassanā*) and visualised Arahantship. Hence, has it been said in the *Apadāna*:–

“Gold-complexioned self-awakened Buddha,
worthy of dedicated donation, surrounded
by His disciples did come out of His
monastery.

On having seen the most excellent Buddha,
the omniscient destroyer of darkness, I
became pious-minded and good hearted and

offered Him, reverentially, tangled (ganṭhi)
flowers.

With that pious mind towards such a
personage as monarch of men (dvipadinda),
joyfully and with joyous heart I paid
my homage again to Tathāgatta.

It was ninetyone aeons (kappa) ago from
now that I made my munificent offering
of flower; I do not remember any evil
existence; this is the fruitful result
of my reverential offering to Buddha.
Fortyone aeons (kappa) ago from now,
a very strong world-king of Khattiya
clan, named Carana was endowed with
seven sorts of gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

This, even, was the stanza which makes manifest the Thera's Arahantship (aññā).

The Commentary on the stanza of the Thera Hattārohaputta is complete.

1.8-8[78] Commentary on the stanza of Menḍasiratthera

The stanza starting with Anekajāṭisaṃsāraṃ constitutes that of the venerable Thera Menḍasira. What is the origin? It is said that he also having done devoted deeds toward former Buddhas, doing meritorious deeds conducive towards escape from rounds of repeated rebirths in this and that existence, was reborn in a brahmin family, ninetyone aeons (kappa) ago from now. On having come of age, he forsook sensual pleasures (kāme pahāya) renounced the world, became an ascetic-recluse, and while living in the Himavanta together with a large number of ascetics, he saw the Master, became pious-minded, had lotus flowers brought by his crowd of ascetics, performed reverential offering of flowers to the Master, instructed his pupils to exercise performance of diligence, died and sprang up in the divine world and subsequently wandering about his rounds of repeated rebirths, was reborn in the family of a wealthy householder, at Sāketa, when this Buddha arose. Because of the condition of his head resembling a ram (menḍa), he appellation (samaññā) was but Menḍasira. When the Blessed One was residing at Sāketa in the forest of Añjana, he approached the Master, aptly gained pious faith, became a monk, and making performance in the development of calm composure (samatha) and spiritual insight (vipassanā) he became an Arahant possessed of six sorts of higher-knowledge. Hence has it been said in the Apadāna.--

“Not far from Himavanta was a hill,
named Gotama, foliaged by a variety
of flora, the abode (ālaya) of a large
number of living beings.

There was in the middle of it, a hermi-
tage specially created. I lived in the
hermitage surrounded by my pupils.
Let my large number of pupils come!
Let them bring lotus flowers to me!

I shall make reverential offerings
to Buddha, who is such a personage
as monarch of men (dvipadinda).

Having replied: ‘yes,’ they brought
lotus flowers to me. Likewise having
done the sign (nimittaṃ), I specially
offered them to Buddha.

I, then, brought my pupils together
and I instructed them well. Do not,
Indeed, you all be negligent; diligence,
is the bearer of bliss. Having thus
well instructed those pupils who were
amenable to being told (vacanakkhama),
coupled with the quality of diligence,
I died then.

It was ninetyone aeons (kappa) ago,
from now, that I made flower-offering;
I do not remember any evil axistence;
this is the fruitful result of my

reverential offering to Buddha.

Fifty one aeons (kappa) ago, I was a
king, Jaluttama (most excellent water),
a very strong world-king endowed with
seven sorts of gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

Remember his own former abode, he uttered a stanza.

78. I ran through (sandhāvissaṃ) the

saṃsāra of many a rebirth without
earning anything (anibbisam);
the mass of misery (dukkha) of that me
who was born miserable (dukkhajāta)
had gone amiss (aparaddho).

There, anekajātisamsāraṃ means: this saṃsāracircle calculated to be many a hundred thousand rebirths; because of the fact that it is meant for a period of time, the word is in singular number, in absolute construction (accantasamyoga). Sandhāvissaṃ means I wandered round by way of passing away and springing up (uppajjana), now and then. Anibbisam means: not getting and gaining the knowledge (ñāna) of turning away (nivattaka) from it. Tassa me means: when I was wandering the rounds of repeated rebirths in this manner. Dukkhajātassa means: of the arisen (uppanna) misery (dukkha) by way of rebirth (jāti) and so on; in other words of the nature of distress (dukkha) by way of three kinds of painfulness (dukkhatā). Dukkakkhandho means: heap of distress (dukkharāsi) classified as circle (vaṭṭa) of action (kamma), depravity (kilesa) and effect (vipāka). Aparaddho means: beginning (patthāya) from the attainment of the right path (magga) of arathatship, there will not occur as a result (abhinibbattissati) any reeling about (paribbhaṭṭho) and passing away (cuta). Alternatively, "aparaṭṭho;" thus, is the reading; it means: had gone off because of the state of having made well cutting up, from the success (samiddhi) of having gone off (apagata); thus, is the meaning. This self-same stanza was the making manifest (byākarana) of the Thera's Arahantship (aññā).

The Commentary on the stanza of the Thera Menḍasira is complete.

1.8-9 [79] Commentary on the stanza of Rakkhitatthera

The stanza, starting with sabbo rāgo pahīno me constitutes that of venerable Thera Rakkhita. What is the origin? It is said that this one was reborn in a family-home, at the time of the Blessed One Padumuttara. On having attained the age of intelligence, he one day listened to the teaching of the truth (dhamma) by the Master, became pious-minded, and made his praise in connection with the teaching knowledge. The Master observed his pious-mindedness (cittapasāda) and prophesied thus:– “This one will become a disciple named Raddhita, of the self-awakened Buddha Gotama a hundred thousand aeons (kappa) ahead (mathaka) from now.” On having heard that prophecy, he became all the more pious-minded, did meritorious deeds now and then (aparāparam), and wandering about his rounds of repeated rebirths among divine and human beings, was reborn in the royal family of the Sākiyans in the district of Devadaha when this Buddha arose. His name was Rakkhita. He was one of those five hundred royal princes presented by Sākiyan and Koliyan kings, for the purpose of forming the retinue of the Blessed One and had become monks. Those royal princes, however, because they had not become monks owing to their remorse, were overcome by regret (ukkanṭhā), when they were led by the Master to the bank of Kunāla lake, made to understand clearly (pakāsetvā) the disadvantage in sensual pleasures, with the exposition of faults of women, by means of the teaching of the birth-story (jātaka) of Kunāla (Kunāla jātakadesanāya) and were assigned to do mental exercise (kammaṭṭhāna). Then, this one also pursuing (anuyuñjanto) the mental exercise (kammaṭṭhāna), increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna:–

“The Conqueror, named Padumuttara,
the eldest of the world, the bull
among men, taught the path to
immortality (amata) to the multitude
of men.

Having heard His words, the majestic
(āsabhiṃ) message (vācaṃ) uttered
(udīritaṃ), I lifted up my clasped
hands and became then one-pointed
(ekaggo).

Just as the ocean is the road for the
seas, Neru mountain (Siluccayo) is the
highest (pavato) of hills; likewise
even, those who proceed (vattare) under
the influence of their minds, do not
go in a small fraction (kalā) near the
knowledge of Buddha.

Having made the method (vidhi) of
truth (dhamma) stand, Buddha, the
merciful sage sat Himself down amidst
the clergy of monks and spoke these
stanzas.

He, who has his knowledge (ñānaṃ)
announced (pakittesi) in Buddha,

the world-leader, will not go to
 an evil existence (duggati) for a
 hundred thousand aeons (kappa)
 Having had all his depravity burnt,
 become one-pointed (ekaggo) and well
 composed (susamāhito), known by the
 name of Sobhita, he will become a
 disciple of the Master.
 In fifty thousand aeons (kappa),
 there became seven sovereigns of
 lofty reputation (yasuggata), very
 strong sorts of gems.
 My depravity had been burnt. ...
 Buddha's instruction had been carried
 out."

Having however attained Arahantship, he uttered a stanza starting with "Sabbo rāgo," reflecting upon his own forsaken depravity (kilesa).

79. There, sabbo rāgo means: All that lust also, classified as lust for sensual pleasures (kāmarāga) and so on. Pahīno means: forsaken by way of the well-cut off category (samuccheda) of casting away (pahāna). Sabbo doso means: all malevolence (byāpādo) also, broken by many a means, owing to such state (bhāva) as occasion of ill-will and so on. Samūhato means: well abloished (samuggahāṭito) by means of the right path (magga). Sabbo me vigato moho is to be construed thus:— Because of the state of having shattered delusions (moha) also which comprise eight kinds, according to such classification (bheda) subject by subject (vatthu) as: "dukkhe añānaṃ (no knowledge in distress (dukkha) and which consist of many a division (vibhāga) by a detailing (vibhāga) of the basis of self-depravity (kilesa), by means of the right path, the delusion had gone off from me. Sītibhūto' smi nibbuto, means: Cool condition (Sītivhāvaṃ) had been reached owing to absence of the burning heat (darathapariḷāha) of depravity leaving no residue (anavasesa), owing to the condition of proper calmness (patipassaddhatā) even rightly (sammadeva) of self-depravity (saṃkilesa) due to that state of staying singly (ekaṭṭhatā) by the forsaking of the root (or basic) depravity (mulakilesa) in this manner; thereafter even, I became all round peaceful (parinibbuto) owing to fires of depravity having been entirely extinguished (parinibbāna) in every respect;" thus, he exposed his Arahantship (aññā).

The Commentary on the stanza of the Thera Rakkhita is complete.

1.8-10 [80] Commentary on the stanza of Uggatthera

The stanza starting with *yam mayā pakataṃ kammaṃ* constitutes that of the venerable Thera Ugga. What is the origin? This one also, having done devoted service toward former Buddhas, doing deeds of merit in this and that existence, was reborn in a family home at the time of the Blessed One Sikhi, thirtyone aeons (kappa) ago, from now. On having attained the age of intelligence, he saw the Blessed One Sikhi, one day, became pious-minded, and made reverential offering of ketaka flowers (to Him). On account of that act of merit, he was reborn in the divine world, and wandering about his rounds of repeated rebirths but in excellent existences (sugati) now and then (aparāparam) was reborn as a banker's son at the market town (nigama) of Ugga, in the kingdom of Kosala, when this Buddha arose. His name was Ugga even. On having attained the age of intelligence, he went to the monastery when the Blessed One was residing in Bhaddārāma (good monastery) in that market town, listened to the truth (dhamma), aptly gained pious faith, became a monk, and doing the deed of developing spiritual insight (vipassanā), attained Arahantship but before long. Hence has it been said in the Apadāna:—

“On the shore of the river Vinatā,
the wave-leaved fig tree (Pilakkhu)
bore fruits. Going in search of that
tree, I happened to meet the Leader
of the world.

Having seen ketaka flowers blooming,
I then cut them off at their twigs
and humbly offered them to Buddha Sikhi,
the kinsman of the world.

O great sage, best Buddha! I do honour
(abhipūjemi) that knowledge (ñāna) by
which you have attained the immortal
(amata) path devoid of death (accuta).
After having done honour to your know-
ledge I caught sight of the wave-leaved
fig fruits. Aptly gained have I, that
wisdom (paññā); this is the fruitful result
of doing honour to knowledge (pūjā)
Thirteen aeons (kappa), ago, from now,
there became twelve very strong world-
kings, phaluggata (Lofty fruits),
endowed with seven sorts of gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, he spoke a stanza in order to expose his Arahantship (aññā) with the bringing into light of destruction (upaccheda) of his own circle (vaṭṭa) of repeated rebirths.

80. Whatever deed had been done by me

whether meagre or much all that had
been all round destroyed. There

exists now no new existence.

There, yaṃ mayā pakataṃ kammaṃ means: Whatever deed done by me through three doors of action, through six gates (dvāra) of genesis (uppatti), through eight unrestrained (asaṃvara) doors, and through eight restrained (saṃvara) doors, in many a manner (pakāra), namely, by way of evil manner, etc., as well as by way of charitable offering and so on, in the rounds of repeated rebirths (saṃsāra) whose beginning is unknown; retributive action (vipāka kamma) which had been done, accumulated (upacita) and caused to become (abhinibbattita). Appaṃ vā yadi vā bahuṃ means: either it is meagre (appa) owing to the condition of weakness (dubbala) of such states as foundation (vatthu), volition (cetanā), urge (payoga), depravity (kilesa), etc., or much (bahuṃ) by the condition of their vigour (balava) and also owing to their constant (abhinha) currency (pavatti). Sabbametaṃ parikkhīnaṃ means: all this action (kamma) even, had gone to complete destruction (parikkhaya), because of having attained the foremost path (magga), the maker of destruction of action; indeed, with the forsaking (pahāna) of the circle (vaṭṭa) of depravity (kilesa), there is but the forsaking of the circle (vaṭṭa) of retribution, (vipāka). On that account he said: “na’tthi’dāni punabbhavo, which means: to me there does not exist in future any new existence to be reborn in; thus, is the meaning “Sabbamnetam;” thus, also, is the reading (pāṭho), it means all this also; thus, is the division of words (padavibhāga).

The Commentary on the stanza of the Thera Ugga is complete.

The Commentary on the eighth Chapter is complete.

1.9 Ninth Chapter

1.9-1[81] Commentary on the stanza of Samitiguttatthera

The stanza starting with yaṃ mayā pakataṃ pāpaṃ constitutes that of the venerable Thera Samitigutta. What is the origin? He also having done devoted service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home at the time of the Blessed One Vipassī. On having attained the age of intelligence, he happened to have seen the Blessed One, became pious-minded and made reverential offering of natural (jāti) jasmine (sumana) flowers to Him. On account of that act of merit, in what ever existence he was reborn, there he stood over-whelming other living beings by his prosperity in family, beauty (rūpa) and assenbly (parivāra). In a certain existence, however, he happened to meet a certain silent buddha wandering about for alms-food, spat his saliva saying: “This shaven individual, methinks, must be a leper (kuṭṭhi); on that account, this one wanders about having suitably covered himself,” and took his departure. Due to that deed, he was cooked (paccitvā) in purgatory for a very long period of time and was reborn in the human world at the time of the Blessed One Kassapa. Having become a recluse as a wandering philosopher (paribbājaka) he happened to have come across a devotee endowed with moral precept and good conduct (ācāra), became a bearer of anger (dosantara), and abused the latter thus: “You might be a man with leperous disease.” At the bathing ghat also, he spoilt (duseti) much bath powder (nhānacunna) placed by people. Due to that deed, he was reborn again in purgatory, suffered misery for many years and was reborn as the son of a certain brahmin in Sāvatti, when this Buddha arose. His name was Samitigutta. On having come of age, he listened to the teaching of the truth (dhamma) of the Master, aptly gained pious faith, became a monk, and lived having been one of excellently pure moral precepts. To him, there arose ailment of leperosity consequent upon his former deed (kamma). On that account, there dripped down (leprous liquid) from the members of his body which had becoem generally torn and broken (chinna bhinna). He had to live in the hall of the sick. Then, one day, the connander-in-chief of dhamma went on a round of enquiry (puccha) after the sick (gilāna), and as he kept asking the patients (gikāna) here and there, he happened to have seen that bhikku(monk), to whom the Thera spoke of the mental exercise (kamaṭṭhāna) involving reflection (anupassanā) on sensation (vedanā), thus:– “Friend! As long as there is, namely, manifestation (pavatti) of sensorial aggragates (khandha), there is sensation which is but painful (dukkhaṃ) wholly. When, however, sensorial aggregates are but not in existence. There is no pain (dukkha)” and went away. He abided by the instruction of the Thera, Increasingly developed spiritual insight (vipassanā) and visualised the six sorts of higher-knowledge (abhiññā). Hence, has it been said in the Apadāna:–

“When Vipassī was born, there occurred
abundant (vipulo) light (āloka). The
earth along with her oceans and hills
quaked.

Prophets (nemitta) predicted (viyākaṃsu:–
There will appear Buddha in the world.
foremost also of all living creatures He
will lift up the multitude of men.
On having heard what the soothsayers
had said I made reverential offering
in honour of His birth. Such a doing
of honour as being similar to this
reverential offering in honour of Buddha’s

birth, did not exist.

After having well performed the good deed, I made my mind piously pleased. After having made reverential offering in honour of (Buddha's) birth, I died there.

I out-enjoyed all living beings, whoever were divine or human as and when I came to their condition; this is the fruitful result of my reverential offering in honour of (Buddha's) birth.

Wet nurses attended upon me; they followed (anugā) my will and pleasure (cittavasā). They dared (sakkonti) not make me angry (kopetum); this is the fruitful result of my making reverential offering in honour of (Buddha's) birth.

It was ninetyone aeons (kappa) ago from now, that I then made reverential offering in honour of (Buddha's) birth; I do not remember any evil existence; this is the fruitful result of my making reverential offering in honour of (Buddha's) birth.

Named Supāricariya, thirty four rulers of men, very strong world-kings (came into being) in the third aeon (kappa) from now.

My depravity had been burnt; ...
Buddha's instruction had been carried out.

Having, however, become an Arahant with six sorts of higher-knowledge, he remembered the evil deed done by himself in former rebirths by way of the disease which he has been suffering (anubhuyya) from, at present (etarahi), with his reflection on the depravity (kilesa) that has been forsaken, he spoke a stanza in order to make manifest the state of his having forsaken, now, in all respects.--

81. Here even, that evil deed which was done by me, formerly in my other rebirths, is comprehensible (vedanīyaṃ); there does not exist another item (vatthu).

Ther, pāpaṃ means the deed of demerit, (akusalaṃ kammaṃ). Indeed, owing to sinful (lāmaka) significance (attha) it is said to be evil (pāpaṃ). Pubbe means; formerly, before. Aññāsu jātīsu means: other rebirths than this; in others' own states (attabhāva, bodies). Indeed, this is the meaning here. --- Even if there is no evil deed like that done by me in this existence (attabhāva), now, however, there is no production

(sambhava) of that. There exists, however, whatever has been done in other rebirths, than this. Idh'eva taṃ vedanīyaṃ means: that, indeed, is the retribution which should be felt and experienced but here in this existence (attabhāva) even; why? Vatthu aññaṃ na vijjati means there exists no other continuous (pabandho) sensorial aggregate (khandha) which is the ripening (vipaccana) occasion (okāsa) for that deed (kamma). These sensorial aggregated (khandha), however, because of the state of having forsaken (pahīnatta) the attachments (upādāna) in all respects (sabbaso), similar to forest fire (jātaveda) which is free from attachment (anupādāna), owing to the cessation of last conscious state (carimakacittanīrodha), become dissolved (nirujjhanti) and incapable of reunion (appaṭisandhika); thus he exposed his Arahantship (añña).

The Commentary on the stanza of the Thera Samitigutta is complete.

1.9-2 [82] Commentary on the stanza of Kassapathera

The stanza starting with yena yena subhikkhāni constitutes that of the venerable Thera Kassapa. What is the origin? It is said that this one was reborn in a brahmin family at the time of the Blessed One Padumuttara and reached proficiency in the three vedas as well as in other brahmanic lores. One day, he happened to have seen the Blessed One, became pious-minded, and made reverential offering of jasmine (sumana) flowers (to Him). In doing so, he threw handfuls of flowers all round as well as above the Master. Because of the power of buddha, the flowers remained for seven days in the manner of a flower-seat. On having sighted that wonder, he became all the more pious-minded. Doing meritorious deeds now and then, he wandered about his rounds of repeated rebirths but in excellent extences (sugati) for a hundred thousand aeons (kappa) and was reborn as the son of a certain brahmin of north-western origin (udicca) in Sāvatti, when this Buddha arose. His name was Kassapa. At the time when he was but young, he father died . His mother supported him. One day, he reached Jetavana, listened to the teaching of the truth (dhamma) of the Blessed One and owing to being endowed with cause, he became a Stream-winner (sotāpanna) on that self-same seat; he went to the persence of his mother, became a monk with her approval and when the Master departed on a tour of the districts after having held the condoning ceremony (pavāretvā) in the wake of having spent the lent, this one being desirous of going together with the Master, went to the presence of his mother to ask for permission to do so. Letting him go (vissajjenti) the mother spoke a stanza by way of instruction to him.

82. O Son! You should go there
wherever beggings of alms-food
are easy, fortunate (siva) and
safe (abhaya). Do not be afflicted
(pahata) with anxiety (soka).

There, yena yena means where and where. This instrumentive wording is, indeed, in the locative meaning (bhummatthe); in whichever portion of direction; thus, is the meaning. Subhikkhāni means: much alms-food (piṇḍāni) easily available; Sivāni means secure (khema) healthy (aroga) places. Abhayāni means: places free from such dangers as robber-danger, etc., such dangers as disease disaster and famine catastrophe, however, have been taken up by the self-same set of two words, namely: “Subhikkhāni, (easily begged food), sivāni (fortunate fares).” Tena means: there; in that and that portion of direction; thus, is the meaning. Puttaka conotes: being compassionate she thus addressed him. Mā means an indeclinable particle (nipāta) in the meaning of prohibition. Sokāpahato means: having gone to kingdoms devoid of the said qualities, bhava means; may you not be afflicted with anxiety, born of such dangers as famine and so on; thus, is the meaning. On having heard what his mother said, the Thera became an energetic (ussāhajāto), saying to himself:” My mother hopes for (āsīati) my going to places free from anxiety (sokarahita); come! It is befitting for me to arrive at the site where anxiety is absent but perpetually (accantaṃ) in all respects,” placed himself on the development of spiritual insight (vipassanā) and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“The reciter and memoriser of manta
I, who was proficient in the three
vedas, kept myself standing in open
air and I saw the leader of the world,
the great sage, resembling a lion
roaming in the forest, similar to the

tiger king free from trembling, like
unto an elephant of Māraṅga species
in rut burst open at three spots
(tidhāpabhinna).

Having collected flowers from the
Sereyaka tree, I threw them up into
the sky. They surrounded in all
respects by the power of Buddha.
The great Hero, the omniscient leader
of the world, made His resolution;
the flower-covers spread down the
bull among men all round.

Thereafter that flower covering (Kañ-
cuka), facing outside (bahimukha)
with stalks within (antovanta) made
itself a roof (chadana) for seven
days, and disappeared thereafter.

Sequal to having seen also that
wonder, strange and hair-bristling,
I had my mind piously pleased with
Buddha, speaker of good words (sugata)
and leader of the world.

On account of that pleasingly pious
mind, and urged by bright base (sukkamūla)
I did not have to be born in any evil
existence for a hundred thousand aeons
(kappa).

In fifteen thousand of aeons (kappa),
twenty five very strong world kings
were known by the name of Vītamālā,
the pure.

My depravity had been burnt; ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, he recited in reply (paccudahasi) that self-same stanza, saying to himself: "This word of my mother even, had become a goad (añkusam) for (my) attainment of Arahantship."

The Commentary on the stanza of the Thera Kassapa is complete.

1.9-3[81] Commentary on the stanza of Sīhatthera

The stanza, starting with Sīha'ppamato vihara, constitutes that of the venerable Thera Sīha. What is the origin? It is said that he, having done devoted service toward former Buddhas, was reborn in the womb of a bird with a human head (kinnara), on the bank of the river Candabhāga, at the time of the Blessed One

Atthadassī, eighteen hundred aeons (kappa) ago from now. Living as he did as a flower-fed (bhakkhe) and flower-dwelling (pupphanivesana), he happened to have seen the Blessed One Atthadassī going through the sky, became pious-minded, and being desirous of making reverential offering (pūjetum) to Him, he stood with his clasped hands lifted up. The Blessed One, having come to know his intention (ajjhāsaya) descended from the sky and sat Himself down cross-legged at the foot of a certain tree. The human-headed bird (kinnara) having grindingly crushed (gahṃsitvā) the heart (sara) of sandal-wood, made reverential offering of sandal sweet scent as well as flowers, paid his homage to Him, circumambulated Him and took his departure. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the royal family of Malla, when this Buddha arose. His name was Sīha. On having seen the Blessed One, he became pious-minded, paid his homage to Him and sat himself down on one side. The Master observed his inclination (ajjhāsaya) and taught him the truth (dhamma). He listened to the truth (dhamma), aptly gained pious faith, became a monk, took hold of his mental exercise (kammaṭṭhāna) and lived in the forest. His mind ran riot on different varieties of sense-objects (ārammana); there was no one-pointedness (ekagga); he was not able to accomplish his own benefit (attha). On having seen it, the Master stood in the sky and advised him by means of a stanza:

83. "O Sīha! You should live diligently,
being industrious (atandito) day and
night. Develop good deed; get rid
of the complex (samussaya) quickly."

At the end of the stanza, he increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna:---

"On the bank of the river Candabhāga,
I then became a human-headed bird
(Kinnara). I fed myself on flowers
and likewise lived amidst flowers.
The Blessed One Atthadassī, the
eldest in the world, the bull among
men, went out atop the wood (vipina)
similar to a swan-sovereign in the
sky.

'O Thorough-bred (ājaññā) personage!
My adoration be to you! Your mind
is well-purified. Your face-colour
is delightfully pleasant (pasanna);
your controlling sense of mouth is
clearly placid.

The widely wise (bhūripañño), the
well wise (Sumedhaso), having descended
from the sky, spread His double robe
and took His seat (upāvisi) cross-
legged.

Taking along with me sticking (vilīna)
sandal-wood, I went to the presence of
the Conqueror; pious-minded and good-
hearted I made my offering (abhiropayim)

to Buddha.

Having paid my homage to the self-awakened
Buddha, eldest of the world, the bull
among men, I had by joy (pāmojja) roused
up and took my departure facing the north
direction.

It was eighteen hundred aeons (kappa) ago
that I made my reverential offering of
sandal-wood. I do not remember any evil
existence (duggati); this is the fruitful
result of my reverential offering to Buddha.
Fourteen hundred aeons (kappa) ago, from
now, there were those three very strong
world kings, known by the name of Rohinī.
My depravity had been burnt: :P;
Buddha's instruction had been carried
out."

The stanza, which was spoken, however, by way of advice begins thus: "Sīha'ppamatto vihara." There, Sīha means the address (ālapana) made to that Thera. Appamatto vihara means: you should live applied to (yutto) full attention (sampajāna) and mindfulness (sati) in all the four postures (iriyāpatha), rid of negligence, without absent-mindedness (sati-avippavāsa). Now, in order to show that diligent-dwelling along with its fruition briefly such a statement as: "rattindiva" and so on has been made. Its meaning is:— At night portion as well as in day time, you should develop (bhāvehi) rouse up (uppādehi) and increase (vaḍḍhehi) good deed, the deed (dhamma) of calm composure (samatha), spiritual insight (vipassanā) and transcendental (lokuttara) truth (dhamma), by being industrious (atandito), without being indolent, and by being strenuously energetic (āraddhavīriyo), by way of the fourfold right exertion (sammappadhāna), in the said manner thus:— "By walking to and fro (caṅkama) and by being seated, he had his mind all round pure, free from conditions (dhamma) of hindrances (āvaranīya); having developed in this manner also, jaha sīghaṃ samussayaṃam means: "You should forsake your complex (samussaya) your bodily existence (attabhāva) first of all, now, quickly without delay by getting rid (pahāna) of the lustful desire (chandaraga) which constitutes its fitting fastener (paṭibaddha); having been so also, later on, you will totally get rid of the same, by the destruction (nirodha) of the last (carimaka) conscious state (citta)." Having, however, attained Arahantship, the Thera recited in reply (paccudahāsi) that self-same stanza exposing his aññā(attainment) (Arahantship).

The Commentary on the stanza of the Thera Sīha is complete.

1.9-4 [84] Commentary on the stanza of Nītatthera

The stanza starting with sabbarattiṃ supitvāna constitutes that of the venerable Thera Nīta. What is the origin? It is said that this one was a brahmin named Sunanda at the time of the Blessed One Padumuttara. Training many a hundred brahmins in the recitation of charms (manta) he made a sacred sacrifice (yaññaṃ yaji) known as soma offering (vājapeyya). The Blessed One, out of sympathy for that brahmin, went to the site of sacrifice and walked to and fro, in the sky. On having seen the Master, the brahmin became pious-minded, had flowers brought by his pupils, threw them up into the sky and made reverential offerings (of them to the

Master). Owing to Buddha's power that site as well as the entire city became covered by something similar to a ceiling of flower petals (pupphapata). The multitude aptly felt the feeling of excellently enormous zest and delight in the Master. On account of that foundation of good deed, the brahmin Sunanda wandered about his rounds of repeated rebirths among divine and human beings, and became the son of a certain brahmin in sāvatti, when this Buddha arose. His name was Nīta. On having attained the age of intelligence, he said to himself: "These monks, sons of Sākiyans, are of easy habits (sukhasīlā), easy conduct (samācārā); having eaten excellent meals, they live in monasteries protected from wind (nivāta); it is possible to live comfortably (sukhena) after having become a monk among these." As soon as he had become a monk, due to longing but for comfort (sukhābhikāsa) in the presence of the Master, he took hold of his mental exercise (kammaṭṭhāna), made himself minded of it but a few days, discarded it, had his heavy meal (udarāvadehaka) as much as he desired (yāvadatthaṃ), spent his day time with wild talks (tiracchānakathā) delighting himself in society (saṅganikārāmo); in the night portion also, having been overpowered by sloth (thina) and drowsiness (middha), he slept all night. Observing the all-round maturity of his cause, the Master, in giving him admonition, spoke a stanza:—

84. "Having slept the whole night and
having been delighted in society
by day, when will (kudassu) an
unwise man make an end to misery
(dukkha)?"

There, Sabbarattiṃ means the entire night. Supitvāna means having slept; having fallen off to sleep throughout the three watches also of the whole night without practising (anuyuñjivā) wakefulness as has been said thus:— "He makes his mind all-round pure from matters (dhamma) of hindrances (āvaranīya) by sitting and walking to and fro, in the first watch of the night," and so on; thus, is the meaning. Divā means: in the day; the whole portion of the day; thus, is the meaning. Saṅganikehi means: Sitting together with individuals of much bodily vigour, who talk wild tales constitutes saṅganika (society); rato means: having been specially delighted in it; the non-departing desire there has been said to be "saṅganike rato (having been delighted in society)." There is such a reading also as "saṅganikarato." Kudassu nāma means; when namely (kudā nāma). Assu means: merely an indeclinable particle (nipāta); at what time, namely; thus, is the meaning. Dummedho means the unwise (nippañño). Dukkassa means the misery of the rounds of repeated rebirths (vaṭṭa). Antaṃ means: the all round end. When, namely, will he make the non-coming into maturity (anuppāda) but completely (accantaṃ); there does not exist the putting an end to distress (dukkha) like this; thus, is the meaning. "Dummedha dukkassantaṃ karissati (O Unwise man! Will you put an end to pain (dukkha)?" thus, also is the reading.

When the stanza was spoken in this manner, however, by the Master, the Thera became remorseful, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship, but before long. Hence, has it been said in the Apadāna:—

"A brahmin specialist in charms
(mantapāragū), a reciter devoted
to liberality (yācayogo), known by
the name of Sunanda made the sacred
sacrifice of vājapeyya.
The world-wise (lokavidū) Padumuttara,
the foremost merciful sage (isi), out
of compassion for the multitude, walked
to and fro then in the sky. Having

walked to and fro, the self-awakened
Buddha, the omniscient, the leader of
the world, the desireless (nirupadhi)
personage permeated the measureless
multitude of living beings with His
loving kindness.

Having plucked flowers at their stalks,
the brahmin specialist in charms (manta)
brought together all his pupils and made
them throw up the flowers.

As far as there was the city, there
became then a roof of flowers, which
stayed on for seven days due to Buddha's
power.

Owing to that self-same bright basic
(sukkamūla) he enjoyed prosperity; having
come to know thoroughly all the cankers
(āsava) he had gone across the sea of
attachment in the world.

Eleven hundred aeons (kappa) ago,
there were thirtyfive very strong world-
kings of warrior clan (khattiya); they
were known by the name of Ambaraṃsa.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, the Thera recited in reply that self-same stanza exposing his aññā(attainment).

The Commentary on the stanza of the Thera Nīta is complete.

1.9-5 [85] Commentary on the stanza of Sunāgatthera

The stanza starting with Cittanimittassa kovido constitutes that of the venerable Thera Sunāga. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive toward escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a brahmin family at the time of the Blessed One Sikhī, thirtyone aeons (kappa) ago, from now. On having come of age, he became proficient in the three vedas and living in an hermitage taught three thousand brahmins in the recitation of charms (manta). Then one day when he was practising his charm (manta) of palmistry (lakkhana) after having reflected having seen the Master, there arose in him enormous pleasing piousness (pasādo) in connection with Buddha-knowledge (ñāna) thus: "Endowed with these-like characteristic signs (lakkhana), He will become Buddha, the endless conqueror with endless knowledge. On account of that pious-mindedness, he was reborn in the divine world, and wandering about his rounds of repeated rebirths as the son of a certain brahmin, in the village of Nālaka, when this Buddha arose. His name was Sunāga. Being a lay

associate of the commander-in-chief of the truth (dhamma) he went to the presence of the Thera, listened to the truth (dhamma), got established on the ground of insight (dassanabhūmi), became a monk, placed himself on the path of spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“Not far from Himavanta, there was
a hill, named, Vasabha, at the foot
of which, there was created a hermitage.
As a brahmin, then, I taught to three
thousand pupils whom I brought together
and sat on one side.

Having sat down on one side, I, the
brahmin, proficient in charms (manta)
made my mind piously pleased as I made
my quest of knowledge (veda) regarding
Buddha, in His knowledge (ñāna).
Having made my mind piously pleased
there, I sat cross-legged on a leaf-
spread, where I died.

It was thirtyone aeons (kappa) ago,
from now, that I then gained the per-
ception (saññā). I do not remember any
evil existence; this is the fruitful
result of perception of knowledge.
Twentyseven aeons (kappa) ago, there
was King Siridhara, a very strong world-
king endowed with seven gems.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.

Having, however, attained Arahantship, he spoke a stanza, exposing his aññā(attainment), with the indication (padesa) of teaching the truth (dhamma) to the monks.--

85. He who is clever in the characteristic

signs of the mind, after having come
to know clearly the flavour of seclusion,
being meditative (jhāyaṃ), mature (nipako)
and aptly mindful (patissato), would achieve
happiness free from sensual desires
(nirāmisā).

There, cittanimittassa kovido means: clever in seizing the sign (nimitta) in the developing (bhāvanā) of mind; adept in the grasping (gahane) of the mind-sign (nimitta) comprising such contrivance (yogya) as:— “At this time the mind should be lifted; at this time, the mind should be gladdened; at this equanimity should be specially exercised (ajjhupekkhitabbaṃ),” in this manner lifting, etc. Pavivekarasaṃ vijāniya means: having well-understood the flavour (rasa) of seclusion of mind of one who had well developed the seclusion of body; having enjoyed the happiness of seclusion; thus, is the meaning. Indeed statement has been made thus:— “Pavivekarasaṃ pitvā (having drunk the juice of solitude).” Jhāyaṃ means: entering upon meditation (jhāna) first of all reflection on (upanijhāna) sense-object (ārammana) and later (pacchā) reflection on characteristic

mark (lakkhana). Nipako means; clever in keeping up (pariharana) the mental exercise (kammaṭṭhāna). Patissato means; ready (upaṭṭhita) awareness (sati). Adhigaccheyya sukhaṃ nirāmiṣaṃ means:— He would well approach and attain the fruitful bliss (phalasukha) over and above the disinterested happiness of nibbāna, owing to being unmixed with the bait (āmiṣa) of sensual pleasures (kāma) and the bait (āmiṣa) of circle (vaṭṭa) of repeated rebirths, entering upon meditation (jhāna) with but the jhāna of spiritual insight (vipassanā), having become mindful (sato) and thoughtful (sampajāno), by being established on the bliss of seclusion of mind that had been gained, owing to cleverness (kosalla) in such matters as the characteristic mark (nimitta) of calm composure (samatha), etc., in this manner; thus, is the meaning.

The Commentary on the stanza of the Thera Sunāga is complete.

1.9-6[86] Commentary on the stanza of Nāgīratthera

The stanza, starting with Ito bahiddhā puthu aññavā-dīnaṃ constitutes that of the venerable Thera Nāgīta. What is the origin? It is said that this one was a brahmin named Nārada at the time of the Blessed One Padumuttara. Seated in his circular enclosure (māḷaka), one day, he happened to see the Blessed One going at the fore-front of the clergy of monks, became pious-minded and made his praise by means of three stanzas. On account of that act of merit, he was reborn in the divine world and having done meritorious deeds now and then, he wandered about his round of repeated rebirths among divine and human beings, and was reborn in the royal sākiyan family, in the city of Kapilavatthu, when this Buddha arose. His name was Nāgīta. When the Glorious One was residing at Kapilavatthu, he happened to have heard the Madhupinḍika Sutta, aptly gained pious faith, became a monk, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“Seated in my extensive (visāla)
circular enclosure, I saw the leader
of the world, free from cankers (āsava),
full of vigour (balapatta) leading
the clergy of monks.

A hundred thousand Arahants of high
magical powers, possessed of three-
fold super-science (vijjā) and six
sort of higher-knowledge surrounded
the self-awakened Buddha. Having seen
Him, who could not but be piously pleased?

There does not exist in this world,
including the divine world, any com-
parison (upanidhā) with His knowledge.
Having seen the self-awakened Buddha
of endless knowledge (ñāna) who is he
not to be piously pleased (paṣīdati)?
They are not able to describe (vikappet-
tum) the body of truth (dhamma) also,

that had been brought to light (dīpentam),
wholly done in gems (ratanākaram). Having
seen the same, who is he not to be piously
pleased?

The affectionate personage (vacchala)
called Nārada made his praise of
Padumuttara, the invincible self-awakened
Buddha by means of these three stanzas.
On account of that pious-mindedness as
well as because of his praise of Buddha,
I was not reborn in an evil existence,
for a hundred thousand aeons (kappa).
Thirty hundred aeons (kappa) ago, from
now, there was a very strong world-king
of warrior clan (khattiya) named Sumitta,
endowed with seven gems.
My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, the thera became full of zest and delight depending upon the condition of the truth (avitatha) in the teaching of the Master, as well as upon the salutary state (niyyānikatam) of the dhamma, and recited a stanza, in making his joyous utterance (udānam udānento) for the purpose of getting into (pavissa) the speed of zest (pītivega).

86. "From here, outside, among the many

other holders of views, there is no
right path (magga) to go to nibbāna
like unto this. Thus, the Glorious
One, the Master Himself instructed
the Order of monks, showing (things)
as on His open palm of the hand (pāni-
tala).

There, Ito bahiddhā means: in the doctrine (samaya) outside this dispensation (sāsana) of Buddha. On that account he said: "puthu aññavādīnam" which means: of different varieties of heretics (titthiya); thus, is the meaning. Maggo na nibbānagamo yathā ayam means; Just as this noble eight-fold path goes definitely (ekamsena) to nibbāna; thus, nibbānā gamo (the goer to nibbāna), in the same way, there does not exist in the doctrine of the heretics (titthiya) the right path (magga) that leads (gamo) to nibbāna; because of not being made known (pavedita) by the self-awakened Buddha to one who holds the view of others who are heretics (titthiya). Therefore, the Blessed One said thus:—

"O monks! A monk who is but here, a
monk who is here the second, the
third monk, who is here, the fourth
monk who is here, are empty of the
views of others and void of other
monks."

Iti means: in this way. Assu means: just an indeclinable particle (nipāramatta). Saṅghahaṃ means the Order of bhikkhus; this is exhaustive exposition (or, term per excellence) just as for example “Satthā devamanussānaṃ (the teacher of divine and human-beings).” In other words, Saṅghaṃ means collection (samūha); such multitude of men (jana) as are amenable to discipline (veneyya) and being led (to nibbāna); thus, is the significance (adhippāya). Bhagavā means: the Blessed One with such circumstances as the condition of possessing of glory (bhagya), etc.; here, this is the abbreviation (saṅkhepa). In extenso, however, it should be understood in the manner mentioned in the commentary on Itivuttaka in Paramatthadīpanī. Satthā means: He instructs, according as being worthy (yathārahaṃ), with absolute advantages (paramattha) pertaining to the visible present (diṭṭhadhammika) and to the hereafter (samparāyika); thus, satthā (the Master). Sayamaṃ means: himself even, but personally. Indeed, this is the meaning here.-- Just as there exists in my dispensation, the noble path (ariya magga) that leads (gāmī) to nibbāna, which is eightfold (aṭṭhaṅgiko) by way of such eight members (aṅga) as right view and so on, which constitute a collection of such three aggregates (khandha) as moral precepts (sīla) atc., there is not, in a similar manner, the path (magga) namely, in the doctrine of outsiders (bāhīraka):” thus, roaring the roar of a lion, our Master, the Blessed One comprehended but Himself by means of self-made (sayambhū) knowledge (nāna); in other words, He instructs and advise the leadable (veneyya) multitude (janataṃ) comprising the clergy of monks, showing similar to an emblic myrobalan fruit (āmalaka) on the palm of His hand (hatthatale) for the prosperity (sampatti) of the beauty of His own instruction (desanāvīlāsa) having been well urged by His great mercy (mahākarunā).

The Commentary on the stanza of the Thera Nāgita is complete.

1.9-7 [87] Commentary on the stanza of Paviṭṭhatthera

The stanza starting with Khandha diṭṭhā yathābhūtaṃ constitutes that of the venerable therā Paviṭṭha. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, became a hermit named Kesava at the time of the Blessed One Atthadassī. One day, he approached the Master, listened to the truth (dhamma), became pious-minded, paid his homage to Him, lifted up his clasped hands, made his circumambulation and took his departure. On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds now and then, wandered about his rounds of repeated rebirths, and sprang up in a brahmin family, in the kingdom of Magadha, when this Buddha arose. On having attained the age of intelligence in due course, he became a recluse in the order of wandering philosophers (paribbājaka) owing to his condition of bent down (ninna) disposition (ajjhāsaya) towards renunciation (nekkhamma), and having taken training in things to be trained (sikkhitabbaṃ sikkhitvā) there, he heard, while wandering about, the news of Upatissa's and Kolita's having become monks in the dispensation of Buddha, said to himself: "They also, namely, of great wisdom (paññā) have become monks there; methinks, it must be but better," went to the presence of the Master, listened to the truth (dhamma), aptly gained pious faith and became a monk. To him, the Master intimated as to how to develop spiritual insight (vipassanā). He began to develop spiritual insight (vipassanā) and visualised Arahantship but before long. Hence, has it been said in the Apadāna:—

“My name was thus Nārada; people knew me
as Kesava. In quest (esaṃ) of good deeds,
major and minor (kusalākusalaṃ), I went to
the presence of Buddha.

The great sage Atthadassī, the merciful,
with His mind of loving kindness, that
possessor of insight (cakkhumā) taught
the truth (dhamma) consoling the living
creatures.

Making my own mind piously pleased, I
raised my clasped hands onto my head;
having paid my homage to the Master, I
took my departure facing the east quarter.

Seventeen hundred aeons (kappa) ago I
became a sovereign lord of the earth, a
very strong world-king named Amittatāpana.

My depravity had been burnt....
Buddha's instruction had been carried
out.”

Having, however, attained Arahantship, he uttered a stanza, exposing his aññā(attainment).

87. "My mass of senses (khandha) had been
seen according to reality (yathābhūtaṃ);
all existences had been cut asunder

(padālitā). Repeated rounds of rebirths
(jātiṣaṃsāra) had been obviously obviated
(vikkhāna); now no new existence exists.

There, khandha means five clinging collection of senses (upādānakkhandha); indeed, they should be seen clearly (vipassitabba), by way of all-round understanding (parijānana) by means of well-known (ñāta) comprehension (pariññā), from the point of view of discrimination (upalakkhana) by spiritual insight (vipassanā) as well as from the point of view of ordinary (sāmañña) characteristic sign (lakkhana). Diṭṭha yathābhūtaṃ means; have been seen unequivocally (aviparitato) in such a manner as: “Idaṃ dukkhaṃ (this is misery)” and so on, by means of wisdom of the right path (maggapaññā) accompanied by (sahita) the wisdom (paññā) of spiritual insight (vipassanā). Bhavā sabbe padālitā means: all such active-functional (kamma) existence (bhava) and spontaneous fruitional (upapatti) existence (bhava) as existences of sensual pleasures (kāma), etc., had been broken (bhinnā) and shattered (viddhaṃsitā) by the sharp weapon (sattha) of knowledge (ñāna) of the right path. Indeed, with the very destruction (padālana) of depravity (kilesa) there occur, namely, the cuttings asunder of both active functional and spontaneous fruitional (kamopapatti) existences (bhavā). Therefore, he said: “Vikkhīno jātiṣaṃsāro, n’atthi’ dāni punabbhavo.” The meaning of that portion of the stanza has but been said already (heṭṭhā).

The Commentary on the stanza of the Thera Paviṭṭha is complete.

1.9-8[88] Commentary on the stanza of Ajjunatthera

The stanza starting with *Asakkhiṃ vata attānaṃ* constitutes that of the venerable Thera Ajjuns. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds, conducive towards escape from the circular rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn in the womb of a lion, at the time of the Blessed One *Vipassī*. One day that lion happened to have sighted the Master, who was seated at the foot of a certain tree, in the forest, became pious-minded saying to himself: “Indeed, this One, on this occasion, is the most excellent of all, the lion among men,” broke a well-blooming branch of a Sal tree and made his reverential offering to the Master. On account of that act of merit, that lion wandered about his rounds of repeated rebirths among divine and human-beings and was reborn in a banker’s family, at *Sāvatti*, when this Buddha arose. His named was *Ajjuna*. On having attained the age of intelligence, he happened to have made himself familiar with the jains (*niganṭha*), and became a recluse among the fains when he was but a boy (*dahara*) because of his being bent on (*ajjhāsayatā*) his escape from the circle (*vaṭṭa*) of repeated rebirths saying to himself: “In this way, I shall attain immortality (*amata*).” Not gaining essence (*sāra*) there, and having seen the twin-miracle (*yamakapāṭihāriya*) of the Master, he aptly gained pious faith, became a monk in the dispensation (*sāsana*), started developing spiritual insight and became an Arahant but before long. Hence, has it been said in the *Apadāna*.--

“King of beasts, I then was, well-born
as on excellent mane-lion. (Treading
upon) hills, hard to go in search (of
prey) I happened to meet the world-
leader.

Is this One, indeed, the great hero,
who sends the multitude of people to
nibbāna (*nibbāpeti mahājanaṃ*). Cer-
tainly good if I should serve (*upāsati*)
the god of gods, the bull among men.
Having broken the branch of a Sal tree,
I brought it together with its wealth
(*sakosaṃ*) of flowers. Having approached
the self-awakened Buddha, I offered Him
that most excellent flower.

It was ninetyone aeons (*kappa*) ago, that
I made my special offering of flowers;
I do not remember any evil existence;
this is the fruitful result of flower
offering.

In the ninth aeon (*kappa*) before this (*ito*),
there became three sovereigns, very strong
world-kings with the name of *Virocana*.

My depravity had been burnt; ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he uttered a stanza, making his joyous utterance (udāna) with the speed of his zest which had well become with the attainment (adhigama) of such happiness that has no superior.

88. Sure and certain (vata) I was able

(asakkhiṃ) to pull out (uddhātuṃ)
from the water to the dry land, on
being carried away (vuyhamāno) but
in the big flood. I did aptly pene-
trate into the noble truths (sacca).

There, Asakkhiṃ means I was able (sakkosiṃ) vata is an indeclinable particle (nipāta) in astonishment (vimhaye). Indeed, this is exceedingly astounding; which is this proper penetration of truth. Therefore, Buddha said:—

“O Monks! What do you think of it?
Which, indeed, is either more difficult
to do or more difficult to overcome?
(abhisambhava), (or more troublesme?)?
If one would have to suitably pierce the
tip of a tail-hair by means of another
tip of the tail that had been split seven
times over (sattadhā)?” and so on.

Attānaṃ means: he says with reference to (sandhāya) one’s own (niyaka) interior (ajjhatta); whoever, indeed, is not another, he is self (atta). Uddhātuṃ means to pull out (uddharituṃ); “uddhatam (have been pulled out);” thus, is the reading also. Udakā means from water reckoned as the formidable flood of rounds of repeated rebirths (saṃsāra). Thalaṃ means the dry-land of nibbāna. Vuyhamāno mahoghe ve means resembling being carried away in the great ocean. This is what has been said.-- Just as, for example, a man, beign carried away with speed in a formidable flood of water, which is deep and wide with no resting place (apatiṭṭha) having obtained a form (daḷha) boat, equipped with oars (phiya) and rudder (aritta) brought near him (upanīta) by someone who desires his welfare (attha), would be able to pull himself out of that (flood of water) rather easily and would reach the further shore, even so, I, being floated adrift (vuyhamāno) in the formidable flood of rounds of repeated rebirhts (saṃsāra), with the speed of the working (abhisankhāra) of depravity (kilesa), having gained the ship of the noble path (ariyamagga), furnished with (upeta) calm composure (samatha) and spritual insight (vipassanā) bruoght close to me (upanītam) by the Master, was able to pull myself out from that flood to arrive wonderfully (aho) at the dryland (thala) of nibbāna. In whatever way he became able, in order to show that (way), he said: “Saccāni paṭivijjh’ham.” Just because (yasmā) I properly pierced by such apt penetration of the four noble truths that begin with misery (dukkha) as through comprehension (pariññā), abandonment (pahāna), visualisation (sacchikiriya) and development (bhāvanā) and understood by means of the knowledge (ñāna) of the noble path (ariyamagga), therefore, I was certainly able to extricate (uddhātuṃ) myself from the water to the dry land; thus, is the interpretation.

The Commentary on the stanza of the Thera Ajjuna is complete.

1.9-9 [89] Commentary on the stanza of (Paṭhama) Devasabhatthera

The stanza starting with Uttinnāpaṅka palipā constitutes that of the venerable Thera Devasabha. What is the origin? He also, having done devoted deeds of devoted service toward former Buddhas, accumulation meritorious deeds conducive towards escape from round of repeated rebirths, in this and that existence, was reborn in the womb of a pigeon (pārāvata) , at the time of the Blessed One Sikhī. One day, he happened to have seen the Master, became pious-minded and offered Him fruits of the Piyal tree (piyālahala). The Master made a meal of those fruits for the purpose of well-increasing that pigeon's pleasing piety (pasāda). On that account, the pigeon became pious-minded exceedingly, approached (the Master) time after time, paid its homage to Him and made its mind piously pleased. On account of that act of merit, that pigeon was reborn in the divine world and having done deeds of merit now and then and wondering about rounds of repeated rebirths among divine and human beings, was reborn as the son of a certain deputy (maṅḍalika) of a king, when this Buddha arose. Even at the time of youth, he became established as a sovereign (of a small country) and grew up enjoying the royal bliss, when he approached the Master who taught the truth (dhamma) to him. He listened to the truth (dhamma), aptly gained pious faith, became remorseful, abdicated his sovereignty, became a monk, and doing the deed of developing spiritual insight (vipassanā), attained Arahantship, but before long. Hence, has it been said in the Apadāna:—

“I was then a pigeon (pārāvata),
who was not obstructive (uparodhaka)
to others. On the mountain slope I made
my abode, not far from Sikhī, the Master.
Morning (pāta) and evening (sāyaṃ) I
happened to see Buddha, the foremost
leader of the world. For such a per-
sonage as monarch of men (dvipadinda)
I had no meritorious gift (deyyadhamma)
to offer.

Having taken along with me Piyal fruits
I went to the presence of Buddha. The
Blessed One, the eldest of the world,
the bull among men, accepted (my offering).
Later, accordingly (upādāya) after that,
I attended on (paricāriṃ) the leader
(vināyaka). With that pleasingly pious
mind, I died there.

It was thirtyone aeons ago from now,
that I offered fruits; I do not remember
any evil existence; this is the fruitful
result of fruit offering.

Fifteen aeons (kappa) ago, from now,
there arose three very strong world-
kings (known as) Piyālina, endowed with
seven gems.

My depravity had been burnt. ...
Buddha's instruction had been carried

out.”

Having, however, attained Arahantship, he uttered a stanza, making his joyous utterance (udāna), he delight having arisen over his reflection upon his having got rid of his depravity (pahīnakilesa).

89. "Marshy mud had been crossed over;

the abyss (pātālā) had been all round
avoided (parivajjita); relaxed (am
l) from flood (ogha) as well as bodily
knots (gantha); all (my) pride had
been removed (visaṃhata).

There, uttinna means; had crossed over, had gone beyond. Pañkapalipā means: mud and marsh; pañka (mud) is said to be natural mud: "pakipā (marsh)" is a massive mire, deep and broad (puthulo). Here, however, it is defilement like mire (pañka); lust for sensual pleasures (kāmarāga), since it smears the mind by means of its production (āpādana) of the condition of impurity. Filth like a massive mire; the lust of dense (bahala) desire (chanda) which constitutes such a sphere of sons, daughters, wife and so on, since they will smear and difficult to cross over; they had been overcome (atikkantā) in all respects by me by the third stage of the noble path (magga) of a Non-returner (anāgāmi); thus, he said : "Uttinna pañka palipā (crosses over is mud and mire)." Pātālā means: enough (alam) for falling down (pataya) is a cliffy abyss (pātālā); a spot (padesa) of deeper depression (ninnatara) in the enormous ocean. Some scholars (keci), however, say the mansion of the dragons (nāga) to be "pātālāṃ." Here, however, similar to cliffy abyss (pātālā) because it stood impenetrable, (agāha) difficult to fathom (duravaggāha) and difficult to cross over; thus, pātālā (cliffy abyss); heretical views (diṭṭhiyo). They also had been avoided (vajjita) and well-cut asunder (samucchinna) by me, but by the attainment of the first stage of noble path (magga) as a Stream-winner. Thus, he said: "Pātālā parivajjitā." Mutto oghā ca ganthā ca means: freed and all-round liberated (parimutto) from such flood as the flood of sensual pleasures (kāmā) etc., as well as from such tangling fetters (gantha) of the body as covetousness (abhijjhā), etc., by this and that stage of right path (magga); again having gone beyond (atkkanto) by way of not being overwhelmed (anabhikirana) and not being tangled (aganthana) thus, is the meaning. Sabbemānā visaṃhatā means: pride of nine categories (vidhā) had been distinctly (vissesato) brought into being killed (saṅghāta) and destruction (vināsa) and had been well cut asunder (samuddhinna). Some scholars read as "manavidhā hatā (varieties of pride had been killed);" it means: the share of pride (mānakoṭṭhāsa); thus, is the meaning. Other scholars (apare) read "mānavisa (pride-poison);" to them, however, it is pride-poison because of the fruitful result of painful poison of pride; thus, is the meaning as should be seen.

The Commentary on the stanza of the Thera (Paṭhama) Devassabha is complete.

1.9-10[90] Commentary on the stanza of Sāmidattathera

The stanza starting with Pañcakkhandhā pariññātā constitutes that of the venerable Thera Sāmidatta. What is the origin? This one also having done devoted deeds of service towards former Buddhas, was reborn in a family home at the time of the Blessed One Aṭṭhadassī. On having attained the age of intelligence, when the Master passed away completely into nibbāna (parinibbuta), he made reverential offering at His solid shrine (thūpa) by building up tier upon tier of umbrella with flowers. On account that act of merit he was reborn in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated

rebirths among divine and human beings. And was reborn as the son of a certain brahmin at Rājagaha, when this Buddha arose. His name was Sāmidatta. Having attained in due course the age of intelligence, he heard about the power of Buddha, went to the monastery together with devotees, saw the Master teaching the truth (dhamma), became pious-minded and sat himself down on one side. The Master observed his inclination (ajjhāsaya) and likewise taught him the truth (dhamma), in such a manner that he aptly gained pious faith and remorse as well in the rounds of repeated rebirths (saṃsāra). On having aptly gained pious faith and become remorseful, he became a monk, and because of the state of his knowledge not being all round ripe, he lived much lazily for some period of time. Again, on having been enthused with the teaching of truth (dhamma) by the Master, he took hold of such mental exercise (kammaṭṭhāna) conducive towards spiritual insight (vipassanā) and staying intent on (yuttapayutta) there, attained Arahantship, but before long. Hence, has it been said in the Apadāna.--

“When the Blessed One Atthadassī, the most excellent man passed into parinibbāna, I had a multi-tiered umbrella made and mounted it reverentially on the solid shrine (thūpa).

Having come to the shrine time after time, I made my adoration to the world-leader.

After making a flower cover I respectfully had it rested on the umbrella.

For seventeen hundred aeons (kappa) I exercised celestial sovereignty;

I had not to be a human-being; this is the fruitful result of making reverential offering to the shrine (thūpa).

My depravity had been burnt; all existences had been eliminated. Like unto an elephant having cut off its fetters (bandhanaṃ) I live free from cankers (āsava).

Well-reached indeed, was my coming to the presence of the best (seṭṭha) Buddha.

Three sorts of super-science (vijjā) had accordingly been attained; Buddha’s instruction had been carried out.”

Subsequently, on being asked by bhikkhus(monks) thus: “Friend! Why have you attained transcendental norm (uttarimanussadhamma)? uttered a stanza, making them understand (pavedento) the salutary state (niyyānikabhāva) as well as his own proper practice (paṭipatti) in conformity with the teaching (dhammānudhamma), by way of exposing his Arahantship (aññā).

90. ”Five sensorial aggregates (khandha)

had been all-round understood; they stand with their roots cut off. Repeated rounds of rebirth had been clearly exhausted; now, there, is no

more new existence.

There, pañcakkhandhā pariññātā means: these five clinging sensorial aggregates (upādānakkhandhā) had been known, understood and aptly penetrated (paṭividdha) by me after having thoroughly analysed (parichinditvā) by means of three kinds of comprehension (pariññā) thus; - “This is suffering (dukkha): misery (dukkha) is this much: but not more than that.” Tiṭṭhanti chinnamūlakā means: likewies, but because of the state of exact-knowledge (pariññā) of the fact of having forsaken (pahīna) in all respects the origin of misery (samudaya) which had been the root (mūla), they stand with cut-off roots owing to the destruction (nirodha) of the last conscious condition (carimaka citta); because of the destruction of the last conscious condition, however, conceptions come to cessation (nirujjhanti), there being but no reunion (paṭisandhi). Therefore, he said; “Vikkhāno jātisaṃsāro, n’atthi’dāni punabbhavo.” Its meaning has but been said before (heṭṭhā).

The Commentary on the stanza of the Thera Sāmidatta is complete.

The Commentary on the ninth Chapter is complete.

1.10 Tenth Chapter

1.10-1 [91] Commentary on the stanza of Paripunnakatthera

The stanza, starting with Na tathā matam satarasaṃ constitutes that of the venerable Thera Paripunnaka. What is the origin? This one also, having done devoted deeds of good service toward former Buddhas, was reborn in a family home at the time of the Blessed One Dhammadassī. On having come of age, when the Master attained parinibbāna, he made massive reverential offering of flowers, etc., in the shrine of the Master. On account of that act of merit, he was reborn among divine beings and having done meritorious deeds now and then, he wandered about but in excellent existences, and was reborn in the royal family of the Sākiyans, in Kapilavatthu, when this Buddha arose. On having attained the age of intelligence he became well-known as Paripunnaka owing to the condition of all-round brimfulness of wealth. Because of being endowed with wealth, he was wont to enjoying his meal named a hundred flavours (satarasa) at all time and having heard of the mixed meal by which the Master sustained Himself, he said to himself: “Now, though being delicate (sukhumāla) the Blessed One keeps Himself going (yāpeti) somehow or other, in consideration of (apekhitvā) the happiness of nibbāna; why should we, who had been hankering after (giddha) food, be justified (suddhika) in our nourishment (āhāra); by us, however, happiness of nibbāna only should be sought,” became remorseful over rounds of repeated rebirth (saṃsāra), gave up his household life, became a monk in the presence of the Master, and on having been urged (niyojito) by the Blessed One in the mental exercise of awareness in relation to the body (kāyagatāsati), he had himself established there, made the aptly gained jhāna as his basis (pādaka), doing the deed of developing spiritual insight (vipassanā) which he increasingly developed, and attained Arahantship. Hence, has it been said in the Apadāna:---

“When the lord of the world (lokanātha)
Dhammadassī, the bull among men, passed
into nibbāna, I set up a banner pillar
at the shrine of the Buddha the best. Having
fashioned a ladder I had it well-fixed
(samāruhiṃ) to the most excellent shrine.
After collecting natural flowers I had
them mounted (abhiropayim) on the solid
shrine (thūpa).

Wonderful is Buddha, wonderful is dhamma;
wonderful is the success (sampadā) of our
Master. I do not remember any evil exis-
tence (duggati); this is the fruitful
result of making reverential offering to
the shrine (thūpa).

Ninetyfour aeons (kappa) ago, from now,
there ruled sixteen sovereigns, very strong
world-kings, with the name of Thūpasīkha
(shrine-crest).

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he uttered a stanza starting with “Na tathā mataṃ satarasaṃ,” making his joyous utterance (udāna), letting loose (vissaṭṭhaṃ) the speed of his zest (pīivega) with reverential (gāra) respect (bahumana, regard) in the truth (dhamma).

91. There Na tathā mataṃ satarasaṃ sudhannaṃ yaṃ maya’jja paribhuttaṃ. Tathā means: in that manner (pakāra). Mataṃ means: pleasantly agreeable. Satarasaṃ means: a meal (bhojana) of a hundred flavours (rasa); they say thus:— “Satarasa bhojanaṃ nāma satapākasappiādīhi abhisāṅkhatam bhojanaṃ (the meal of a hundred-flavours, namely, is an eatable food (bhojana) specially cooked (abhisāṅkhata) with such ingredients as a hundred times cooked (satapāka) ghee (sappi) and so on).” In other words, the grammatical word sata had the meaning of not being one single but more than one (anekattha), similar to such contexts as: “sataso sahasaso” and so on. Therefore, whatever meal comprises more than one kind of soup and more than one kind of curry, that meal is said to be “satarasa (many a flavour),” because of the state of several tastes (anekarasa); a meal of variety of flavours: thus, is the meaning. Sudhannaṃ means: ambrosia (sudha) itself (eva) is cooked food to be eaten (anna), celestial nourishment, divine delicacy. Yaṃ maya’jja paribhuttaṃ, which had been accordingly eaten by me today. “Yaṃ mayā paribhuttaṃ whatever had been all-round eaten by me” as well as this “satarasaṃ sudham (ambrosia of a hundred flavours);” thus, here also the interpretation should be made (yojetabbaṃ). This is what has been said; whatever peaceful (santaṃ), exalted (panīta) happiness of nibbāna is being fully enjoyed by me, now, at present (etarahi) by way of entering upon (samāpajjana) cessation jhāna (nirodha samāpatti) as well as by way of passing through (samāpajjana) fruition jhāna (phala samāpatti) but thoroughly (accantaṃ); that has been well developed (sambhāvitaṃ) according as understood (mataṃ) and agreeable (abhimataṃ); in that manner, at the time when I was a king, the meal of hundred flavours enjoyed by me as well as the ambrosial meal (sudhanna) enjoyed by me in my divine existence (attabhāva) was not understood nor agreeable (abhimata). Why? This, (the former) indeed, is free from sensual desires (nirāmisā), indulged in (nisevita) by the holy nobles (ariya), has not become (bhūta) subject to . (vatthu) or object of every depravity (kilesa): that, the latter, however, is enjoyed by common folks (puthujjana), subject to sensual desires, having become object of every depravity. That (the latter) does not but count (saṅkha), a sixteenth part (kala) or even a portion of the sixteenth part (kalabhāga) of this one, (the former). At present, now, in order to point out the taught truth (vuttadhamma) thus: “What had been thoroughly enjoyed by me today,” he said: Aparimitadassinā Gotamena, Buddhena sudesito dhammo. The meaning of it is: The seer (passī) by means of His self-made (sayambhū) knowledge (ñāna) of the uncreated (asaṅkhata dhātu) which is measureless, unlimited and calm, because of the absence of appearance (uppāda) and disappearance (vaya); possessor of insight (dassāvī) of the knowledge (ñeyya) of measurelessness and unlimitedness: thus, by Him, aparimita dassinā (the seer of the immeasurable), Gotama, by clan, the self-awakened Buddha, desito dhammo (the truth (dhamma) had been well (suṭṭhu) taught) in such a manner as; “khayaṃ virāgaṃ amataṃ paṇitaṃ (extinction (khaya), lustlessness (virāga), immortality (amata), the exalted),” “madanimmadano pipāsavinayo (crusher of sensual excess and dispeller of thirst,” as well as “sabbasaṅkhārasamatho (cessation (samatha) of all ‘life’s experiences’ (saṅkhāra),” and so on; nibbāna has been enjoyed by me, today (ajja); thus, is the interpretation.

The Commentary on the stanza of the Thera Paripunnaka is complete.

1.10-2[92] Commentary on the stanza of Vijayatthera

The stanza starting with *yassāsavaparikkhīnā*, constitutes that of the venerable Thera Vijaya. What is the origin? This one also, having done devoted deeds of service toward former Buddhas was reborn in a wealthy family, at the time of the Blessed One Piyadassī. On having attained the age of intelligence, when the Master entered parinibbāna, he has a railing made, inlaid with gems (*ratana*) for His shrine and had a huge railing festival held there; (in His honour). On account of that act of merit, he wandered about (*vicari*) by the shining light of gem (*mani*) in many a hundred existence (of his). Wandering about his rounds of repeated rebirths among divine and human beings in this manner, he came to be reborn in brahmin family, at *Sāvatti*, when this Buddha arose. His name was Vijaya. On having come of age, he reached proficiency in brahmanical sciences (*vijjāsu*), renounced the world, became a hermit-recluse, lived in the forest region as a gainer of *Jhāna*, heard about the appearance of Buddha, had his pleasing piousness arisen in Him, approached the presence of the master, paid his homage to the Master and sat down on one side. To him the Master taught the truth (*dhamma*). He listened to the truth (*dhamma*), became a monk, placed himself in the path of developing spiritual insight (*vipassanā*) and attained Arahantship but before long. Hence, has it been said in the *Apadāna*--

“When the protector of the world, Piyadassī,
the most excellent of men entered nibbāna,
I made a pearl-railing, being pious-minded,
and good-hearted. I made a most excellent
railing, having surrounded it with gems
(*mani*). Having held a festival in honour
of the railing, I died there.

In whatever condition I happened to be
reborn, either as a divine or human being,
they had gems (*mani*) borne in the sky
(for me); this is the fruitful result of
meritorious deed.

Sixteen hundred aeons (*kappa*) ago, from
now, there existed thirtysix sovereigns,
very strong world-kings, named *Manippabbhāsa*
(the shining light of gem).

My depravity had been burnt; ...
Buddha’s instruction had been carried
out.

Having, however, attained Arahantship, he spoke a stanza starting with “*yassāsavā parikkhīnā*,” revealing his *aññā*(attainment).

92. There, *yassāsavā parikkhīnā* means:– the four cankers comprising canker of sensual pleasure, etc., of whose ever most excellent personage had become exhausted (*khīnā*) in all respects and thrown away by means of his noble path (*ariyamagga*). *Āhāre ca anissito* means: whoever also is not dependent upon (*anissito*), free from the ties of craving (*agadhito*), has become innocent (*anajjhāpanno*) in the nourishment (*āhāre*); it is just (*matta*) an example (*nidassana*); here, with the head (*sīsa*) of food (*āhāra*) the four ecclesiastical essentials (*paccaya*) also have been taken (*gahita*); thus, it should be seen. In other words, the grammatical expression (*sadda*), namely *āhāra*, here, should be understood as the nomenclature (*pariyāya*) for an ecclesiastical essential (*paccaya*). “*Suññato animitto ca*” means: Here,

aimless (appanihita) emancipation (vimokkha) also has but been taken; these three terms also are the names of nibbāna even. Indeed, nibbāna is void (suñña) owing to the absence of list (rāta) etc; clearly free (vimuta) from them (tehi); thus, suññatavimokkha, (emptiness emancipation); likewise, it is also signless (animittam), owing to the absence of such signs as lust (rāga), etc., as well as owing to the absence of sign (nimitta) of creation (saṅkhāra); clearly free from them; thus, animitta vimokkha, (signless emancipation); owing to the absence of such aspiration (panidhi, resolve) as lust (rāga), etc., it is aimless (appanihita); also clearly free from them; thus, appanihitavimokkha, (aimless emancipation); thus, it has been said. To him, who keeps on living, after having made it as his sense object (ārammana) by way of fruition (phala) jhāna (samāpatti) these three categories (vidha) also vimokkha yassa gocaro (whose pasture (gocara) is emancipation (vimokkha). Ākāśkeva sakuntānaṃ, padaṃ tassa durannayaṃ means:— just as it is not possible to know of birds which go in the sky thus:— “In this region they had gone treading on foot (padehi); they had gone hitting this region their breasts (ure); this with head (sīsa) and this with wings (pakkha); in the self-same way, it is not possible to make known of such a monk as this, thus:— “He had gone by means of this path (pada) in such paths as that of purgatory (niriya), etc.

The Commentary on the stanza of the Thera Vijaya is complete.

1.10-3 [93] Commentary on the stanza of Erakatthera

The stanza starting with *Dukkhā kāmā erakā* constitutes that of the venerable Thera Eraka. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One Siddhattha. On having attained the age of intelligence, he happened to have seen the Master, one day, became Pious-minded, but not getting anything worthy of offering to the Master, he said to himself: Now I shall make meritorious performance of choicest character (*sara*) physically (*kāya*),” and made the way evenly level (*samaṃ*) for the going of the Master after having swept it clean. The Master entered upon the road made by him in that manner. On having seen the Blessed One there, he became pious-minded, paid his homage to him, lifted up his clasped hands and stood delightful hearted without missing in the least (*avijahanto*) his zest (*pīti*) over Buddha as his object of contemplation (*ārammana*) until He had gone beyond his seeing (*dassana*) range (*upacāra*) On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths but in excellent existences (*sugati*) and was reborn as a son of an honourable (*sambhāvanīya*) estate owner (*kuṭumbiya*) in *Sāvatti* when this Buddha arose, His name was Eraka. He was very handsome (*abhirūpo*) good-looking (*dassanīyo*), graceful (*pasādiko*) and was endowed with absolute (*parama*) accomplishment (*veyyattiya*) in whatever should be done thus. His mother and father brought a suitable (*anucchavika*) girl of equal family status (*kula*), beauty (*rūpa*), conduct (*ācāra*), age (*vaya*) and cleverness (*kosalla*), and performed his marriage. Living at home, cohabiting together with her, he became remorsefully minded over the rounds of repeated rebirths (*saṃsāra*), by means of some source (*vatthu*) of another for remorse, owing to his being in his final existence, went to the presence of the Master, listened to he teaching of the truth (*dhamma*), aptly gained pious faith and became a monk; to him, the Master gave mental exercise (*kammaṭṭhāna*). He took hold of the mental exercise (*kammaṭṭhāna*). He took hold of the mental exercise (*kammaṭṭhāna*) and with the lapse of a few days, he lived, having been overwhelmed with regret (*ukkanṭha*). Thereupon, the Master, having come to know what has happened in his heart, spoke a stanza starting with “*Dukkhā kāmā Eraka*,” by way of instruction. On having heard it, he said to himself: “What is not fit (*ayutta*) had been done by me in that I lived intent on (*bahula*) wrong (*middhā*) thoughts (*vitakka*), missing (*visajjanto*) that mental exercise (*kammaṭṭhāna*) after having taken it from the presence of such a personage as the Master,” became remorseful, made his mind intent on (*yuttapayutta*) developing spiritual insight (*vipassanā*) and attained Arahantship but before long. Hence, has it been said in the *Apadāna*--

“The possessor of insight (*cakkhumā*),
having crossed a small stream (*nadikā*),
went into the forest. I happened to have
sighted that self-awakened Buddha *Suddhattha*,
whose characteristic signs (*lakkhana*) were
excellent. Having taken along with me a
spade (*kudāla*) and a basket (*piṭaka*) and
made that path (*patha*) evenly level,
I paid my homage to the Master, and
made my mind pleasantly pious, (*pasā-*
dayiṃ).
It was ninetyfour aeons (*kappa*) ago,

that I then did the deed; I do not
remember any evil existence; this is
the fruitful result of road (magga)
offering (dāna).

Fifty seven aeons (kappa) ago there
ruled a monarch of multitude of people
(janādhīpa), Suppābuddha by name; he was
a leader (nāyaka), the monarch of men.
(narissaro).

My depravity had been burnt; ...
Buddha's instruction had been carried
out.

Having, however, become an Arahant, he recited in reply (paccudāhāsi) that self-same stanza spoken by the Blessed One, revealing his aññā(attainment) (Arahantship).

93. "O Eraka! Painful (dukkhā) are sensual
pleasures (kāma). O Eraka! Sensual
pleasures (kāma) are not blissful (sukhā).
O Eraka! Whoever desires (kāmayati)
sensual pleasures (kāma), he welcomes
(kāmayati) pain (dukkha). O Eraka!
Whoever does not desire (kāmayati)
sensual pleasures (kāma), he does not
welcome (kāmayati) pain (dukkha)."

There, Dhukkā kāma means:— These desires (kāma) for realities (vatthu) and desire for depravity (kilesa) are painful (dukkhā) possessed of pain (dukkhāmā) and producer (nibbattikā) of pain (dukkha), because of being the item (vatthu) of pain (dukkha), and because of the vicissitudes of pain (viparināmadukkha); and the pain (dukkha) of rounds of repeated rebirths (saṃsāra). Indeed, this has been said: "Appasādā kāma bhudukkā bahupāyāsā, ādinavo ettha bhīyyo (unhappy are sensual pleasures, which are much painful, and of abundant despair; the disadvantage here is much more); " and so on. Revata means; first of all, now, the Blessed One addressed him; later, however, the Thera spoke to himself by name. Na sukhā kāma means: these sensual pleasures (kāma), namely, are not happiness to one who is in the know; to one who is not in the know, however, they stand at hand (upaṭṭhanti) as bliss (sukhato). Accordingly Buddha said: "Yo sukkhaṃ dukkhato adda, dukkhamadakkhi sallato (whoever saw bliss (sukha) as pain (dukkhato) and saw pain (dukkha) as thorn)," and so on. Yo kāme kāmayati, dukkhaṃ so kāmayati means: - a creature who desires subjective (vatthu) sensual pleasures (kāma) owing to objective (kilesa) sensual pleasures (kāma), that desire is distress (kuddha) because it is together with burning fever (parilāha), now (sampati), and because of the condition of cause of purgatory pain (apāya dukkha) as well as because of the condition of the cause of the misery (dukkha) of the circle of repeated rebirths (vaṭṭa), in future; subjective (vatthu) sensual pleasures (kāma), however, being subject to (vatthubhūtā) suffering (dukkha); thus, he desires the nature (sabhāva) of pain (dukkha); thus, he desires the nature (sabhāva) of pain (dukkha), the characteristic sign (nimitta) of misery (dukkha) and basis (vatthu) of distress (dukkha); thus, has been said. The other (itaraṃ) has been said to make known that self-same significance by way of its opposite (paṭipakkha); therefore, its meaning should be understood by the reverse (vipariyāya) of what has been said.

The Commentary on the stanza of the Thera Eraka is complete.

1.10-4 [94] Commentary on the stanza of Mettajiṭṭhara

The stanza starting with *Namo hi tassa bhagavato* constitutes that of the venerable Thera Mettaji. What is the origin? It is said that he was reborn in a family home at the time of the Blessed One Anomadassī. On having attained the age of intelligence, he happened to become specially pious over the dispensation (*sāsana*), piled up (*cinitvā*) with bricks a railing for the bodhi tree, and had it completed with cement. The Master made thanks-giving-teaching (*anumodanā*) for him. On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths and was reborn as the son of a certain brahmin in the kingdom of Magadha, when this Buddha arose. His name was Mettaji. On having come of age, he came to find out disadvantage (*ādinavaṃ*) in sensual pleasures (*kāmā*), renounced the world as a hermit recluse, and was dwelling in the forest, when he happened to have heard of the appearance of Buddha, on being urged by his former (*pubba*) cause (*hetu*), he went to the presence of the Master, asked questions in connection with happening (*pavatti*) and returning (*nivatti*), and when his question was answered by the Master, he aptly gained pious faith, became a monk, placed himself in the path of developing spiritual insight (*vipassanā*) and attained Arahantship. Hence, has it been said in the *Apadāna*:—

“I made a railing for the bodhi tree
of Anomadassī; having offered lump
(*piṇḍaṃ*) of cement (*sudhā*), I made
my manual work (*pāṇikamma*).

Having seen that (masonry) work
we; done, Anomadassī, the most
excellent of men, the Master stood
amidst the clergy of monks and spoke
this stanza. Owing to this cement
work together with volition (*cetanā*)
and resolution (*paṇidhi*) he will put an
end to pain (*dukkha*) after having en-
joyed prosperity.

I am well complexioned (*vanna*) with
pleasant pious (*pasanna*) face (*mukha*).
One-pointed (*ekagga*) and well-composed
(*susamāhito*); I bear my ultimate (*antima*)
body (*deha*) in the dispensation (*sāsana*)
of the self-awakened Buddha.

If not less (*anūnaka*) than all round
full (*paripunna*) hundred aeons (*kappa*)
ago from now, a sovereign named *Sabba-*
ghana, I was, a very strong world-king.

My depravity had been burnt; ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he spoke a stanza, praising the Master.--

94. "Indeed! My adoration is to that

Blessed One, the graceful Sākiyan Son;
this foremost truth (dhamma) has been
well-taught by Him who had attained
the foremost."

There, namo means: making of adoration (namakkāra). Hi means; just an indeclinable particle (nipāta). Tassa means: that Blessed One, who having fulfilled a total of thirty perfections, crushed to pieces (bhaññitvā) every depravity, had become specially self-awakened Buddha after being self-enlightened excellently (sammāsambodhi); He is the son of the Sākiyan king; thus, Sakyaputto (Sākiyan Son). He is sirimā because of the condition of his being endowed with most excellent (uttama) gracefulness (sirī) of His beautiful body (rūpakāya) and the glory (sirī) of His spiritual body (dhammakāya) consequent upon having well-developed (sambhāvito) for the prosperity (sampatti) of such meritorious deed as has no concern (sādhāraṇa) with others (añña); may my adoration be to that Blessed One, the Sākiyan Son, possessor of graceful glory; Him I adore bowing down (namāmi); thus, is the meaning, Tena, means: by that Blessed One; Ayaṃ means: he speaks by being evident (paccakha) for himself of that truth (dhamma). Aggappattena (by one who had attained foremost omniscience); in other words, having reached the foremost state, the most excellent condition with all qualities (guna). Aggadhammo means; the foremost, most excellent nine-fold (navavidha) transcendental truth; disito means; had been taught (pavedito) excellently (sutthum) and unequivocally (aviparitaṃ).

The Commentary on the stanza of the Thera Mettaji is complete.

1.10-5 [95] Commentary on the stanza of Cakkhupālatthera

The stanza starting with *Andho’haṃ hatanetto’smi* constitutes that of the *thera Cakkhupāla*. What is the origin? He also, having done devoted deeds of service toward former Buddhas, doing meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One *Suddhattha*. On having attained the age of intelligence, when the Blessed One had entered *parinibbāna*, he reverentially offered (*pūjesi*) to the shrine, after having collected the (azure) flower of flax (*umā*) when the shrine festival (*maha*) was being held. On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds, now and then, he wandered about his rounds of repeated rebirths, and was reborn as the son of an estate owner (*kuṭumbika*) named *Mahāsuvanna*, in *Sāvatti*, when this Buddha arose. They gave him the name *Pāla*. At the time when he could run about his mother gained another son. His mother and father made his name as *Cūḷapāla* and they called (*vohariṃsu*) the other (*itaraṃ*) as *Mahāpāla*. Later on, when they had come of age (their parents) bound them down with the tie of household life (*gharavandhana*). On that occasion the Master resided at the *Jetavana* (monastery) in *Sāvatti*. There, *Mahāpāla* went to the monastery in the company of the devotees who were on their way to *Jetavana*, listened to the truth (*dhamma*) in the presence of the Master, aptly gained pious faith, shifted the responsibility (*bhāra*) of his estate (*kuṭumba*) over to his younger (*kaniṭṭha*) brother even, himself became a monk, gained the full ordination of the Order (*upasampadā*) lived for five years in the presence of his teachers and preceptors (*upajjhā*), and when he had spent the lent, he went through the ceremony of candid apology (*pavāretvā*), collected his mental exercise (*kammaṭṭhāna*), obtained to the extent of sixty associate *bhikkhus* (monks), was in search of a residential place congenial to (*anukūla*) the development of deep meditation (*bhāvanā*), together with them and living in a leaf-hut (*pannassālā*) in the forest region, which the devotees dwelling in the village had caused to be built and offered, depending on (*nissāya*) a certain border-village (*paccantagāma*), and performed the duties of a monk (*samanadhamma*). To him, there had arisen an eye-ailment. A physician prepared (*sampādetvā*) and offered it to him. He did not conform (*paṭipajji*) to the prescription (*vidhāna*) as told (*vutta*) by the physician (*vejja*). On that account his disease became worse (*vaḍḍhi*). He became increasingly indifferent (*ajjhupakkhitvā*) to his eye-illness saying to himself: “To me, better is (*varaṃ*) but the mastery (*vūpasamana*) of the disease of depravity than the allayment of the ailment of my eyes and came to be intent on (*yuttapayutto*) but the development of spiritual insight (*vipassanā*). When he was indulging in (*ussukkāpenta*) in the development of deep meditation (*bhāvanā*), his eyes as well as his depravity became destroyed (*bhijjiṃsu*) simultaneously (*apubbaṃ acarimaṃ*). He became an *Arahant* of ‘dry-visioned’ class (*sukkhavipassaka*). Hence, has it been said in the *Apadāna*--

“When the world-revered, the worthy
recipient of sacred sacrifice, the
Blessed One *Suddhattha* entered
nibbāna, there was held a great
shrine-festival.

When the festival was being celebrated,
for the great sage *Siddhattha*, I collected
the (azure) flowers of flax (*umā*) and
specially offered (*abhiropayim*) them to
the shrine.

Ninetyfour aeons (*kappa*) ago, from now,

it was that I specially offered the flowers;
I do not remember any evil existence; this
is the fruitful result of the reverential
offering made to the shrine.
In the ninth aeon (kappa) previous to
this (ito), there arose eithtyfive
sovereigns, very strong world-kings,
with the name of Somadeva.
My depravity had been burnt; ...
Buddha's instruction had been carried
out.

Later on, when the Thera was left behind (chīna) in the monastery owing to his eye-ailment, the devotees, on having seen the bhikkhus(monks) who had reached the village for alms-food, asked thus:– “Why has the Thera not come?” On having heard that matter, they became overwhelmed with anxiety, brought alms-food to the Thera saying: “Venerable Sir! Do not have any anxiety (cintayittha); now, we even will bring alms-food and attend upon you;” and did likewise. The monks abided by the advice of the Thera, attained Arahantship but before long, spent their lent, went through the ceremony of candid confession and apology (pavāretvā) and said thus: “Venerable sir! We shall go to Sāvatti to pay our homage to the Master.” The Thera replied thus:–“I am weak without my eye-sight; the journey also is troublesome (saupaddavo); there can be danger to you in your going along with me. You should go first; having gone so, pay your homage to the Master as well as to the senior elders (mahāthera) on my behalf (mama vandanāya); having spoken to Cūḷapāla about what had happened (pavatti) to me, you should send to me any male man.” They made again also their request and not gaining his going, replied to the Thera “Very well,” folded up their beds and seats (senāsanaṃ saṃsāmetvā), bid farewell (āpucchitvā) to their devotees, eventually reached Jetavana, paid their homage to the Master and Mahātheras on the Thera's behalf, wandered about for alms on the next day (dutiya-divase), in Sāvatti, spoke to Cūḷapāla as to what had happened to the Thera (taṃ pavattiṃ) and on being told by him thus:– “Venerable Sir! This one is my nephew named Pālita; I shall send this young man,” they movitiated (pabbājetvā) him and sent him, saying:– “The journey is risky (saparissayo); It is not possible for a layman gahaṭṭha) to go alone; therefore he should be made to join the Order of monks.” Eventually he reached the presence of the Thera, informed about himself to the Thera and as he came away bringing the Thera, he heard on his way (antarāmagge) in the environs (samanta) of a certain village, within the forset region, the sound of a certain female fetcher of firewood singing, fell in love (paṭibaddhacitto) with her, released the extremity of the (guiding) staff, left words with the Thera (vatvā) thus: “Venerable sir! Please wait (tiṭṭhatha) a monent (muhutta) until I come back,” went to her presence, and there he reached his moral failure (sīlavipatti). The Thera refleted (cintesi) thus:– “But just now, the singing sound of a woman had been heard; the novice had gone long (cirāyati); surely (nūna) he must have met (patto) failure of good morals (sīlavipattai).” That novice also came back and said: “Venerable Sir! Let us go.” The Thera asked:– “Why have you become a sinful one (pāpo)?” The novice became mute (tunhī) and did not speak (a word) though asked again also. The Thera told him: “There is no business (kiccaṃ) of holding my (guiding) staff by such a sinner as you; you should go (away).” Again, when told by that novice thus: “The journey is much risky (bahuparissayo), moreover, you are blind; how will you go?;” the Thera replied thus:– “O fool! Even here, when I lie myself down and die and also when I roll about round and round, now and then, there is, namely, no going with such a one as you.” He spoke a stanza in order to point that matter out.--

95. “I am blind with my eyes spoil,

negotiating (pakkhando) the difficult (kantāra) lengthy journey (addhāna). I would rather go lying down; there is no company (sahāya) for me with a sinner.”

There, andho means deprived (vikala) of eye-sight (cakkhu). Hatanette means ruined eye sight (vinaṭṭha cakkhuka): by that he defined (viseṣeti) the condition of his blindness according as has been said thus:– “I am blind by way of failure (vipatti) of means (payoga) owing to the state of my eyes (metta) being spoilt (upahata); but not by being congenitally (or born) blind (jaccandha). In other words, “Andho (blind);” thus, this is the bringing into light (dīpanaṃ) of the deficiency of the fleshy eye (maṃsacakkhu), similar to mention being made in such statements as: “Andhe jinne mātāpitaro poseti (he looks after his blind old mother and father),” and so on; as in the case of “Sabbe pi’me paribbājakā andhā acakkhukā (all these wandering philosophers also are blind and eyeless),” “Andho eka cakkhu dvicakkhu (blind (of both eyes), blind of one eye, and two eye person),” and so on, it is not bringing into light (dīpanaṃ) of the deficiency of the eye of wisdom (paññā); thus, in order to show, it has been said:– “Hatanetto’smi;” by that he points out the state of blindness but actually (mukhya) Kantāraddhāna pakkhando means: having entered upon a long journey in the wilderness (vivana) difficult to pass (kantāra); not going along (paṭipanno) the journey of rounds of repeated rebirths (saṃsāra), the forest (gahana) of such difficult passing as that of rebirths (jāti) and so on; thus is the signigicance (adhippāya). Indeed, this Thera stood having well-gone beyond such difficult journey as that; Sayamāno pi means lying down also; I would go turning about all round (parivattento), going round and round repeatedly (saṃsaranto) on the ground by me breast and pair of knees when my feet do not carry me. Na sahāyena pāpena means: - I shall not go together with a sinful individual like you to be my companion; thus, is the interpretation. Having heard that remark, the other became remorseful, said to himself: “Certainly a savage (sāhasika) sin, (kamma) had been done seriously (bhāriyaṃ) lifted up his arms, and kept crying (kandanta) while he was leaping ahead (pakkhando) out of the dense forest (vanasanda). Thereupon, owing to the power of the theras’ morality (sīla), the lilght yellow velvet-like stone seat (of sakka) showed signs of heat. On that account, (the divine-sovereign) Sakka came to know that matter (kāraṇa), went to the presence of the Thera, to whom he made himself known as if he was a man on his way to Sāvatti, caught hold of the extremity of the staff, shortened the journey, led the Thera to reach Sāvatti on the evening of that self-same day, settled the Thera to be seated on a plank in the leaf-hut built by Cūḷapālita there, at Jetavana, made the latter know the fact that he had come in the guise of the Theras’ companion, and took his departure. Cūḷpālita also attended himself upon the Thera reveredly as long as he lived.

The Commentary on the stanza of the Thera Cakkhupāla is complete.

1.10-6[96] Commentary on the stanza of Khandasumanatthera

The stanza starting with Ekapupphaṃ cajitvāna constitutes that of the venerable Thera Khandā Sumana. What is the origin? It is said that he was reborn in a family home at the time of the Blessed One Padumuttara. On having attained the age of intelligence, when the Master entered parinibbāna, he surrounded His shrine with sandalwood railing from all sides and thus made his great reverential offering to Him. On account of that act of merit, he enjoyed enormous bliss among divine and human beings, and was reborn in the family of an estate-owner at the time of the Blessed One Kassapa: when the Master had entered parinibbāna, there was built a gold solid shrine (kauka thūpa) in dedication to which, as and when reverential offering of flowers was being made, and flowers were not available, he happened to have caught sight of a broken (khanḍa) jasmine

flower, which he bought at a high price, took hold of it, offered it reverentially to the shrine. As a result of it he roused up in himself immense zest and delight. On account of that act of merit, he was reborn in the divine world, enjoyed heavenly bliss for eighty crores of years and was reborn in the family of Malla king in Pāvā. At the time of his birth there came to spring up jasmine flowers and pieces of (granulated) sugar in his house. On that account, they gave him the name Khanḍasumana. On having attained the age of intelligence, he approached the Blessed One when He was residing at the mango grove in Pāvā, listened to the truth (dhamma), aptly gained pious faith, became a monk, and doing the deed of developing spiritual insight, became an Arahant with six sorts of higher-knowledge (abhiññā), but before long. Hence, has it been said in the Apadāna:—

“The Conqueror, named Padumuttara,
the eldest in the world, the bull
among men, the self-awakened Buddha
entered parinibbāna after having shone
abright similar to a mass of fire.

When the great Hero had entered nibbāna,
there was a solid shrine (thūpa), widely
famed (vitthāriko). Even from afar
people had it attended upon in the most
excellent relic-residence (dhātugeha).
Pious-minded and good-hearted, I made
a railing of sandal-wood; the mass of
solid shrine as well as (the railing)
commensurate with the shrine were seen
then.

In the existence, I was being reborn,
whether as a divine-being or as a human-
being, I never saw my inferiority (omatta)
this is the fruitful result of my former
deed.

Fifteen hundred aeons (kappa) ago, from
now, there arose eight people (janā);
all of them were named Samatta, who
were very strong world-kings.

My depravity had been burnt; ...
Buddha’s instruction had been carried
out.

Having, however, attained Arahantship, he kept remembering his own former birth, where he happened to have seen his own all-round sacrificial offering of the jasmine flower forming the condition of characteristic sign (nimitta) of heavenly prosperity and the state of sufficing qualification for the attainment of nibbāna and spoke a stanza, by way of making his joyous utterance, rendering that matter clear.

96. “Having made sacrificial offering
of a flower, I bemused myself (paricareti)
in the heavens (sagga) for eighty crores
of years; with what remained (sesakena)
I became bound for nibbāna (nibbuto).

There, ekapupphaṃ means a flower (kusuma); that flower, however, here, signifies jasmine flower. Cajitvāna means: having made all-round sacrifice by way of performing reverential offering to the solid shrine (thūpa), which constitutes the cause of solid sacrifice (pasiṅgā). Asītivassakoṭṭuyo means: by human calculation, for eighty crores of years; this word in the accusative case (upayoga) is in absolute (accanta) construction (saṃyoga). This also has been said by way of rebirth (uppatti) again and again (aparāpara) secondly (dutiye) in the six sensual spheres of heaven (sagga); thus, it should be understood. Therefore, saggesu means:— in the heavenly world reckoned as Tāvatiṃsa (the divine abode of the thirty three); indeed, here, the word is in the plural (bahuvacana) by way of being reborn again and again. Paricāretvā means: having made the six senses (indriya) attend to (paricāreti) such sense objects (ārammana) as (beautiful) forms (rūpa), etc.; in other words, having made himself attended upon (paricareti) and served (upaṭṭhāpeti) by divine dancing damsels. Sesakena’ mhi nibbuto means; He said in connection with that, which had become the sufficing qualification (upanissaya) for escape from the circle or repeated rebirths thereby what had remained from the donor’s deed (dāyakakamma) which has given prosperity in existences, out of resulting right volitions (pavatta kusalacetanā) in the form of (vasena) making reverential offering of flowers. Much, indeed, was there the resulting (pavatta) volition (cetanā) by way of before (pubba) and after (para). In other words, sesakena means: because of the residual (avasesa) ‘retribution’ (vipāka) of that self-same deed (kamma), even before it became all-round exhausted (parikkhāna) I had attained nibbāna (nibbuto) in the fruition (vipāka) of that deed; I became all round cool (parinibbuto) by the fires of depravity (kilesa) having become all-round extinguished (parinibbāna). By this he showed thus:—“That later (carima) self-entity (attabhāva) also, in which I had stood and visualised Arahantship by myself is the fruition (vipāka) of that deed (kamma). In connection with (a case) like this, elsewhere (aññattha) also, it has been said : “Tass’eva kammaṣṣa vipākavasesena owing to the residual ‘retribution’ of that self-same action.

The Commentary on the stanza of the Thera Khandasumana is complete.

1.10-7[97] Commentary on the stanza of Tissatthera

The stanza starting with Hitvāsataṭṭapaṃ kaṃsaṃ constitutes that of the venerable Thera Tissa. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, was reborn in a family of conveyance (yāna) maker (kara) at the time of the Blessed One Vipassī. On having attained the age of intelligence, he happened to see the Blessed One, one day, became pious-minded, made a plank with a broken bough of a sandal tree (candanakhaṇḍa), and offered the same (upanāmesi) to the Blessed One. That also the Blessed One enjoyed the use of (paribhuñji). On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a royal family in the city of Rorūva, when this Buddha arose. When he came of age, on the death of his father, he became established in sovereignty (rajje), and since it was such that king Bimbisāra was his ally whom he had not seen, he sent such presents as gems, pearls, cloths, etc., to that king Bimbisāra, who having heard of this being virtuous (puññavanta), in sending back his return-present (paṭipābhatam), had Buddha’s conduct (Buddhacarita) written on a piece of variegated cloth (cittapaṭa) and dependent origination (paṭiccasamuppāda) written on a gold plate (suvannapatta) and sent the same to him. On having seen that return-present, he placed his heart the serial order of Buddha’s instruction (sāsanakkamaṃ) after having carefully noted (sallakkhetvā) the movings forward and backward (pavattinivattiyo) after having looked at Buddha’s conduct (Buddhacarita) shown on the piece of variegated cloth as well as the serial order of dependent origination (paṭiccasamuppāda) written of gold plate, owing to his having done devoted deeds of service toward former Buddhas and also due to this being in his final existence,

well became remorseful, abdicated his sovereignty saying; “Seen by me has been the guise (vesa) of the Blessed One; the serial order of instruction (sāsanakkama) also has been understood by a bit of it (ekapakesa); much painful (mahādukkhā) are sensual pleasures (kāma) and abundantly troublesome (upāyāsa); what is the use to me now with my household life?.” Shaved away his hair and beard, putting on yellow garments, he became a monk in dedication to (uddissa) the Glorious One, took hold of an earthen bowl, went out of the city even while the multitude of men were weeping (paridevati), similar to the sovereign Pukkusāti, in due course, went to and reached Rājagaha, where he approached the Blessed One, who was dwelling at the slope (pabbhāra) of Sappasonḍika hill, paid his homage to Him and sat down on one side. The Master taught the truth (dhamma) to him. He listened to the teaching of truth (dhamma) collected mental exercise (kammaṭṭhāna) for developing spiritual insight (vipassanā) kept on living being intent on it, (yuttapayutto), indulged himself (ussukkāpeti) in developing spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna:–

“I was formerly a conveyance-maker
(yānakara), having been well trained
in wood-work (dārukamma): having made
a sandal board (phalaka) I offered the
same to the kinsman of the world.
This celestial mansion (byamhaṃ) shines
bright, well created of gold; elephant
conveyance, horse conveyance, divine
transport, kept themselves in readiness
(upaṭṭhita).
Palaces and palanquins (sivikā) sprang
up according as I wished; my gem-belong-
ings (ratanam) is imperturbable (akkhub-
bham); this is the fruitful result
of plank offering (phalaka).
Fifty seven aeons (kappa) ago, the four
very strong world-kings, called Nimmita
were endowed with seven gems.
My depravity had been burnt....
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he spoke a stanza, in order to tell his own proper attainment (paṭipatti) by way of joyous utterance (udāna).--

97. “Having forsaken the metal tray a
hundred ‘carats’ (pala) in weight,
the gold vessel (sovannaṃ) with a
hundred linings (rājika), I caught
hold (aggahiṃ) of an earthen bowl;
this is my second coronation (abhi-
secanaṃ).

There, hitvā means having given up (pariccajitvā). Satapalaṃ means to whichever there are a hundred ‘carats’ (pala), that weighs completely a hundred ‘carats.’ Kaṃsa means: a tray made of gold. Satarājikaṃ

means: fitted with (yutta) many a lining (lekha) for the sake of the ornamentation (vicittatā) of the wall (bhitti) as well as for decoration (cittatā) of it with many a beautiful (rūpa) line (rāji). Aggahiṃ mattikāpattam means: having had my meals formerly in this-like highly costly (evarūpe mahārahe) crockery (bhājane), he followed (karonto) the advice (ovādam) of Buddhas, and said congratulating himself (anumodanto) on his abdication of sovereignty (rejjapariccāgam) as well as his approach (upagamana) towards monkhood, by means of the indication (padesena) of the announcement of vessel (bhājana) thus:— “At present, I have given it up (chaḍḍetvā) and got hold of the earthen bowl; wonderfully (aho) good (sādhu) had been done by me; speaking noble words (ariyavataṃ) has been practised (anuṭṭhitaṃ). Therefore, he said: “Idaṃ dutiyābhisecanaṃ.” With reference to (upādāya) the first royal coronation (rajjābhisecanaṃ), this going towards (upagamana) monkhood of mine constitutes my second coronation (abhisecana). Indeed, that first coronation was corrupted (saṃkiliṭṭhaṃ) with lust (rāga) etc. , subject to suspicion (sāsaṅka), mixed with misgivings (saparisaṅkaṃ); it is such a piece of work (kammaṃ) which is associated with disadvantage (anattasaṅghitaṃ) connected with (paṭibaddhaṃ) pain (dukkha) and degraded (nihīnaṃ); this (monkhood), however, from being opposite of that (sovereignty) is most excellent and exalted (pañītaṃ); thus, is the significance.

The Commentary on the stanza of the Thera Tissa is complete.

1.10-8[98] Commentary on the stanza of Abhayatthera

The stanza starting with Rūpaṃ disvā sati muṭṭhā constitutes that of the venerable Thera Abhaya. What is the origin? He also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from round of repeated rebirths, (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Blessed One Sumedha. On having attained the age of intelligence, he happened to see the Blessed One Sumedha, one day, became pious-minded and made reverential offering of sweet-scented saḷaḷa-flowers to Him. On account of that act of merit, he was reborn among divine beings, and having done meritorious deeds, now and then, he wandered about his rounds of repeated rebirths but in excellent existences, and was reborn in a brahmin family, in Sāvatti, when this Buddha arose. He gained the name Abhaya. On having attained the age of intelligence, he went, one day, to the monastery being urged (codiyamāno) by his prosperity (sampatti) of cause (hetu), listened to the truth (dhamma) taught by the Master, aptly gained pious faith, became a monk, had his preliminary duties (pubbakicca) done, did deeds for developing spiritual insight (vipassanā) and lived on. Then, when one day, while he had entered the village for alms food, he happened to have seen a village lady well-dressed and decorated with adornments (alaṅkatapaṭiyattaṃ), and there arose in him lustful longing (chandarāga) in connection with (ārabha) her beauty (rūpa) under the influence of (vasena) unwise (ayoniso) mindedness (manasikāra). He entered the monastery and having said to himself thus: “There has arisen my depravity (kilesa), in the sense-object (ārammana) of physical beauty (rūpa), in having a look after having released awareness (sati); an unbefitting act (ayuttaṃ) had been done by me,” he restrained (niggaṇhāti) his own mind, there and then increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.--

“The invincible (aparājita) self-become
Buddha (sayambhū), known by the name of
Sumedha, in order to devote himself
(anubrūhanto) to detachment (viveka),
penetrated (ajjhogahi) into the deep

forest (mahāvanam).

On having seen the Saḷaḷa tree blooming
I made a head-ornament (vaṭṭamsaka) after
having fastened the flowers together
it face to face to Buddha, the leader of
the world.

It was thirty thousand aeons (kappa) ago,
that I made my flower-offering; I do not
remember any evil existence, this is the
fruitful result of making reverential
offering (pūjā) to Buddha.

Nineteen (ūnavāsa) hundred aeons (kappa)
ago, there arose sixteen very strong
world-kings, (named) Sunumitta (well-
created), endowed with seven gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he spoke a stanza in order to show thus:— "To one who makes himself follow the dictates (anuvattentassa) of depravity (kilesa), there does not even exist (n'atthi'eva) the throwing up (ukkipana) of his head (sīsa) from the distress (dukkha) of the circle of repeated rebirths; so far as I am concerned, I did not follow their dictates," with the example (nidassana) of the arising (uppatti) of his own depravity.

98. "On having seen physical beauty (rūpaṃ),
awareness (sati) escaped (muṭṭhā). To
him who makes himself minded (manasikaroto)
of pleasant (piya) characteristic sign
(nimitta), he experiences (vedeti) im-
passioned (sāratta) mindedness (citto);
he stands clinging to (ajjhosa) it also,
the cankers (āsava) of that man who goes
towards (upagamino) the root of (mūla)
existence (bhava) increase.

There, rūpa means the pleasurable (rajjanīya) abode of physical beauty (rūpāyatana); here, however, it signifies (adhippetam) beautiful female form (itthirūpa). Disvā means:— having seen by means of eye; having caught hold of it by way of discernment (sallakkhanā) of characteristic signs (nimitta) and supplementary marks (anubyañjana), in accordance with (anusārena) the eye door (cakkhudvāra). The cause (hetu) of likewise catching hold (tathāgahana) of it; thus, is the meaning. Satimuṭṭha means the occurrence (pavattana) of awareness (sati) even as: "asubha (unpleasant)" in the body which is unpleasant naturally (asubhasabhāva) has been spoiled (naṭṭhā). According as, however, the awareness has been spoiled after having seen physical beauty (rūpaṃ); in order to show it he said: "Piyaṃ nimittaṃ manasikaroto. The awareness of a man, who minded himself (manasikaroto) with unwise (ayoniso) mindedness (manasikāra), after having made pleasant (piya) characteristic sign (nimitta) the sense-object (āramanaṃ) according as it stood towards him (yathā upaṭṭhitam) as: "Subhaṃ sukhaṃ, pleasant and blissful," and so on, has escaped; thus, is the interpretation. Having but become likewise, sāratta citto vedeti means: having well become unpassioned (ratta) minded

(citto), he experiences (anubhavati), he specially takes delight in (abhinandati) that sense-object of physical beauty (rūpārammana); specially delighting, however, tañca ajjhosa tiṭṭhati means: attached to (ajjhosāya) that sense-object (ārammanaṃ), he swallows (gilati) and moves on even, after having brought it to an end; tassavaḍḍhanti āsavā bhavamūlopagāmino means: the four cankers beginning with cankers of sensual pleasures (kāmāsava), which have the nature of going towards (upagamanasabhāva) the condition of being the root and cause of existence (bhava) and rounds of repeated rebirths (saṃsāra) of one who had become in this manner, but increase higher and higher (uparupari) above that individual; they do not decrease (hāyanti) ;on the other hand, while I stood suitably penetrating into the noble truths (saccāni paṭivijjhanta), having stood in intent mindfulness (paṭisaṅkhāna) and having increasingly developed spiritual insight (vipassanā), by means of the serially staged right path (magga paṭipāṭi); those four cankers also are totally forsaken and all round exhausted (parikkhīnā); thus, is the significance.

The Commentary on the stanza of the Thera Abhaya is complete.

1.10-9 [99] Commentary on the stanza of Uttiyatthera

The stanza starting with saddaṃ sutvā sati muṭṭhā constitutes that of the venerable Thera Uttiya. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One Sumedha. On having attained the age of intelligence, he, one day, happened to see the Master, became pious-minded, had a pedestal (pallaṅka), worthy of buddha, over which was spread such a carpet as a woollen one with ling fleece (gonaka) and so on, along with an awning (uttaracchada) prepared in the fragrant chamber (gandhakuṭi) and offered the same to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths, among divine and human beings, and was reborn in the royal Sākiyan family in Kapilavatthu, when this Buddha arose. His name was Uttiya. On having come of age, he happened to have sighted Buddha's power, in the get-together of the relatives of the Master, aptly gained pious faith, became a monk, and as he kept on doing the duties of a monk, he entered the village for alms-food, one day, heard a singing sound of a village-lady on his way, and when his lustful desire arose under the influence (vasa) unwise (ayaniso) mindedness (manasikāra), warded (vikkhambhetvā) it away by his vigour (bala) of apt reflection (paṭisaṅkhāna), entered the monastery, became well remorseful, sat down at the site of his day-sojourn, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.--

“A pedestal, together with something above
(uttara) and along with (carpet) cover
(pacchada) had indeed been given by me
to such a personage as the eldest of the
world, the Blessed One Sumedha.

That pedestal was then endowed with
seven gems. Having come to know (aññāya)
my intention (saṅkappa), it arises
(nibbattati) to me always.

It was thirty thousand aeons ago, that
I then made my offering of pedestal. I
Do not remember any evil existence; this

is the fruitful result of pedestal (offering).
Twenty thousand aeons (kappa) ago, three
men (named) Suvannābhā (gold-glitter) were
very strong world-kings, endowed with
seven gems.

My depravity had been burnt; ...
Buddha's instruction had been carried out."

Having, however, attained Arahantship, he spoke a stanza, in order to show thus:— "There exists no
throwing up of his head (sīsukkipana) from the distress (dukkha) of the circle of repeated rebirths (vaṭṭa) to
him who does not despise depravity (kilesa); I, however, did but despise them," with the example (nidassana)
of the arising (uppatti) of his own depravity (kilesa).

99. "On having heard the sound (sadda),

awareness (sati) fled (muṭṭhā); to
him who makes himself minded (manasi-
karoto) of pleasant (piya) characteris-
tic sign (nimitta), he experiences
(vedeti). Impassioned mindedness (sāratta-
citto); he stands clinging to (ajjhosa)
it also; the cankers of that man who goes
towards rounds of repeated rebirths (saṃsāra) increase.

There, saddaṃ means; pleasurable sense-object of sound (saddārammaṇaṃ). Saṃsāraupagāmino means:

"Succession (paṭipāṭi) of sensorial
aggregates (khandha), elements (dhātu),
abodes of senses (āyatana); their
constantly (abbocchinnā) going on
(vattamānā), is said to be (pavuccati)
round of repeated rebirths (saṃsāra).

Having been the cause (kāraṇaṃ) of the circle (vaṭṭa) of rounds of repeated rebirths (saṃsāra) said (vutta)
in this manner, they approach (upagamenti); thus, saṃsāraupagāmino, of those who go towards rounds of
repeated rebirths (saṃsāra). In other words "saṃsārūpagāmino, of one who approaches saṃsāra," thus, is
the reading. The rest is but in the manner said in the immediately preceding (anantara) stanza.

The Commentary on the stanza of the Thera Uttiya is complete.

1.10-10 [100] Commentary on the stanza of (Dutiya) Devasabhatthera

The stanza starting with sammappadhāna sampanno constitutes that of the venerable Thera Devasabha. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds condicive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhi. On having attained the age of intelligence, he happened to have sighted the Blessed One Sikhi, One day, became pious-minded and made reverential offering of Bandhujīvaka flowers. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the Sākiyan royal family at Kapilavatthu, when this Buddha arose. His name was Devasabha. On having come of age, he happened to have seen Buddha's power when the Master came for the purpose of calming down (vūpasama) a quarrel (kalaha) over a pillow (cumbaṭa), became pious-minded, got established in the refuges (sarana) and again, he approached the Master, When the latter was residing at the Nigrodha monastery, aptly gained pious faith, became a monk, had his preliminary duties (pubbakicca) done (kata); did deeds of developing spiritual insight (vipasanā), and attained Arahantship but before long. Hence, has it been said in the Apadāna.--

“Having strung (lagetvā) Bandhujīvaka
flowers with a piece of string (suttaka),
I specially offered the same to Buddha
Sikhi, the kinsman of the world.

Similar to the moon Buddha Sikhi was
clean (vimala) and pure (suddha).

Clearly pleasant (vipprasanna) and
placid (anāvila); pleasurable (nandī)
existence (bhava), had been entirely
exhausted; He had overcome (tinna) His
attachment (visattika) to the world.

Making the multitude of men enter nibbāna
(nibbāpayantaṃ); having crossed over to
the further shore of nibbāna (tinnam)

He happened to be superior (varaṃ) to
those who cause to cross over (saṃsāra);

(I saw) the sage meditating deeply
(jhāyantaṃ) in the forest, one pointed
and well-composed (susamāhitaṃ).

It was thirty one aeons (kappa) ago,
from now, that I then did my deed;
I do not remember any evil existence;
this is the fruitful result of making
reverential offering of Buddha.

In the seventh aeon (kappa) earlier
than this a greatly famous monarch of
men. (manunindo) was a very strong world-
king, named Samantacakkhu.

My depravity had been burnt; ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he spoke a stanza by way of making a joyous utterance (udāna), since there arose in him zest (pīti) and delight (somanasa) depending on (nissāya) the bliss of emancipation (vimuttisukha) achieved (adhigata) by himself.

100. "He who is endowed with right exertions (sammappadhāna), having establishment of awareness (satipaṭṭhāna) as his pasture (gocaro), well covered over (sañehanno) with flowers (kusuma) of emancipation (vimutti), the canker-free (anāsavo) will enter complete nibbāna.

There, sammappadhāna sampanno means: he who had become replete with four kinds of right effort (sammappadhāna); he who stood having accomplished (sampādetvā) doing duties which ought to be done; thus, is the meaning. Satipaṭṭhānagocaro means: This one had the place of occurrence (pacatti), the pasture, comprising such foundations (paṭṭhāna) of awareness as reflection (anupassana) on the physical body (kāya) etc.; thus, satipaṭṭhānagocaro (the pasture of foundations of awareness; the man whose mind is well-established in the four foundations of awareness; thus, is the meaning. With the grace of quality (gunasobha) the self-same emancipation (vimutti) constitutes absolutely (parama) sweet scented (sugandha) flowers (kusuma); well covered, ornamented and adorned but excellently (sammā); thus, vimuttikusumasañchanno. Parinibbissatyanāsavo means: a monk, regulating his life (paṭipanno) rightly (sammā) in this manner, would become canker-free (anāsavo), and will enter parinibbāna by such an element (dhātu) of nibbāna as with or without the substratum of existence (upādisesa); thus, is the meaning. This self-same stanza did constitute the exposition of the Thera's aññā(attainment).

The Commentary on the stanza of the (second) Thera Devasabha is complete.
The Commentary on the tenth Chapter is complete.

1.11 Eleventh Chapter

1.11-1 [101] Commentary on the stanza of Belaṭṭhānikatthera

The stanza starting with Hitvā gihittam anavositatto constitutes that of the venerable Thera Belaṭṭhānika. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, was reborn in a brahmin family at the time of the Blessed One Vessabhu, thirty one aeons (kappa) ago from now. On having come of age, he reached proficiency in all the brahmin lore (sippa), forsook (pahāya) his household life, renounced the world, became an ascetic recluse, and wandering about surrounded by ascetics, he, one day, happened to have seen the Blessed One Vessabhū, became full of zest and delight, made himself pious-minded depending on (nissāya) the prosperity (sampatti) of the Master's knowledge (ñāna) and made reverential offering of flowers in dedication to the knowledge (ñānam uddissa). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family at Sāvatti when this Buddha arose. He gained the name Belaṭṭhānika and on having attained the age of intelligence, he listened to the teaching of the truth (dhamma) by the Master, aptly gained pious faith, became a monk, took hold of his mental exercise (kammaṭṭhāna), and living in the forest in the kingdom of Kosala, he became lazy, abundant in bodily vigour (kāyadaḥibahulo), and abusive in speech; he never roused up (uppādesi) his mind in monk's duties (samanadhamma). Thereupon, the Blessed One, after having observed the all-round maturity (paripāka) of his knowledge (ñāna), made, his remorseful by means of this shining (obhāsa) stanza:—

101. “Having given up the state of a householder (gihittam) he did not make himself accomplished (anavositatto); his mouth was plough-like (mukhanaṅgalī); he was gluttonous (odariko) and lazy (kusīto), like a big boar (varāho) fed on grains (nivāpapuṭṭho); the ignorant fool (mando) has to be born (gabbam upeti) again and again.”

He happened to have been seeing the Master as if the latter was seated before him, heard that stanza also, because remorseful, placed himself in the path of developing spiritual insight (vipassanā) owing to his having reached all-round maturity of knowledge, and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“(I saw Buddha Vessabhū) shining bright like Kanikāra flower of yellow colour, seated inside the hill, lighting up all the directions similar to the ‘morning star’ (osadhitāraka).

There were three youths who themselves had been well taught in their own science; having caught hold of their shoulder-yokes (khāribhāra), followed me from behind. Having collected flowers, thrown down into seven baskets (puṭaka), by the hermits,

I specially offered them with reverence to
the knowledge of Vessabhū.
It was thirtyone aeons (kappa) ago from
now, that I made my special offering of
flowers, I do not remember any evil
existence; this is the fruitful result
of making my reverential offering to
knowledge (ñāna).
Twenty nine aeons (kappa) ago, I was
a very strong world-king, named Vipulāsabha,
endowed with seven gems.
My depravity had been burnt; ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he spoke in reply (paccudāhāsi) the self-same stanza, in order to aptly honour again (paṭipūjento) the instruction of the Master and in order to reveal his aññā(attainment) by an additional (byatireka) factor (mukhena).

There, hitvā guhittaṃ means: having all-round given up the state of a householder (gahattha bhāvaṃ paricajitvā); having become a monk; thus, is the meaning. Anavositatto means: he was in the state of not having fulfilled (avositatta) adequately (anurūpaṃ); the state of being unsatisfied, unfinished, unfixed, (apariyosita) and not having done what ought to be done (akatakaraṇīyo), because of the fact of not having reached the shore (atiritattā); thus, is the meaning. In other words then, Anavositatto means: has the nature (sabhāvo) of not having accordingly fulfilled (anuavosita); not having done the leading of such a life as should be lived by the pure personages, as well as for the attainment of the successive order (anupaṭipāṭi) in the stages of noble path (magga); he who is not in possession of having lived (avositavā) in the ten living abodes (vāsa) of the holy nobles (ariya); thus, is the meaning. There exists to this one, a plough (nahgala) reckoned as mouth (mukha); thus, mukhanaṅgalī, plough-like mouth; similar to digging earth by means of a plough, he who keeps digging himself by the exercise of his instrument (paṇyoga) of abusive speech towards others; thus, is the meaning. Udariko means: intent upon (pasuto) his belly (udare), quite given to (tapparo) nourishing his stomach (udaraposaṇa). Kusīto means being lazy (alaso); not being engaged in (anuyuñjanto) the development of deep meditation (bhāvanā). He said; “Mahāvarāno va nivāpapaṭṭho, punapunaṃ gabbhamupeti mando,” in order to show his consummation (nipphattiṃ) of having become in this manner (evaṃ bhūta). Its meaning has but been said before (heṭṭhā). Here also, just as an unintelligent fool (mando) having become a monk, because of his nature (sabhāva) of not having fulfilled (anavosita), etc., undergoes rebirth (gabbhamupeti), again and again; not so, a wiseman like me; because of my nature (sabhāva) being opposite to it (tabbiparita), however, and since I have attained to the top-head of right (sammā) apt attainment (paṭipatti, proper performance), (that wise man like me) attains complete nibbāna; thus, he revealed his aññā(attainment) by means of an additional (byatireka) factor (mukha): thus, it should be seen.

The Commentary on the stanza of the Thera Belaṭṭhānika is complete.

1.11-2[102] Commentary on the stanza of Setucchatthera

The stanza starting with mānena vañcitāse constitutes that of the venerable Thera Setuccha. What is the origin? This one also having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the well self-awakened Buddha. On having attained the age of intelligence, he happened to have seen, one day, the Blessed One Tissa, became pious-minded, and offered Him excellently sweet jack fruit and specially prepared cocoanut concoction (sāḷava) . On account of that act of merit he was reborn in the divine world, and wandering about his rounds of repeated rebirths, now and then among gods and men, was reborn as the son of a certain petty sovereign (maṇḍalikarañño) 20 , when this buddha arose. His name was Setuccha. When his father died, he became installed in sovereignty and exercising his royal duties (rājakkicāni virādhento) without effort and efficiency (ussāhasatti), made his monarchy (rajjam) reach (gataṃ) the hands of others (pArahantham), landed in misery (dukkhapatti) became remorseful, happened to have sighted the Blessed One who was on His wandering tour of districts, approached Him, listened to the teaching of the truth (dhamma) aptly gained pious faith, became a monk did his all-round duties (parikamma) and attained Arahantship on that self-same day. Hence, has it been said in the Apadāna:–

“Indeed! To the Blessed One Tissa,
I offered fruits formerly. Also
cocoanut did I offer, a specially
confected concoction (khajjakam
abhisammataṃ).

Having made that offering to Buddha,
the Great Sage Tissa, I was glad;
since I was desirous of sensual
pleasures (kāmakāmī) I was spon-
taneously reborn (upapajjim) according
as I wished (in heaven).

It was ninety two aeons (kappa) ago,
from now, that I them gave the charity.
I do not remember any evil existence;
this is the fruitful result of fruit
offering.

Thirteen aeons (kappa) previous to this,
I became a sovereign Indasama (Sakka-like),
a very strong world-king, endowed with
seven species of gems.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he spoke a stanza blaming (garahanto) his depravity.

102. “Those, who have been deceived by pride,
who are being soiled in the senserial
aggregates (saṅkhāra), who have been
upset (mathita) by gain and loss, do

not achieve concentration (samādhi) of
mind.

There, mānena vañcitāse means: they who have been deceived (vippaladdhā) , by the pride (māna) which arises (pavattena) in such a way as “seyyohomasmi (I am better),” etc., by way of (vasena) such doings as exalting oneself (attukkaṃsana) and degrading (vambhana) others (para), etc., and but cutting asunder the treasure (bhaṇḍa) of good deeds. Saṅkhāresu saṅkilissamānāse means:– those who are being self-soiled (saṅkilissamānā) amidst such self-created (saṅkhata) deeds (dhamma) as internal organs of sense starting with eyes and so on as well as external organs of sense startign with visible objects (rūpa) and so on; exhibiting (āpajjamānā) self-depravity (saṅkilesaṃ), by way of cravingly seizing (tanhāgāhā) and so on, that characteristic sign (nimittaṃ) saying: “Etaṃmama; eso’ haṃasmi; eso me attā (this is mine; this am I; this is my self).” Lābhālābhena mathitā means upset (mathitā), trodden upon (madditā) and overwhelmed (abhibhūtā) by friendly response (anunaya) and rude repugnance (paṭigha) owing to that characteristic sign (nimittaṃ) springing up (uppannehi) due to the gain of such gifts as bowl and robe and so on as well as garments, etc., and also due to the not receiving of those self-same substances. This is just to the extent of an example (nidassana); here, the collection (saṅgha) of all the remaining viscissitudes of life (lokadhammānaṃ) should be seen). Samādhiṃ nādhigacchanti means: such individuals as they do not get (vindanti), do not aptly gain (paṭilabhanti), do not attain, even seldom, concentration (samādhiṃ) and one-pointedness of mind (cittakaggataṃ) by way of clam composure (samatha) and spiritual insight (vipassanā), because of the absence (abhāvato) of atmosphere (dhammānaṃ) congenial (saṃvattanikānaṃ) to concentration (samādhi) and because of the presence (bhāvato) of other phenomena (itaresaṃ). Here also, just as ignorant fools (aviddasuno) who are overwhelmed by pride and so on do not achieve concentration (samādhi), not so the wise people (viddasuno). They, however, who are like me, not having been overwhelmed by those (pride, etc.,) but achieve (adhigacchanti) concentration (samādhi); thus, is the revealing of aññā(attainment) by means of an additional (byatireka) factor (mukhena); thus, it should be understood.

The Commentary on the stanza of the Thera Setuccha is complete.

1.11-3[103] Commentary on the stanza of Bandhuratthera

The stanza starting with Nāhaṃ etena atthiko constitutes that of the venerable Thera Bandhura. What is the origin? This one also, having done devoted deeds of service towards former Buddhas, became a watchman (gopako) of a certain king's harem (antepura) at the time of the Blessed One Siddhattha. One day, he happened to have caught sight of the Blessed One along with His audience-assembly (sapaṛisaṃ) going through the royal courtyard (rājaṅgana), became pious-minded, collected cleander (kanavera) flowers and made his reverential offering of them to the leader of the world together with His clergy. On account of that act of merit, he was reborn in the divine world, and wandering about, now and then, even in excellent existences, was reborn as a banker's son, in the city of Sīlavatī, when this Buddha arose. His name was Bandura. On having come of age, he reached Sāvatti on a certain business (kenacideva karaṇīyena), went to the monastery together with devotees, listened to the teaching of the truth (dhammadesanā) by the Master, aptly gained pious faith, became a monk, and because of all-round maturity of his knowledge (ñāna), he placed himself on the path of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence, has it been said in the Apadāna.--

“The Blessed One named Siddhattha.

The eldest of the world, the bull
among men, followed by His disciples,
entered upon the city (nagarampaṭipajjatha).
I was a specially recognised (abhisammato)
guardian (gopako) in the inner apartments
(antepure) of the royal palace. I saw the
leader of the world who came near (upaviṭṭho)
the palace.

Having plucked Oleander (kanaveraṃ) flowers,
I had them well-scattered down on the clergy
of monks; having made separate (visuṃ) for
Buddha, I scattered down properly on Him
much more than that.

It was ninetyfour aeons (kappa) ago from
now, that I specially made reverential
offering of flowers; I do not remember any
evil existence; this is the fruitful result
of reverential offering to Buddha.

Eighty seven aeons (kappa) previous to
this, there were four very strong world-
kings of great magical powers, endowed with
seven gems.

My depravity had been burnt: ...
Buddha's instruction had been carried
out.”

On having attained Arahantship, he stood in the state of being grateful (kataññūbhāve ṭhatvā), went to the city of Sīlavatī in order to make repayment of his gratitude (paccupakāra) to the king who had showered

favour to himself, and teaching the truth (dhamma) to the king, the Thera made manifest the noble truths. At the all-round end of the elucidation of the truths, the king, became a Stream-winner at the first stage of sanctification (sotāpanna), had a massive monastery, named Sudassana, built in his own city, and presented (niyyātesī) the same to the Thera. There was much gain and respectful offering (sakkāra) made personally. The Thera dedicated the monastery as well as all the gain and respectful offerings made personally (sakkāra) to the clergy (Saṅgha), kept himself going (yāpento), wandering about for alms food by himself but in the same way as previously, resided there for a few days, and became desirous of going to Sāvatti. The monks said (to the Thera) thus:— “Venerable Sir! You please live but here; if there be any deficiency in the (four) ecclesiastical essentials (paccaya), we shall replenish (paripūrati) it.” The thera spoke a stanza, in order to show thus:— “Friends! To me, there exists no need of enormous (uḷāra) ecclesiastical essentials (paccaya); I keep myself going (yāpemi) with one kind or another (itaritarehi) of ecclesiastical essentials (paccaya); I am satisfied with the flavour (rasa) of the truth (dhamma) even”

103. “I am not in need (atthiko) of this;
entertained (lappito) by the
delicious dhamma, I am happy. Having
drunk the most excellent foremost tasteful
drink, I shall make no association with
poison at all.

There, nāhaṃ etena atthiko means: I am not in need of this material (āmisa) taste (rasa) with the gain of material objects (āmisa), in connection with which you all said to me thus: “We shall replenish (should deficiency occur)” being desirous of satisfying me; I am not in need of this; contentment is the best bliss; thus, I keep myself going (yāpemi) with but one kind or another of ecclesiastical essentials; thus, is the meaning. Now, in order to show the circumstantial cause for strenuous effort (padhānakāraṇa) in the state of not being in need of it, he said thus: “Sukhito dhammarasena tappito.” Satiated (tappito), gladdened (pīnito) and made happy (sukhito) by means of the spiritual flavour (dhammarasena) of thirty seven elements of enlightenment (bodhipakkhiya) as well as the spiritual flavour of nine kinds of transcendental truth (navavidhalokuttaradhammarasa); satisfied (suhito) by the bliss of most excellent quality; thus, is the meaning. Pitvā rasaggamuttamaṃ means: stood having drunk the delicious drink of dhamma, according as has been said, which is foremost (aggamaṃ), best (seṭṭham) much more excellent than even that; therefore, Buddha said: “Sabbarasaṃ khammaraso jināti (the delicacy of dhamma out-tastes all and every flavour). Na ca kāhāmi visena santhavaṃ means; stood having drunk the delicious drink of dhamma, which is such as is the most excellent of all flavours, I shall not make any intimacy (santhavaṃ) and association (saṃsagga) with poison, anything resembling poison and flavour of poison; there is no circumstantial cause (karaṇaṃ) of doing accordingly; thus, is the meaning.

The Commentary on the stanza of the Thera Bandhura is complete.

1.11-4[104] Commentary on the stanza of Khitakatthera

The stanza starting with *Lahuko vata me kāyo* constitutes that of the venerable Thera Khitaka. What is the origin? This one also, having done devotes deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn as a commander-in-chief of the army of ogres at the time of the Blessed One Padumuttara. One day, seated in the ogre-assembly, he happened to have sighted the Master who was seated at the foot of a certain tree, approached Him, paid his homage to the Master, and sat down on one side. To him, the Master taught the truth (dhamma). He listened to the truth. (dhamma) experienced enormous ecstatic zest and delight, clapped his elbows (*apphoṭento*), rose up, paid homage to the Master, circumambulated Him and departed. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in Sāvatti, when this Buddha arose. His name was Khitaka. On having attained the age of intelligence, he heard of the state of great magical power of the Thera Mahāmogallāna, became a monk being urged by his former cause (*pubbahetu*) saying to himself: "I shall become one possessed of magical power," collected his mental exercise (*kammaṭṭhāna*) in the presence of the Blessed One, and doing deeds in the promotion of calm composure (*samatha*) and spiritual insight (*vipassanā*) became an Arahant replete with six sorts of special knowledge (*abhiññā*) but before long. Hence has it been said in the *Apadāna*:—

"The Monarch of men (*dvipadindo*), the
bull among men, known by the name of
Paduma, the possessor of eye-sight
(*cakkhumā*), having come out of the
woody forest, taught the truth
(dhamma). There was a congregation
of ogrea, not far from the great sage;
those who arrived there together (*sampatta*)
for whatever business (*yena kiccena*) looked
on intently (*ajjhapekkhiṃsu*) there and then
(*tāvade*).

Having come to know the voice (*giraṃ*) of Buddha,
and the teaching of immortality (*amata*)
I became pious-minded and good-hearted,
and I attended upon Him (*upaṭṭhahiṃ*) after
having clapped my arms (*apphoṭetvā*).
See the fruitful result of having well
practised (*sucinna*) and of attending
upon the Master. I did not have to be
reborn (*upapajja*) in any evil existence
in thirty thousand aeons (*kappa*).
Twentynine (*ūnatimse*) hundred aeons (*kappa*)
ago, I was a world-king named *Samalaṅkata*,
endowed with seven sorts of gems.
My depravity had been burnt: ...
Buddha's instruction had been carried

out.”

Having, however, attained Arahantship, he lived realising (paccanubhonto) his variety of magical powers (iddhividha) with many an arrangement (anekavihitam), owing to his familiarity (vasibhāvena) in magical power accompanied by distinction (savisesam) and uplifting (anuggaham karonto) living beings with his miracle (pāṭihāriya) of magical powers as well as with his miracle of mind control (anusāsani). When asked by bhukkhus thus:– “Dear friend! How did you achieve (valañjesim) your magical powers?,” he spoke a stanza intimating them that matter.--

104. “My body does become wonderfully light
(lahuko), on having been permeated by
(phuṭṭho) abundant (vipulena) zestful
happiness (pītisukhena).
Like unto cotton (tūla) moved (erita)
By the wind (nāluta), my body does but
float about (pilavati).”

They but say also: “Udāhasena (by way of his joyous utterance).”

There, lahuko vata me kāyo means: my bodily form (rūpakāya) happens to be wonderfully (vata) light (sallhuka) by me putting a stop to (vikkhambana) the hindrances (nīvarana). etc., taming my mind by means of fourteen methods as well as by the excellent mastery (suṭṭhu cinnavasibhāva) of the development (bhāvanā) of four foundations of magical powers (iddhipāda); by means of which I turn to proper use (perināmemi) of this putrid body (karajakāya) which is slow (dandha) and known as also grounded on (paccaya) the four great elements (mahābhūta); thus, is the significance. Phuṭṭho ca pītisukhena vipulena means: my body had been permeated with immense happiness accompanied by enormous ecstatic zest, pervading everywhere; thus, is the interpretation. This also, according as the body became light, it has been said for the purpose of showing the same. Indeed, there is reaching of the sense of lightness even along with the approach of the perception of happiness. Here, the pervading also of happiness should be seen by way of the physical form (rūpa) originating from it (taṃsamuṭṭhāna). How, however, is there the pervading of zest and happiness connected with the fourth jhāna? Indeed, it is the transcending zestful happiness (samattikkantapītisukha), thus, if this is true; this however, has not been said by way of the moment of the fourth jhāna; as a matter of fact (atha kho) it is by way of the previous (pubbabhāga). “Pītisukhena, with zestful happiness;” thus, however, with such happiness as is similar to being accompanied by (sahita) zest (pāti). Indeed, here, equanimity (upekkhā) is happiness (sukha) also from the point of view of being connected (yoga) with distinctive knowledge (ñānavisesa), because of its nature of being peaceful; thus, is the significance. Likewise, indeed, it has been said thus:– “Sukhasaññañ ca lahusaññañ ca okkamati (he reaches (okkamati) the perception of happiness as well as the sense of being light).” He approaches, enters, touches and well arrives at the idea of happiness as well as the sense of being light).” He approaches. Enters, touches and well arrives at the idea of happiness as well as the sense of being light which spring up together with the mind of magical power (iddhicatta), either with basic (pādaka) jhāna as object of thought (ārammana) or the body of physical form (rūpakāya) as the object of thought (ārammana); thus, this also is the meaning there. Likewise also the commentator said in his commentary (aṭṭhakathāyaṃ); - “The idea (sañña) of happiness (sukha), namely, is the perception (sañña) well connected with (sampayutta) equanimity (upekkhā). Indeed, equanimity has been said to be peaceful (santam) happiness (sukham). That self-same sense (sañña) should be understood (veditabba) as perception of being light (lahusañña) also because of being clearly free (vimuttatta) from hindrances (vīvarana) as well as from such adversaries as wild thought (vitakka) etc. To him, however, who has become excellently light (sallahuko) resembling cotton (tūlapicu). In this manner, similar to the cotton piece thrown by wind (vātakhittatūla picu), he goes

to the world of brahmās with his body being seen as extremely light.” Therefore, he said thus; “Tūlamaiva eritaṃ sālutena, pilavati va me kāyo.” Its meaning is – when I am desirous of going to Brahmā world or any other (heaven) by means of my magic power, then, my body becomes but jumping over (laṅghanto) the sky resembling cotton (tūlapicu) and mind (cittaṃ) moved by the breezy wind.

The Commentary on the stanza of the Thera Khitaka is complete.

1.11-5[105 Commentary on the stanza of Malitavambhatthera

The stanza starting with ukkanṭhito constitutes that of the venerable Thera Malitavambha. What is the origin? It is said that one was reborn as a bird in a certain natural lake (jātassara), not far from Himavanta at the time of the Blessed One Padumuttara. In order to give protection (anugganhanto) to that bird, the Blessed One went there and walked to and fro on the shore of the natural lake. The bird on having sighted the Blessed One, became pious-minded, plucked lotus flowers (kumuda) in the lake, and made reverential offering of them to the Blessed One. On account of that act of merit, that bird wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the son of a certain brahmin, in the city of Kurukaccha when this Buddha arose. His name was Malitavambha. On having attained the age of intelligence, he approached the great Thera Pacchābhū, listened to the truth (dhamma) in his presence, aptly gained pious faith, became a monk, and lived, doing the deed of developing spiritual insight (vipassanā). This, however, was his nature (sabhāva):– Wherever what was suitable with reference to meals (bhojanasappāyo) was difficult to gain by him but others were easy to gain, he did not take his departure from there; wherever, however, what was suitable with reference to meals was easy of gaining for him, but others were difficult to gain the same, there, he did not dwell; he would but take his departure even. Living in this manner, because of his being endowed with cause, as well as because of his birth as a great man (mahāpurisajātika) he developed spiritual insight but before long and attained Arahantship. Hence, has it been said in the Apadāna:–

“There was, not far from Himavanta, a large natural lake, well-covered (sañchañño) with lotus flowers of paduma and uppala variety and spread all over (samotthaṭo) with white lilies (punḍarika).

I was then a bird there known by the name of Kukuttha. I was possessed of noral precepts (sīla), endowed with intelligence (buddhi), and clever over merit and demerit.

The world-wise (lokavidū) Padumuttara, the worthy recipient of sacrificial offering, the great sage, well wandered about not far from the natural lake.

I plucked lotus flowers blossoming in the water, and made my offering to the Great Sage, who accepted the same since

He understood my motive.
After having given that offering being
urged by bright basis (sukkamūla),
I did not have to spring up in any
evil existence (duggatiṃ) for a hundred
thousand aeons (kappa).
Sixteen hundred aeons (kappa) ago from
now, there were these eight monarchs
of men, very strong world-kings, named
Varuna.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he reflected upon his own proper attainment (paṭipatti) spoke a stanza, in order to make his joyous utterance.

105. I do not dwell though having been
regretful; neither do I depart though
I am being bemused. A sensible man
should not stay in a living abode (vāsa)
which is not at all endowed with (saṃhita)
profit (attha).

There, ukkanṭhito pi na vase means: whenever I was living in whatever dwelling place (āvāsa), there arose dissatisfaction (anabhirati) owing to my regret (ukkanṭha) in items of higher righteousness (adhikusalesu dhammesu) because of not finding what was suitable with reference to meals (bhojanasappāya); I did but stay on there in spite of my having been regretful (ukkanṭhita). I did neither depart nor take my departure on account of gaining what was suitable with reference to other things (itarasappāya). Na vase means: Here, with the letter na also the word namely pakkame, should be united (sambanddhitabbaṃ). Ramamāno pi pakkame means: whenever I was living, however, in whatever dwelling place (āvāsa) there was no regret (ukkanṭha) owing to no deficiency (vekallabhāva) of ecclesiastical essentials (paccaya), at any rate (aññadatthu) I specially bemused myself (abhiramāni). Although I might be bemusing myself in this manner, I would not have lived on but took my departure from there, owing to not gaining what was suitable with reference to remaining things. Regulating my life (paṭipajjanto) but in this manner I aptly laid hold of (paccupādiṃ) my own welfare (sakatthaṃ) but before long. This also, here, is reflection (paccavekkhanā) upon his own proper attainment (attapaṭipatti), which is the interpretation (yojanā). In giving advice to others, however, it should be interpreted by way of process (vidhāna) as: "one should live, one should not take one's departure." Na tvevānatthasaṃhitaṃ, vase vāsaṃ vicakkhano means: In whichever dwelling place ecclesiastical essentials are easy to gain but the duty of a monk does not reach full perfection; also in whichever dwelling place ecclesiastical essentials are difficult of gaining, the duty of a monk, also does not reach full-performance (pāripūrī) a dwelling place like this (evarūpo āvāso), here, is known as not conducive towards beneficial welfare, which is, namely, not connected with increasing development (avaḍḍhisahito); thus, having made; a discerning (vicakkhano), congenitally wise person, who is desirous of his own welfare to be all-round fulfilled should not live in a dwelling place of this type. Wherever, however, a residence completely equipped with five characteristics is in possession, what are suitable (sappāya) with reference to seven substantial also are obtained; he should live but there; thus, is the meaning.

The Commentary on the stanza of the Thera Malitavavambha is complete.

1.11-6[106]Commentary on the stanza of Suhemantatthera

The Stanza starting with sataliṅgassa atthassa constitutes that of the venerable Thera Suhemanta. What is the origin? This one also, having done devoted deeds of good service toward former Buddhas, accumulating meritorious deeds conducive toward escape from rounds of repeated rebirths in this and that existence, became a forestwanderer at the time of the Blessed One Tissa, ninety two aeons (kappa) ago, from now, and lived in the forest. In order to give him protection (anugghaituṃ), the Blessed One entered the forest, and sat Himself down at the foot of a certain tree in a region near to his. On having seen the Blessed One, he became pious-minded, plucked (ocinitvā) sweet-scented Punnāga flowers and made his reverential offering of them to the Blessed One. On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a wealthy brahmin, in a border region (pariyantadesa) when this Buddha arose. His name was Suhemanta. On having attained the age of intelligence, he approached the Blessed One who was residing at a deer-asylum (vigadāya) in the city of Saṅkassa, listened to the dhamma, aptly gained pious faith, became a monk, got learned in the three piṭakas, placed himself in the path of developing spiritual insight (vipassanā) and became an arahant replete with six sorts of higher-knowledge (abhiññā) and attainment of analytical knowledge (paṭisambhidā). Hence, has it been said in the Apadāna:—
“Having penetrated into the dense forest,

I lived as a hunter (luddako). On having
seen the Punnāga tree blooming with flowers,
I thought of the most excellent Awakened One.
Having plucked those flowers, which smelt
sweet and looked pleasant (subhaṃ), I set
up a shrine with them on the sand, and made
my offering to Buddha.
It was ninetytwo aeons ago that I then made
reverential offering specially of flowers.
I do not remember any evil existence; this
is the fruitful result of my reverential
offering to Buddha.
Ninety one aeons (kappa) ago, I was a
very strong world-king (named) Tamonuda
(dispeller of darkness) endowed with
seven sorts of gems.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he thought to himself thus:—“Whatever, indeed, ought to be attained as a disciple had been attained by me; what if I were to make protection now for the monks.” Having thought over in this manner, he lived on advising and teaching congenially (yathārahaṃ) the monks who had approached his presence, cutting off their doubts, teaching them the truth (dhamma), informing them as to how to eliminate bushes and jungles in the path of mental exercise because of his bursting forth (pabhinna) of analytical knowledge and untiring activity (akilāsutāya). Then, one day, in order to inform the eminence (visesa) of widely wise (viññā) individuals to the monks who had come near his presence he spoke a stanza thus:—

106. An unintelligent man sees only a
 single significance (ekaṅgadassī)
 while the wiseman sees a hundred
 of meaning (attha) in its hun-
 dred kinds of appearance (liṅga)
 regarding its bearing (dhārino) of
 a hundred characteristic signs
 (lakkhana).

There, sataliṅgassa means: They go to the sense (attha) of shyness (līna); thus, liṅgāni (genders): manifestations (pavatti) and characteristic signs (nimittāni) of the grammatical word (sadda) in the meanings (atthesu); to this one, there are, however, those hundred, more than one, kinds of appearance (liṅgāni); thus, sataliṅgo (this which has a hundred forms of appearance). Indeed, the word sata here means not one but many; it is not to mean the number in particular (saṅkhyāvisesa) similar to such statements as “satam sahasam (several),” and so on; of that many an appearance (tassa sataliṅgassa). Atthassa means: of circumstance (ñeyya); indeed, the circumstance (ñeyya) is said to be “attha (meaning),” because it is to become like wood for kindling fire (arani) by means of knowledge (ñāna). That meaning (attha) also, though single, is of many an appearance (liṅga), as in such expressions as “Sakko purindado maghavā (divine king)” and paññā, vijjā, medhā, ñāna (wisdom).” By whichever appearance (liṅga) and manifestation (pavatti) of characteristic sign (nimitta) the word inda (indasaddo) turns out to be (pavatto) in the sovereignty of the heavenly abode of thirty three (tāvatiṃsādhipati), not by that, there, such words as sakka and so on, turn out to be (pavatta); then, indeed, by something else. Likewise, such words as vijjā and so on do not occur by means of that cause by which the word paññā occurs in the right view (sammādiṭṭhi). Therefore, has it been said thus:— “Sataliṅgassa atthassa, of the meaning which has a hundred forms of appearance.”

Satalakkhanadhārino means:— of the possessor of many a characteristic sign: is characterised (lakkhiyati) by this; there, lakkhanam (characteristic; depending on (paṭicca) one’s own fruitful result (phala) of the meaning (attha) which is going to be (bhāvī) the cause (paccaya); on account of that (tena), indeed, that this one is the cause (kāraṇam) of this; thus, it is marked (lakkhiyati). That many a splitting up (pabhedo) of but a single meaning (attha) is known (upalabbhati); therefore, he said: “satalakkhanadhārino, of the bearer of a hundred characteristics.” In other words, they are marked; thus, lakkhanāni (marks); because of having been compounded (saṅkhata) and so on of this and that meaning, they are characteristic (visesa) modes (pakāra); they should, however be understood as aimless (avattha) characteristics (visesā) from the point of view of meaning (attheto). They also, however, let know (ñāpenti) and make appearance (liṅgenti) such ordinary (sāmañña) characteristics as impermanence and so on of them; thus, they have been said as “liṅgāni, forms of appearance.” These are its characteristics (ākāra); since, even for a single meaning (attha) more than one could be found; therefore it has been said; “Sataliṅgassa atthassa, satalakkhanadhārino (the bearers (dhārino) of many characteristic marks (lakkhana), of the meaning of many a form of appearance (liṅga). On that account the venerable Commander-in-chief of truth (dhamma) said: “Sabbe dhammā sabbākārena Buddhassa Bhagavato ñāna mukhe āpātham āgacchanti (all truths (dhamma) come into the focus (āpātham) at the mouth (mukha) of the knowledge (ñāna) of Buddha, at the mouth (mukha) of the knowledge (ñāna) of Buddha, the Blessed One, in any and every characteristic (ākāra).”

Ekaṅgadassī dummedho is to be construed thus:— In the meaning (attha) which in this manner has many a form of appearance (liṅga) and many a characteristic mark (lakkhana), whoever is a seer (dassī) of a single constituent part of a collection (aṅga) there, having seen just a single form of appearance (ekaliṅgamattam) as well as just a single characteristic marks (ekalakkhanamattam) because of his not being widely wise (aputhupaññatā), he adheres (abhinivissa) but to his own view as seen by himself (diṭṭha) saying to himself:

“This alone is truth (saccaṃ)” and rejects the other saying: “Any other is vain (moghaṃ);” similar to a blind seer of an elephant, who has caught hold of one single limb of the animal (ekaṅgagāhī) dummedho (a man of weak wisdom) not knowingly understanding (ajānanato) the characteristic distinctions (pakāravisesa) which but exist (vijjamāna) there, and because of his adherence to his heresy (micchā). Satadassī ca paṇḍito means:– A wise man, on the other hand, sees in all respects by means of his own eye of wisdom (paññā cakkhu) many a characteristic (pakāra) also which are existing there. In other words, whoever sees not only personally, by means of his eye of wisdom, many a (characteristic) being obtained there but also shows and makes them manifest to others as well, he is paṇḍito (a far-seeing wise man) and is known as a clever man in meaning. In this manner, the Thera made clear explanation of the prosperity of his own analytical knowledge (paṭisambhidā) which had reached its exalted superiority.

The Commentary on the stanza of the Thera Suhemanta is complete.

1.11-7 [107] Commentary on the stanza of Dhammāsavatthera

The stanza starting with pabbajim tulayitvāna constitutes that of the venerable Thera Dhammāsava. What is the origin? It is said that this one was a brahmin named Suvaccha, at the time of the Blessed One Padumuttara. He was proficient (pāragū) in the three vedas, saw the fault (dosa) of family-life (gharāvāsa), renounced the world, became a hermit-recluse, had a hermitage built in a forest region amidst mountains and took up his abode along with many hermits. Then, being desirous of making him plant the seed of good deed, the Blessed One Padumuttara stood in the sky near his hermitage, and showed him the miracle of magical power (iddhipāṭihāriya). On having seen that miracle, he became pious-minded and being desirous of making reverentail offering, he had nāga flowers plucked. The Master took His departure after making His remark thus:— “Sufficiently fit is this much of seed of good deed for this hermit.” That merit caught hold of the flowers, scattered them down on the path of going of the Master, stood with his clasped hands raised, making his mind piously pleased. On account of that act of merit, he came to be reborn in the divine world and wandering about his rounds of repeated rebirths but in excellent existances (sugati) now and then (aparāparaṃ), was reborn in a brahmin family, in the kingdom of Magadha, when this Buddha arose. Having gained the name Dhammāsava, on having attained the age of intelligence, he found out, on being urged by his prosperity of cause (hetu-sampatti), the disadvantage in household life and advantage in monkhood, approached the Blessed One, who was residing at Dakkhināgiri, (the south hill), listened to His teaching of the truth (dhamma), aptly gained pious faith, became a monk, did the duty of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence, has it been said in the Apadāna:—

“A brahmin proficient (pāragū) in
brahmin lore (manta), known by the
name of Suvaccha, lived in a hill,
surrounded by (purakkhato) his own
pupils.

That Conqueror named Padumuttara, the
worthy recipient of sacrificial offer-
ings (āhuti), being desirous of pulling
me up (maṃuddharitṃ), came to my pre-
sence.

In the sky, He walked to and fro, and
made Himself shine and fragrant with
fumes (dhūpāyati). On having come to
know of my cheerfulness (hāsaṃ), He
departed in the direction of the east
(pācīnamukho).

On having noticed that wonder (acchariya),
strange and hair-bristling, I collected
nāta flowers and scattered then down along
the path by which He had proceeded (gata).
It was a hundred thousand aeons (kappa)
ago, that I scattered down the flowers.
On account of that pious pleasure of my

mind, I did not have to spring up in any
evil existence.

Thirty one hundred aeons (kappa) ago, I
became a monarch Mahāraha (much worthy),
a very strong world-king, endowed with
seven sorts of gems.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he reflected on his own proper attainment (paṭipatti), became delight and spoke a stanza, by way of his joyous utterance (udāna).

107. "I became a monk after having weighed
(tulayati) and come out from the house-
hold life. Three forms of super-science
(tissovijjā) had I duly achieved;
Buddha's instructions had been carried
out."

There, Pabbajim tulayitvāna means: having investigated (vicāretvā) and examined (vīmaṃsitvā) by means of such wisdom as has become a balance (tula), the disadvantage (ādīnavaṃ) in the household life in such a manner as: "Narrow and dusty path (rajapatho) in the household life" and so on, and the disadvantage in sensual pleasures (kāmesu) in such a manner as "sensual pleasures are not enjoyable (appassādā), much miserable (babu dukkhā) and tremendously troublesome (bahupāyāsā), and in opposition to it (tappaṭipakkhato) the advantage (ānisaṃsaṃ) as well, in renunciation (nekkhamme); thus, is the meaning. The rest is but in the manner said already (heṭṭhā). This self-same stanza was also the making manifest of the aññā(attainment) (Arahantship) of the Thera.

The Commentary on the stanza of the Thera Dhammāsava is complete.

1.11-8 [108] Commentary on the stanza of Dhammasavapitutthera

The stanza starting with Savīsavassatiko constitutes that of the venerable Thera Dhammāsavapitu. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, was reborn in a family home when the world (loka) was void (suñña) of Buddha. On having seen a self-awakened silent buddha who was dwelling on a hill named Bhūtagana, became pious-minded and made reverential offering of Jasmine flowers of the type of Tinasūla to him. On account of that act of merit, he was reborn in the divine world and wandering about his rounds of repeated rebirths but in excellent existences (sugati) now and then, sprang up in a brahmin family in the kingdom of Magadha, when this Buddha arose. On having attained the age of intelligence, he wedded a wife (dāra pariggaha), gained a son named Dhammāsava and when his son became a monk, he himself being one hundred and twenty years of age, became remorseful saying to himself: “My son, who is now still young has become a monk; well then, why should I not become a monk?” went to the presence of the Master, listened to the teaching of the truth (dhamma), became a monk, placed himself in the path of developing spiritual insight and visualised Arahantship but before long. Hence, has it been said in the Apadāna:—

“Not far from Himavanta, there was a hill named Bhūtagana. There a Conqueror, self-made (sayambhū), who had escaped from the world, lived. Having collected jasmine flowers of the type of Tinasūla I offered them to the silent buddha. For ninety nine thousand aeons (kappa) I was not liable to punishment in purgatory (vinipātiko).

Eleven aeons (kappa) ago, I became a very strong world-king Dharanīruha (Earth climber) endowed with seven sorts of gens.

My depravity had been burnt. ...
Buddha’s instruction had been carried out.

Having, however, attained Arahantship, he pondered over his own proper practice (paṭipatti), became delighted and spoke a stanza in making his joyous utterance.--

108. “At my age of one hundred and twenty, it was that I became a monk, leading a household life. Accordingly had I attained threefold super science (tisso vijjā); Buddha’s instruction had been carried out.

There, Savīsavassatiko means: that I who was one hundred and twenty years old; that I, being an individual, on hundred plus twenty years from my birth. Pabbajim means: I went towards monkhood. The rest is but in the manner as has been said. This self-same stanza also was the revealing of Arahantship (aññā) of this Thera.

The Commentary on the stanza of the Thera Dhammasavapitu is complete.

1.11-9 [109] Commentary on the stanza of Saṅgharakkhitatthera

The stanza starting with Na nūnāyaṃ paramahitānukampino constitutes that of the venerable Thera Saṅgharakkhita. What is the origin? He also, having done devoted deeds in this and that existence, was reborn in a family home, ninety four aeons (kappa) ago, from now. On having attained the age of intelligence, he happened to have seen, one day seven self-awakened silent buddhas who were dwelling at the foot of a hill, became pious-minded, collected (orange-coloured fragrant) flowers of Kadamba tree and made his reverential offering (to them). On account of that act of merit, he sprang up in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths but in excellent existences (sugati) and was reborn in a wealthy (ibbha) family, in Sāvatti, when this Buddha arose. His name was Saṅgharakkhita. On having attained the age of intelligence, he aptly gained pious faith, became a monk, took hold of his mental exercise (kammaṭṭhāna) and lived in the forest having made a certain monk his companion. In a jungle bush not far from the residential region of the Thera, a female deer, having given birth to a tender child (chāpa) did not go afar for her pasture over her affection for her child although she was hungry belly (chārajhattā) in looking after her young one; she became weakened (kilamati) owing to not obtaining grass and water in her neighbourhood. On having seen that state of affair, the thera became full of remorse saying to himself: “Alas! Indeed, this world being bound with the bondage of craving (tanhā) she suffers severe suffering (mahādukkha); she is not able to cut that craving.” Having made that self-same matter as his goad (aṅkusa), he increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.--

“Not far from Himavanta there was
a hill named Kukkuṭa (rooster). At
the foot of that hill, there lived
those seven silent buddhas.

On having seen the Kadamba tree
blooming like a lofty (uggata) lamp
-king (dīparājā), with my both hands
I plucked (paggayha) the flowers and
scattered down well on the seven silent
buddhas.

It was ninety four aeons (kappa) ago
that I made my special offering of
flowers; I do not remember any evil
existence (duggati); this is the
fruitful result of my reverential
offering to Buddha.

Ninety two aeons (kappa) previous to
the present, there were seven very
strong world-kings named Puppha, endowed with seven gems.

My depravity had been burnt: ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he happened to have found out (ñatvā) that his own companion-monk was living in abundantly wrong wild thoughts (micchāvitakkabahula), and spoke a stanza, in order to give instruction to that companion, making that self-same she-deer as illustration (upamā).

109. “Is this not surely the instruction (sāsanam) of (Buddha) who is wont to sympathetically (shower) transcendental welfare (paramahita) on (all living creatures), which (I think) you have not considered (nānuvigane), after having gone to seclusion (rahogato). Under that very circumstance, indeed (tathāhi), this one has been living with his normal (uncontrolled) sense-faculties (pākatindriyo), similar to the she-deer (attached to) her tender young child in the forest.”

There, Na nūnāyaṃ is to be construed thus:— Na means: thus, a negative particle (paṭisedhe nipāto). Nūnā means consideration (parivittakka); nūna ayaṃ (in consideration of this, regarding this), thus, is the separation of word (padaccheda) by way of parsing. Paramahitānukampino means: absolutely (paramam) transcendently (ativiya), in other words, by means of the absolute (paramena) and transcendental (anuttarena) welfare (hitena) of the Blessed One, whose habit (sīla) is mercy on (anukampana, sympathy with) the living beings (satte), Rahogato means: has gone into seclusion (rahasi); has gone into an empty house (suññāgāra), engaged in (yutto) bodily seclusion (kāyaviveka); thus, is the meaning. Anuviganeti is to be construed thus: Here (ettha), the two words (padadvayaṃ) namely: “nanūna” should be brought over (ānetvā) and united (sambandhitabbaṃ) as “nānuviganeti nūna” which means; You do not consider (cintesi) methink (maññe), I opine (takkemi) that he does not accordingly indulge in it” (nānuyuñjati);” thus, is the meaning. Sāsanam means the dispensation of proper attainment (paṭipatti sāsanam); the development (bhāvanā) of mental exercise (kammaṭṭhāna) on the four noble truths (catusacca); thus, is the significance (adhippāyo). Tathā hi means: but by that cause (ten’eva kāranena); even because of not indulging one self according as instructed by the Master (satthu sāsanassa ananuyuñjanato eva). Ayaṃ means: this monk. Pākatindriyo means: One whose controlling faculties of senses (indriya) has become (bhūta) natural (sabhāva) because of discharging (bissajjanato) one’s faculties of senses (indriyānam) which have six mental localities (manacchaṭṭhānam), according to their own entity (yathā sakaṃ) in their (respective) provinces (visayesu); one whose doors of such senses as eye opening (cakkhudvāra) and so on are not well-restrained (asaṃ vatu); thus, is the meaning. That monk lived with his usual (pakati) faculties of senses (indriyo) because of his not having cut off (acchinnatāya) his clinging craving (tanhāsaṅga); in order to show him an illustration (upamaṃ) he said thus: “Migī Yathā tarunajātikā vane. Just as this she-deer, tender by nature (tarunasabhāva) has to suffer (anubhavati) misery (dukkham) in the forest because of her not having cut off (acchinnatāya) of affectionate attachment to her child; she could not get over that misery, in the same way this monk also, living with his usual faculty of senses (pākatindriyo) owing to his not having cut off his clings (saṅga), does not pass beyond the circle of repeated rebirths (vaṭṭa) which constitutes misery (dukkha); thus, is the significance. Alternatively, there is such a reading (pāṭha) as: “Taruna vijārikā,” also. A young (bāla) yearling (calf) of a deer (vaccha) having been born (pasūtā) rather newly (abhinava); thus, is the meaning. On having heard that stanza, that monk became remorseful, increasingly developed spiritual insight (vipassanā) and attained Arahantship but before long.

The Commentary on the stanza of the Thera Saṅgharakkhita is complete.

1.11-10 [110] Commentary on the stanza of Usabhatthera

The stanza starting with Nagā nagaggesu susaṃvirūḷkā constitutes that of the venerable Thera Usabha. What is the origin? This one also, having done devoted deeds of service to -ward former Buddhas, doing meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn as a young divinity at the time of the Glorious On Sikhī, thirty one aeons (kappa) previous to the present kappa. One day, he happened to have seen the Master, became pious-minded, and made reverential offering of divine flowers to Him. That reverential offering of flowers stood for seven days in the manner (ākārena) of a pandal (maṇḍapa). There was a great gathering of divine and human-beings. On account of that act of merit, he wandered about his rounds of repeated rebirths and was reborn in a wealthy (ibbha) family, in the kingdom of Kosala, when this Buddha arose. His name was Usabha. On having attained the age of intelligence, he gained pious pleasure in the Master who was making His acceptance of the Jetavana, became a monk, had his preliminary duties done and dwelt in the forest at the foot of a hill. On that occasion also, when the seasonal rain-cloud specially sent down its showers of rain there became solid mass (ghana) and multitude (saṇḍino) of leaves on trees, jungles and creeping climbers on hill-tops (pabbatasikhharesu). Then, one day, the Thera left his stone cell, happened to have sighted that pleasantness of the forest as well as the delightfulness of the hill and spoke a stanza, thinking wisely thus:— “These, also namely, inanimate (acetanā) trees etc. reach development owing to the prosperity of weather (utusampatti); then, why should not I, having gained congenial climate (utusappāya) attain increasing development of qualities (guna)?”

110. “Trees, having been besprinkled with fresh (nava) lofty (udagga) shower of rain on hill (naga) tops (agga) are full grown well covered with their own (leaves). Agreeableness (kalyatā) is all the more brought about (janeti) to a bull of a man, who is desirous of seclusion with his idea of forest life (araññasāññī).

There, nagā means trees (rukkhā). Some say: “Nāgā” (the Nāga trees); thus, is the meaning. Nagaggesu means on the crests of hills (pabbatasikhara). Susaṃvirūḷhā means: after having become well-developed on their roots all around they have come to be well-grown with tops of branches and sprouted branches both extensively (parito) and above (upari) but properly (sammadeva); thus, is the meaning. Udaggameghena navena siṭṭhā means: having been specially showered by the rain-cloud which sent down enormously (uḷāra) abundant (mahatā) shower of rain owing to its first springing up (paṭhamuppanna). Vivekakāmassa means to one who wishes mental seclusion devoid of depravity (kilesa vivittaṃ); by means of dwelling in the forest, now, bodily seclusion (kāyaviveko) has been gained; at the present moment mental seclusion (cittaviveka), which has become dependent on (nissayabhūta) the attainment of (adhigama) seclusion (viveka) from attachment to rebirth (upadhi) should be gained (laddhabbo), thus, to one who aspires for it (taṃpatthayamānassa); to one who accordingly indulges in wakefulness (jāgariya), thus, is the meaning; therefore, he said:— “Araññasāññino.” Dwelling in the forest namely, has been well spoken of and praised by the Master. That also, indeed, is but as long as for the brimful fulfilment (pāripūriyā) of the development of

(bhāvanā) calm composure (samatha) and spiritual insight (vipassanā); on that account such an achievement as having reached my hands (hatthagata) should be done by me; in this manner to one who has the idea of having gone to the forest, who has much inclination (saṅkappa) for renunciation (nekkhamma); thus, is the meaning. Janeti means: cause to arise (uppādentī); this word singular in number stands, indeed, in the sense of the plural. Some scholars (keci), however, read as “janenti.” Bhiyyo means: over and above (uparūpari). Usabhassa means: he says but of himself as if about another. Kalyataṃ means: condition of being agreeable (kalyabhāvaṃ), congenial condition (kammaññataṃ) of the mind, the state of indulgence in (yogyatā) the development of mind (bhāvanā). This meaning of that has but been said before (heṭṭhā). In this manner, as and when he but spoke this stanza, the Thera had himself indulged in developing spiritual insight (vipassanā) and attained Arahantship. Thus, has it been said in the Apadāna:–

“Being a young divinity, I reverentially
made my offering to the leader Sikhī with
celestial Mandārava flowers, which I
specially mounted for Buddha.

At the Tathāgata it became a celestial
garlanded roof (dibbaṃ mālaṃ chadanaṃ)
for seven days; the whole multitude of men
came together and made their adoration to
Tathāgata.

It was thirty one aeons (kappa) previous
to this kappa, that I made special reveren-
tial offering of flowers: I do not remember
any evil existence; this is the fruitful
result of my reverential offering to Buddha.
Ten aeons (kappa) previous to the present
I became a king Jutindhara (the bearer of
brilliance), a very strong world-king, en-
dowed with seven gems. My depravity had
been burnt. ... Buddha’s instruction
had been carried out.

This self-same stanza became the stanza that make manifest the Thera’s Arahantship (aññā).

The Commentary on the stanza of the Thera Usabha is complete.

The Commentary on the Eleventh Chapter is complete.

1.12 Twelfth Chapter

1.12-1 [111] Commentary on the stanza of Jentatthera

The stanza starting with *Duppabbajjanve duradhivāsā geha* constitutes that of the venerable Thera Jenta. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from the rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn as a young divinity at the time of the Blessed One *Sikhā*. He happened to have seen the Master one day, became pious-minded, and made his reverential offerings of golden turtle-thorn (*Kiṅkirāta*) flowers, (to Him). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the son of a regional (*maṇḍalika*) ruler (*rājā*) in the village of Jenta in the kingdom of Magadha when this Buddha arose. His name was Jenta. On having attained the age of intelligence, being urged by the prosperity of cause (*hetusampatti*) became mentally bent towards monkhood (*pabbajjāninnāmānaso*) even when he was yet young and again thought thus: “Monkhood, namely, is difficult of doing (*dukkara*); household also is a difficult life; the truth (*dhamma*) also is deep; wealth also is difficult of achievement (*duradhigama*); what, indeed, should be done?” Having, however, in this manner, become much minded (*cintābahulo*), he went to the presence of the Master, one day, while wandering about, and listened to the truth (*dhamma*). Beginning from the time he had heard the truth, he became specially pleased with monkhood, became a monk in the presence of the Master, collected his mental exercise (*kammaṭṭhāna*), increasingly developed spiritual insight (*vipassanā*) and visualised Arahantship by means of easy practice of proper character (*sukhāyapaṭipadāya*) together with quick possession of higher knowledge (*khippabhiññāya*). Hence has it been said in the *Apadāna*:—

“As one who had become a young divinity, I
made my reverential offering to the leader
Sikhā. Having plucked up (*paggayho*) heavenly
flowers (*Kakkārupupphaṃ*) I specially had them
mounted (*abhiropayim*) to Buddha. It was thirty
one aeons (*kappa*) previous to the present that
I made my flower offering; I do not remember
any evil existence; this is the fruitful result
of my making reverential offering to Buddha.
Nine aeons (*kappa*) also previous to the present,
there were seven most excellent sovereigns,
very strong world-kings endowed with seven gems.
My depravity had been burnt: ... Buddha’s
instruction had been carried out.”

Having, however, attained Arahantship, he reflected over his own proper attainment (*paṭipatti*) saying: “Indeed! I was able to cut my wild thoughts (*vitakka*) which had risen (*uppanna*) from the very beginning (*ādito*),” became delighted and spoke a stanza in order to show the state of having cut but properly (*sammadeva*) his wild thoughts (*vitakka*) together with the manner in which it had (previously) arisen (*uppanākāraṃ*).

111. “Indeed, monkhood is difficult; household
is difficult life (*adhivāsa*); the truth
(*dhamma*) is deep;

wealth is difficult of achievement (adhigama).
In this dispensation (idha) our life (novutti) with
whatever available (itaritarena) is miserable (kicchā);
it is befitting to constantly (satataṃ) consider
the state of impermanence.”

There, duppabbajjaṃ means: Monkhood is difficult to do, miserable (dukkhaṃ) is monkhood (pabbajanaṃ) because of the fact that monkhood (pabbajana) is difficult to do (dukkara) after having given one's breast (ura) in this dispensation after forsaking not only one's own mass (khandha) of wealth (khandha) whether small or large, but also all-round circle of one's relatives. Ve means: just an indeclinable particle (kipāta); in other words, it makes the meaning firm (daḷha) thus: “pabbajjā dukkhā (monkhood is miserable).” The house also is unliveable (āvaseyya), duradhivāsā gehā; it means:— since there is duty (kicca) that should be done by one who does live (adhivasanta) in a house, such a duty as official duty (rājakicca) assigned by the king (raññā), administrative duty (issarakicca) assigned by an administrator (issara), household duty (gahapatikicca) assigned by a wealthy house-holder (gahapati); moreover the multitude of men (parijana) who are but monks and brahmins should be supported (saṅghatappa); whenever whatever ought to be done is being done; nevertheless, a house-dweller is difficult to be brimful (duppāro) similar to a leaking jar (chiddaghaṭṭha) as well as a large ocean; therefore these houses, namely, are miserable and difficult to live (dukkarā) and dwell; thus, having done, living and dwelling are difficult matters. If, on the other hand, I were to accordingly abide (anutiṭṭheyyaṃ) in monkhood, dhammogambhīro; for whatever purpose (yadattha) is my monkhood, that purpose should be achieved by me as a monk; the good dhamma (saddhamma) which is to be properly penetrated into (paṭivedha) is deep (gambhīro); it is difficult of seeing (duddaso) because of the state of being the sphere (gocara) of profound knowledge; it is difficult of proper penetration (duppaṭivijjho) because of the fact that the dhamma has the state of being profound. If I were to enjoy my life (āvaseyyaṃ) in my house, duradhigamā bhogā (those wealth without which is not possible to live the life in a house, being such that they should be achieved (adhigantappa) with misery (dukkha) and difficulty (kasira), they are difficult of achievement (duradhigamā). Thus, being the case (evaṃ sante), I would stand by (anutiṭṭheyyaṃ) the monkhood even, after having forsaken the household life (gharāvāsa); in this manner also, kicchā vutti no itarītarena idha (in this dispensation of buddha, our routine (vutti) lives (jīvikā) with this and that of according as whatever has been gained as ecclesiastical essential (paccaya) is not easy (kicchā) but troublesome (dukkhā); for housedwellers because of the fact that it is difficult to do the dwelling (duradhivāsātā), because of difficulty of achievement of wealth in the house; (on the other hand) in the dispensation (sāsane) our routine (vutti) is not easy (kicca) but difficult (kasira) because of the fact that we should maintain ourselves (yāpetabbatā) with whatever (itarītarena) ecclesiastical essential (available). Under that circumstance (tattha) what is it that is fit to be done? Yuttaṃ cintetuṃ satataṃaniccataṃ means; It is fit and proper to consider and see clearly (vipassituṃ) as “Anicca (impermanent) consequent upon that (tato), namely:— throughout the whole day, as well as throughout the earlier and later periods of every night whatever has sprung up as a phenomenon (dhamma) pertaining to the three categories of existence (te bhūmaka) is in a state of impermanence (aniccataṃ); moreover, (tato), it is not permanent also since there is a tendency of (vantato) appearance (uppāda) and disappearance (vaya), beginning (ādi) and end (anta), because of being temporary (tāvakālikato). As and when the contemplation (anupassanā) on impermanence is accomplished (siddha), contemplations on other matters (itarā) become but easily accomplished; thus, here, contemplation on impermanence alone had been spoken of. It is also because it is easy to catch hold of (sukhaggahanato) the teaching of Buddha (sāsana) since there is no need for elucidation (byabharana) of suffering (dukkha) and non-self (anatta) which constitute impermanence (anicca). On that account, Buddha said: “Yadaniccaṃ taṃ dukkhaṃ; yamdukkhaṃ tadanattā (that which is impermanent is suffering; that which is suffering is non-self);”

“yaṃ kiñci samudaya dhammaṃ sabbaṃ taṃ nirodhadhammaṃ (all that which has the nature of origination is subject to cessation);” “vayadhammā saṅkhārā (creations are subject to destruction).” There has arisen (jāto), at the present moment, the duty that has been done (katakicco) after having started (ārabhitvā) with the development of spiritual insight (vipassanā) in the face (mukhena) of impermanence (aniccatā) after having suppressed (niggahetvā) wild thoughts (vitakke) that has arisen (uppanne) now and then (aparāparaṃ) by way of (vasena) being thus mutually (aññamaññaṃ) opposite (paṭipakkha) that by means of this (tadaminā); thus, he pointed out. Hence has it been stated thus: “Attano paṭipatti (his own proper attainment or practice);. etc. This self-same stanza became the making manifest (byākarana) of the Thera’s Arahantship (añña).

The Commentary on the stanza of the Thera Jenta is complete.

1.12-2 [112] Commentary on the stanza of Vacchagottatthera

The stanza starting with *tevijjo’haṃ mahājhāyī* constitutes that of the venerable Thera Vacchagotta. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, sowing seeds of good deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn in a family home in the city of *Bandhumatī* at the time of the Blessed One *Vipassī*. On having attained the age of intelligence, he, one day, made, together with the king and the citizens as well, a reverential offering to Buddha and later after that, he wandered about his rounds of repeated rebirths among divine and human-beings, and was reborn as the son of a wealthy brahmin, at *Rājagaha*, when this Buddha arose. His name was but *Vacchagotta* because he belonged to the clan of *Vaccha* (the calf). On having attained the age of intelligence, he reached proficiency in many a lore of the brahmins and in seeking salvation (*vimutti*), he did not see in that lore of his any essence (*sāra*), renounced the world, became a wandering recluse (*paribbājaka*), wandered about, approached the Master, asked Him his questions, which when answered by Him, became pious-minded, joined the Order of monks in the presence of the Master, and doing the deed of developing spiritual insight (*vipassanā*) he became but before long an *Arahant* with six sorts of higher-knowledge (*abhiññā*). Hence, has it been said in the *Apadāna*:—

“Resembling the rising sun of a hundred rays of light, similar to the sun of golden rays of radiance, like unto the fifteen-day full moon, the Leader of the world was on His way out (*niyyantaṃ*). Sixty eight thousand in number were all the canker-free *Arahants* who surrounded the self-awakened Buddha, the monarch of men (*dvipadinda*), the bull among men.

Having swept clean that street by which the Leader of the world was going but,
I had a flag flown up there with my mind piously pleased.
It was ninety one aeons (*kappa*) previous to the present,
that I had the flag flying; I do not remember any evil existence;
this is the fruitful result of flag offering.
In the fourth aeon (*kappa*) previous to the present,
I became a very strong sovereign,
endowed with all characteristics,
well-known as *Sudhaja* (Good flag).
My depravity had been burnt. ...
Buddha’s instruction had been carried out.”

Having, however, become an *Arahant* with six sorts of higher-knowledge (*abhiññā*), he reflected his own proper attainment (*paṭipatti*), became delighted and spoke a stanza, by way of his joyous utterance.

112. “I am a possessor of threefold superscience (*tevijjo*)
and a great meditator (*mahājhāyī*),
clever in making my mind calmly composed (*cetosamathakovido*).”
My own purpose had been accordingly achieved;
Buddha’s instruction had been carried out.”

There, *tevijjo’haṃ* means: If ever people knew me well formerly as: “*brāhmano tevijjo* (a brahmin of threefold science),” since I had gone to the further shore of the sea of three vedas, that mere appellation (*samaññāmatṭaṃ*), however, is because of the absence of the duty of knowledge (*vijjākicca*) in the vedas; now, however, I am a three-fold learned one (*tevijjo*) with absolute significance (*paramatthato*) because of my having achieved such three types of super science (*vijjā*) as: the knowledge of former abodes (*pubbenivāsa*

ñāna) etc.; I am a mahājhāyī also because of my meditation (jhāyana) upon the great, enormous (uḷāra), exalted (panīta) nibbāna by means of the jhāna of the right path (magga) and noble fruition (phala), as well as because of my burning (jhāpanato) of the dense crowd of depravity (kilesagana) totally (anavasesa) and abundantly (mahantassa) siding with the origin of suffering (samudayapakkhuyassa). Cetosamathakovido means clever in composing (samādahane) the mind (cetaso) by the suppression (vupasamena) of the deeds (dhammānaṃ) of self-depravity (saṅkilesa) which constitute causes for mental commotion: by means of this, he spoke of the cause of his becoming tevijja. Indeed, accompanied with cleverness in concentration (samādhikosalla), by means of the destruction of cankers (āsavakkhayena) there is the state of being a tevijja; not exclusively all round (nakevalena). Sadattho means; one's own purpose or benefit (sakattho); this is the case of the letter 'k' having been made into 'd', as in such cases as: "anuppattasadattho (one's own purpose has not been achieved)," and so on. The expression namely; "Sadattho (one's own benefit)," should be understood as: Arahantship. That, indeed, has been stated as "Sakattho (one's own benefit)," because of the state of benefit of oneself owing to being bound to self, because of the meaning of not forsaking self and because of the meaning of one's own absolute benefit (paramattha). This, that my own benefit has been anupatto accordingly achieved (adhugato) me (by me) (mayā). By means of this, he pointed out having made the state of his being greatly meditative (mahājhāyī-bhāvaṃ) that had reached its zenith (sikhāpattam) according as has been said. The rest is in the same manner as has been stated.

The Commentary on the stanza of the Thera Vacchagotta is complete.

1.12-3 [113] Commentary on the stanza of Vanavacchatthera

The stanza starting with *acchodikā puthu silā* constitutes that of the venerable Thera Vanavaccha. What is the origin? This one also having done devoted deeds of service toward former Buddhas, sowing seeds of good deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī. On having attained the age of intelligence he was leading his life doing work for another person, when having done an offence (*aparādha*) to some one else, became frightened with the danger of death, fled from it, happened to have sighted, on his way, a bodhi tree, became pious-minded, swept its base clean, made his reverential offerings of Asoka flowers bound together as bouquets (*piṇḍibandha*), paid his homage, sat himself down cross-legged, making his adoration to the bodhi tree with his face directed specially towards the same, saw his enemies (*paccattike*) arriving to kill him, did not make himself angry-minded toward them, continued reflecting on but the bodhi tree, and fell into a precepice of the height of a hundred men (*sataporise papāte*). On account of that act of merit, he was reborn in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the son of a wealthy brahmin at Rājagaha, when this Buddha arose. His name was “Vaccha.” On having come of age, he aptly gained pious faith in the royal assembly (*samāgama*) of Bimbisāra, became a monk and attained Arahantship. Hence, has it been said in the *Apadāna*.--

“Engaged in the work for others I
committed on offence (*aparādha*). I
specially ran away into the forest
being oppressed by the guilty dread
(*bhayavera*).

On having seen a blossoming tree, I
made well-bound bouquets; having
collected copper-coloured (*tamba*)
flowers, I scattered them down at
the bodhi tree.

Having swept clean that bodhi tree,
the most excellent *Pātali* tree, I
crossed my thighs (*pallaṅkaṃ ābhujitvā*)
and approached the base of the bodhi
tree.

Seeking the path by which I had fled,
they reached my presence; having seen
them, also there, I reflected on the
most excellent bodhi tree.

I paid my homage to the bodhi tree
with my mind piously pleased. I fell
into many a beating in the hill which
was difficult of going and frightful.
It was ninetyone aeons (*kappa*) previous
to the present that I made my reveren-

tial offering of flowers; I do not
remember any evil existence; this is
the fruitful result of my reverential
offering to the bodhi tree.

In the third aeon (kappa) previous to
the present, I was a well-self-controlled
(susaññata) sovereign, a very strong world-
king, endowed with seven gems.

My depravity had been burnt. ...

Buddha's instruction had been carried

out.”

Having, however, attained Arahantship, he dwelt but in the forest owing to his special delight in seclusion; on that account there arose the appellation Vanavaccha. Then, sometimes, the Thera, for the purpose of uplifting the multitude of his relatives, he went to Rājagaha, where, being attended upon by (his) relatives, he stayed for a few days and showed well the gesture of (his) going. His relatives requested him thus: “Venerable sir! For the purpose of uplifting us, please live in a neighbouring monastery; we shall serve you.” The Thera spoke a stanza in order to communicate to them about his deep delight in seclusion, by the indication (padesa) of announcing (kittana) the pleasure promoting hills.

113. “Those rocky hills (selā) with soft
water, spread over with soft stones,
mixed with monkeys and deer, covered
with cool mossy water (ambusevāla)
delight me.

There, acchodikā means: They are “Acchodika, seats of soft water,” since there is clear, this (abahala), fine (sukhuma) water in them. Although it should be said (vattabba) as acchodakā, it has been said ‘acchodikā’ owing to distortion of gender (liṅga vipallāsa); by this he points out their sufficiency of water-supply Puthusilā means: there are in these (hills) stones (silā), which are in abundance (puthula), spread out. (vitthatā) and soft as well as easy (mudusukha) to handle (samphassa); thus, puthusilā, spread over with soft stone; by this, he points out the sufficiency of spots for sitting. They are gonaṅgulā because they have such a tail as that of oxen; black monkeys; they say also “pakatimakkaṭa (normal monkeys)” even. Connected (āyutā) and mixed with (missita) with the wanderings about here and there by monkeys as well as such deer as spotted antelopes and so on; thus, gonaṅgulamigāyutā. By this, he points out their being provided (upeta) with characteristics (lakkhana) of a forest, owing to being used (upacārita) by non-human beings (amanussa).

Ambusevālasañchannā means: Here and there (tahaṃ tahaṃ) are well covered (sañchāditā) with water and moss (sevāla) owing to the production and constant flowing forth of water (paggharamānasalilatā). Te selāramayanti maṃ means: Those rocky hill as there where I dwell give delight to me who have delight in seclusion; therefore, I go but there; thus, is the significance. This self-same stanza also became the explanation of the Thera's Arahantship (aññā).

The Commentary on the stanza of the Thera Vanavaccha is complete.

1.12-4 [114] Commentary on the stanza of Adhimuttatthera

The stanza starting with Kāyaduṭṭhulla garuno constitutes that of the venerable Thera Adhimutta. What is the origin? It is said that he was reborn in a brahmin family at the time of the Blessed One Padumuttara, and on having attained the age of intelligence, he reached proficiency in all brahmanic lore (brāhmanavijjā), saw disadvantage in sensual pleasures (kā mā), forsook his household life, renounced the world, by becoming a hermit-recluse, lived in the forest, heard about the appearance of Buddha, approached the precincts (upacāra) of human habitations, happened to have caught sight of the Master who was going about surrounded by a clergy of monks, became pious-minded and spread his own reed-raiment at the base of the feet of the Master. The Master, on having come to know of his inclination (ajjhāsaya) stood on that (reed raiment). He made reverential offering of sweet-scented Kāḷānusāra, to the Blessed One who had stood there and praised (abhitthavi) Him with ten stanzas starting with “Samuddharasi’ maṃ lokam (you pulled out this world).” The Master prophesied to him thus: “In time to come, a hundred thousand aeons (kappa) ahead from now, in the dispensation of the well-self-awakened Buddha, named Gotama, he will and become a monk and an Arahant with six sorts of higher-knowledge,” and departed. On account of that act of merit, he was reborn in the divine world and thereafter, up to the time of the appearance of this Buddha, all that time (tāva), he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family at Sāvatti, when this buddha arose. He gained the name of Adhimutta. On having attained the age of intelligence, he reached proficiency in all the brahmanic lore (vijjā) and not finding any essence there, he was in quest of escape (nissarana) owing to the state of his being the last and final existence, and on having seen the power (ānubhāva) of Buddha when He accepted Jetavana, aptly gained pious faith, became a monk in the presence of the Master, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence, has it been said in the Apadāna:—

“Blazing bright like the yellow Kanikāra
flowers, flashing resembling a candle
stick (dīparukkha), shining similar
to the morning star, resembling the
flashing of lightning in the sky, He
was fearless and unfrightened like the
lion, the sovereign of the beasts (migarājā);
making his light of knowledge manifest, He
kept crushing the border of heretics. I saw
the Leader of the world who was pulling up
this world, cutting off all doubts.

I was a wearer of braided hair (jaṭā)
and antelope skin (ajjima); I was lofty,
straight and possessed of splendour;
catching hold of my reed-raiment, I
spread the same at the base of His feet.
Having collected the unguent Kāḷānusāriya,
I accordingly smeared the Tathāgata.
Having besmeared the self-awakened Buddha
I properly praised the leader of the world.
O Great sage, who had crossed the flood!
You do pull up this world well; you make

it bright with your light of knowledge
unveiling your most excellent knowledge.
You do turn the wheel of dhamma, crush-
ing the holders of other views (paratitthiya);
having conquered the battle, you the bull
(among men) made the earth quake.
Waves in the large ocean become broken
at the end of the sea shore (velanta);
in the self-same way all heresies (ditṭhi)
become broken in your knowledge.
When with a fine meshed fish-net well
dropped and brought (sapatānita) the
(aquatic) creatures that have gone into
the net are there and then (tāvade)
oppressed (pīlita); in that self-same way,
the heretics (titthiyā) in the world
dependent upon their individual (puthu)
heresy, turn about (parivattanti) like
me (mārisa) inside your excellent know-
ledge. Indeed! You are the protector
(nātho), to those who have no relatives;
you are the refuge to those who are dis-
tressed (aṭṭita) with danger; you are the
relief (parāyana) for those who are in
need of (atthīnaṃ) release (mutti).
You are the sole hero (ekavīro), peerless
(asdiso); you constitute the collection
(sañcayo) of loving kindness and mercy,
in their quantity; you have no equal, you
are excellently calm (susamo) and tranquil
(santo); you are such as being familiar
(vasī) with defeat and victory (jitañjayo).
You are firmly wise (dhīro), devoid of
delusion (vigatasammoho), free from lustful
craving (anejo), and doubt. You are con-
tented (tusito) with your anger vomitted
(vantadoso); you are pure (nimmalo) self-
controlled (saṃyato) and clean (suci).
You have gone beyond attachment (saṅgātigo);
you have destroyed your pride (hatamado); you
are possessor of three kinds of super-science
(tevijjo); you have gone to the end of three
existences; you have gone beyond the boundry
(sīmatigo); you are the teacher of truth
(dhammagaru); you have reached your benefit

(gatatto); you are of wonderful welfare
(hitavabbhuto).

You are like a boat which can float across
(tāraḱo); you are similar to hidden treasure
(nidhi), creator of confidence (assāsakāraḱo);
you are unfrightened like a lion; you can
afford to be haughty (dappito) similar to
the sovereign of elephants. Having praised
by means of ten stanzas, Buddha Padumuttara
of great reputation, and paid my homage at
the feet of the Master, I then stood silent
(tunhī aṭṭhāsi). Padumuttara, the world-wise,
the worthy recipient of sacrificil offering,
the Master, having stood amidst his clergy of
monks, spoke these stanzas. I shall announce
about him, who spoke well of my moral precepts
(sīla), knowledge as well as my good dhamma
also, you all listen to me while I am speaking.
He will enjoy himself in the heavenly world
for sixty thousand aeons (kappa); after having
overwhelmed other divine beings, he will
exercise sovereignty.

Later, after having become a monk, he,
being urged by the basis of brightness
(sukkamūla), he will become a monk in the
dispensation of the Blessed One Gotama.
Having become a mong he would clearly
abstain from evil deed physically;
After having had his all-round comprehension
(pariññā) of all cankers he will become
canker-free and enter nibbāna.

Just as also the thundering (thanayaṃ)
rain feed (tappeti) this earth, in that
self-same manner, O great Hero! You
satisfied (tappayi) me with your teach-
ing of the truth (dhamma). Having praised
the Leader of the world, His moral precept
(sīla), His wisdom (paññā) as well as the
dhamma, I have attained perfect peace
(paramaṃ santim), the immortal (accutaṃ)
path (pada) of nibbāna.

Indeed (aho), surely (nūna) is that Glorious
One; the Possessor of eye (cakkhumā) would
remain (tiṭṭheyya) long (ciraṃ); He would
enlighten (vijānyyuyṃ) the unenlightened

also (aññātañ ca); He would make men touch (phuseyyuṃ) the immortal (amataṃ) path (padaṃ).

This is my final (pacchima) birth (jāti) all existences had been totally destroyed (pariññāya) all the cankers (sabbāsava), I live canker-free. It was a hundred thousand aeons (kappa) previous to the present when I made my special praise of Buddha. I do not remember any evil existence; this is the fruitful result of my announcement (kittanāya). My depravity had been burnt;... Buddha's instruction had been carried out."

Having, however, attained Arahantship, he spoke a stanza teaching the monks, who were living together with himself and who exercised much bodily vigour (kāyadaḥhībahule).

114. "To one who is heavy (garuno) with unchastity (kāyaduṭṭhulla), when life is being forsaken (hiyyamāna), whence (kuto) is the well-being (sādhutā) of a monk who hankers after (giddha) bodily bliss (serīrasukha)."

There, Kāyaduṭṭullagaruno means: There is unchastity (duṭṭhullaṃ) owing to the state of being connected with the unpleasant (asubhayogyatā); the unchastity of the body is physical unchastity (kāyaduṭṭhullaṃ); he, to whom bodily unchastity had well developed (sambhāvitam) heavily (garu) is heavy with bodily unchastity (kāyaduṭṭhullagu); having become without wisdom for escape from saṃsāra (anissaranappaññā), he is in pursuit of (pasuto) physical nourishment (kāyaposana) and becomes one with much bodily firmness (kāyadaḥhībahulo); thus, is the meaning; to him, who is heavy with bodily unchastity (kāyaduṭṭhullagaruno). Hiyyamānamhi jīvite means; when the essentials (saṅkhāra) of life (jīvita) is quickly (lahuso) similar to the water of small streams (kunnadīnaṃ). Sarīrasukhagiddhassa means: to one who has reached (āpannassa) the greed (gedhaṃ) for his own bodily bliss with such nourishments as exalted food (pañitāhāra) etc. Kuto samanāsādhutā means: Whence (kuto), under what circumstance (kena kāranena) would there be (sīyā) goodness (sādhutā) by becoming a monk (samanabhāvena) and good monkhood (susamanatā) to an individual of this like type (evarūpassa puggalassa); definitely (ekaṃsato), however, there is the well-being (sādhutā) of a monk to one who has no regard (nirapekkhassa) for his body and his life, who is contented (santuṭṭhassa) with the satisfaction (santosena) of whatever is procurable (itaṛitara) and who is but up and doing (āraddhavīriya); thus, is the significance.

The Commentary on the stanza of the Thera Adhimutta is complete.

1.12-5 [115] Commentary on the stanza of Mahānāmatthera

The stanza starting with: Esā'vahiyyase pabbatena constitutes that of the venerable Thera Mahānāma. What is the origin? This one also, having done the deed of devoted service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family, at the time of the

Blessed One Sumedha. He reached proficiency in (all his) brahmanic lore (vijjāsu), abandoned his household life (gharāvāsa), had his hermitage built on the shore of a certain river, and lived there teaching the charms (manta) to many brahmins. Then, one day, the Blessed One went near his hermitage in order to uplift him. On having seen the Blessed One, he became pious-minded, had a seat prepared and offered the same to Him. When the Blessed One became seated he offered Him excellently sweet honey. The Blessed One enjoyed (paribhuñjitvā) it, prophesied his future in the manner stated in the story of the Thera Adhimutta before (heṭṭhā) and took His departure. On account of that act of merit, he was reborn in the divine world and rolling about (parivattento) now and then (aparāparaṃ) in excellent existences even, was reborn in a brahmin family, at Sāvatti, when this Buddha arose, and gained the name Mahānāma. On having attained the age of intelligence, he approached the presence of the Blessed One, listened to the truth (dhamma) aptly gained pious faith, became a monk, caught hold of his mental exercise (kammaṭṭhāna) and was dwelling in a hill named Nesadaka. When, not being able to reject (vikkhambhetuṃ) the depravity (kilesa) that possessed him (pariyuṭṭhānaṃ), became disgusted (nibbinadanto) with his own body (attabhāvaṃ) saying to himself: “What is the use of me with this life of depraved mind (saṃkiliṭṭhacitta)?” ascended the crowning (uccaṃ) crest (sikharaṃ) of the hill, saying to himself: “I shall kill it after having made it fall (pātetvā) from here,” spoke a stanza, pointing himself out (attānaṃ niddisanto) as if (he was speaking of) another person:—

115. This one, you deteriorate (avahiy-
yase) on account of the hill, where
grow many thorny kuṭaja trees (whose
roots are medicinal), with the Nesādaka
hill with its reputation and all-round
roof-like (foliage of flora).

There, Esā’vahiyyase means: This one, you, Mahānāma! Dwindles and deteriorates. Pabbatena means: on account of this hill, which has become (your) residential region. Bahukuṭajasallakikena means: With many Kuṭaja, Indasāla and Sallaki incense trees: in other words, endowed with Indasāla trees. Nesādakena means; with such a name as this. Girinā means: with the hill (selena). Indeed, the hill (sela) is “Pabbata, hill,” owing to the state of having stood with sections (pabbehi) reckoned as joints (sandhisāṅkhāteni); it is said to be “Giri, (hill),” owing to its speaking (giranato) of such substances (vatthūnaṃ) as medicine and so on which have become essence (sārabhūtānaṃ), and of water (jala) by way of flowing (pasavana) and so on. Here, however, since it occurs well in both meanings (tadubhayattha sambhavato) it has been stated (vuttaṃ) as: “Girinā” after having said as: “Pabbatena.” Yasassinā means: with the evident (pakāsenā) widely famed (vissuta) all qualities (guna). Paricchādena means: by being covered over (channena) from all sides with different varieties of trees, shrubs (gaccha) and creepers; in other words, by your residential region (vasanaṭṭhāna) having become (bhūta) all round roofed (paficchāda). Indeed, this is the significance (adhippāyo) here:— O Mahānāma! If, after having relaxed (vissajjetvā) your mental exercise (kammaṭṭhāna) you become bountiful of wild thoughts (vitakka), in this way, you dwindle yourself through this Nesādaka hill which has become your congenial (sappāyena) residential region (nivāsanaṭṭhāna) endowed with (cool) shade and water: now, I shall made you (tan) fall from here, and kill (you); therefore, it is not permitted (labbha) to become familiar (vasikena) with wild thoughts (vitakka). Thoroughly threatening himself but in this manner, the Thera indulged himself in developing spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.--

“On the shore of the river Sindhu, my
hermitage was well made. There I taught
to my pupils the traditional text (Itihāsa)
together with palmistry (lakkhanaṃ).

They who were desirous of doctrine (dhamma) and well-disciplined (vinīrā), did desire to hear good instruction (susāsaṇaṃ); they had attained perfection in the set of six disciplines of vedic science and they lived on the bank of the Sindhu river.

They are specialists in the course of catastrophe (uppāragamana), as well as in characteristic marks (lakkhanesu); they lived then in the wood (vipine) seeking (their) most excellent welfare (atthaṃ). There and then (tāvade) there arose in the world self-awakened Buddha named Sumedha. Out of compassion for us, the distinguished leader (vināyaka) came near.

Having made a grass-spread, I offered the same to the eldest of the world, when the great Hero, the Leader of the world Sumedha had come near.

Having collected honey from the wood (vipināto) I offered the same to the best Buddha. The self-awakened Buddha enjoyed it and spoke this statement (vacanaṃ).

I shall make announcement about him who pious-mindedly offered me that honey with his own palms; do listen to me while I speak. On account of this honey-offering as well as the offering of grass-spread, he will have his pleasure in the divine world for thirty thousand aeons (kappa).

Thirty thousand aeons (kappa) hence there will become in the world the Master, named Gotama by His clan, in the family (kula) origin (sambhava) of Okkāka.

He will be an heir in His deeds (dhammesu), a boson-son (oraso) created (nimmito) by dhamma; after having fully understood all the cankers (āsava) he will enter nibbāna as a canker-free Arahant.

Having come here from the divine world, as and when he entered (upagate) his mother's womb, there would rain down a shower of honey covering the earth with

honey.

At the very moment I came out from
my mother's womb which is very difficult
to escape from, there also was honey rain-
shower, which rained permanently at all
times.

Having specially come out from the house-
hold life (āgāra) I became a houseless
monk; I was a gainer of food and drink;
this is the fruitful result of honey-
offering.

I had all my desires with success
(samiddho), having become a celestial
and human-being; because of that self-
same offering of honey I have attained
the extinction of cankers (āsavakkhayaṃ)
When the rain has showered and the grass
is four-finger thick and when the trees
growing on earth have well blossomed and
properly foliated (sañchanne) I dwell ever
happy and canker-free in an empty house,
a pandal (maṇḍapa) at the foot of the
tree.

I had gone beyond all existences.
Moderate (majjhe), superior (mahante)
and inferior (hīne) as well. Today
my cankers (āsavā) are destroyed;
there exists now no new existence
(punabbhava).

It was thirty thousand aeons ago
that I then made my offering.
I do not remember any evil existence:
this is the fruitful result of my
honey offering.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

This self-same stanza, also, became the verse that made manifest the Thera's Arahantship (aññā).
The Commentary on the stanza of the Thera Mahānāma is complete.

1.12-6[116] Commentary on the stanza of Pārāpariyatthera

The stanza starting with cha phassāyatene hitvā constitutes that of the venerable Thera Pārāpariya. What is the origin? This one also, having done good deed of devoted service toward former Buddhas accumulation meritorious deeds in this and that existence, was reborn in the womb of a hunter (nesāda), at the time of the Blessed One Piyadassī. When he had attained the age of intelligence, the Blessed One Piyadassī sat down after having entered well upon the cessation jhāna (nirodha samāpatti) at the place of his wandering about in a certain dense forest in order to lift him up. That hunter also, on having gone to that region in his search for deer, saw the Master, became pious-minded, had a pandal of leafy branches (sākhamaṇḍapaṃ) which had been built keeping the Blessed One inside, well-covered with lotus-flowers in the manner of a pinnacled palace (kūṭāgāra) and experiencing, excellently and aptly, zest and delight, stood adoring Him for seven days. Daily also, he removed any and every faded flower and replaced them with fully fresh flowers. With the lapse of seven days, the Master rose up from His meditation of nirodha and accordingly thought of His clergy of monks. There and then, many monks to the extent of eighty thousand surrounded the Master; divine beings assembled together saying to themselves “We shall listen to the sweet teaching of the truth (dhamma); there was a great gathering together. Making His thanks-giving (naumodanaṃ) the Master made His prophecy to him pointing out the prospect of his becoming among divine and human beings as well as his enlightenment as a disciple (sāvakabodhi) when this Buddha arose, and departed. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family at rājagaha when this Buddha arose and on having attained the age of intelligence, he became proficient in the three vedas, gained the anme Pārāpariya because of his continuity of clan (pārāparagottatāya), kept teaching the charms (manta) to many brahmins, happened to have seen the power of Buddha when the Master reached Rājagaha, aptly gained pious faith, became a monk, did deeds of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence has it been said in the Apadāna:–

“The Blessed One named Vipassī,
the self-made (sayambhū), the
leader of the world, the self-
wawkened Buddha, the sage clever
in concentration (samādhikusalo),
being desirious of seclusion, the
great sage Piyadassī, the most
excellent of men, well penetrated
into the dense forest, spread His
ragged-vestment (paṃsukūla), and sat
down.

A hunter of deer, formerly, I was,
in the woody forest; in search of
spotted antelope (pasadaṃmigam),
I then wandered about (āhinḍāmi).
There, I saw the self-awakened Buddha,
the canker-free who had crossed over
the flood (ogha), resembling the
blossoming Sal sovereign (pupphitaṃ
sālarājaṃ) and similar to the rising
sun (sataraṃsiṃ va uggataṃ).

On having seen the god of gods (devedevaṃ)
Piyadassī of great reputation (mahāyasam)
I went down well into the natural lake
and brought lotus flowers then.

Having brought lotus flowers (paduma)
of a hundred petals pleasing to the mind
(satapattam manoramam), I built a pinnacled-
roofed structure and covered it over with
lotus flowers.

The sympathetis, merciful great sage Piyadassī
Buddha, the Conqueror, stayed on in the
pinnacled-roofed structure for seven
nights and days.

After discarding old ones I replaced the
roof with fresh flowers; having lifted up
my clasped hands I kept myself standing
there and then.

After having arisen from His concentration
(samādhi), the great sage Piyadassī, the
leader of the world sat down surveying
(anuvilokento) the directions (disam).

Thereupon, the serving attendant of
great magical power named Sudassana,
came to know the mind of the Master.

Buddha Piyadassī.

Surrounded by eighty thousand monks.
He approached the leader of the world,
who was seated blissfully in the forest.
Such divine beings as were dwelling in
the dense domain of the forest all
assembled together then, since they
came to know the mind of Buddha.

When all terrestrial divinities of the
types of yakkha, kumbaṇḍa together
with rakkhasa as well as the clergy of
monks had well arrived, the conqueror
spoke (pabyāharī).

I shall make my announcement about him,
who made his reverential offerings to
me for seven days, and my residence
also; listen to me while I am speaking.

With my knowledge I shall disseminate
the deep truth (dhamma) which is difficult of
discerning, extremely subtle but well
made manifest; listen to me while I am

speaking.

For fourteen aeons (kappa) he will wield divine sovereignty; his pinnacled palace will be large, roofed with lotus flowers.

In the sky it will be borne; this is the fruitful result of flower-work.

He will wander about his rounds of rebirths in the mixed-up manner (vo-kinnam for twenty hundred aeons (kappa).

There his flower-palace of fairies will be borne in the sky. Like on the lotus leaf, water will not wet it, even likewise, in his knowledge, depravity (kilesa) does not drench: this one would have glided off the five hindrances from his mind.

Having brought about his mind toward renunciation, he will go away from his household and become a monk.

Thereafter, being borne in a palace made of flowers, he will renounce the world. While he is dwelling at the foot of a tree, being mature-minded and possessed of mindfulness, there, above his head will be borne a mansion made of flowers.

After having made charitable offering of robes, alms-food and shelter for seat and sleep (sayanāsana) as ecclesiastical essential to the clergy of monks, he will enter nibbāna being free from cankers (āsava).

I did renounce the world and became a monk with my wandering about in a pinnacled palace; even though I dwell at the foot of a tree, the pinnacled palace is being borne.

In my robe as well as my alms-food, there does not exist my volition (cetanā); well engaged in my act of merit, I gain my all-round accomplishment.

Incalculable (asaṅkheyya) in number (gananato), are my many crores of kappa; worthlessly they had worn away (atikkantā)

having missed (pamutta) (many) leaders of
the world.

Having served attending upon Him, the
distinguished leader (vināyaka) Piyadassī
eighteen hundred aeons (kappa) ago, I
(now) have approached this womb.
Here I see the self-awakened Buddha,
the possessor of insight (cakkhumā)
named Anoma (the superior): having
approached Him, I have made myself
homeless and become a monk.

Buddha, the eliminator of distress (dukkha),
the Conqueror, showed me the right path
(magga); having listened to his teaching
of the truth (dhamma), I have attained
the unshakeable (acalaṃ) path.

having satisfied (tosayitvāna) the self-
awakened Buddha, Gotama, the bull amongst
Sākiyans, I have come to know all-round
the cankers (āsava) and live (now) canker-
free (anāsavo).

It was in the eighteen hundredth aeon
(kappa) previous to the present, that I
made my special reverential offering to
Buddha; I do not specially know any evil
existence; this is the fruitful result of
my reverential offering to Buddha.

My depravity had been burnt; ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he reflected over his own proper attainment (paṭipattiṃ), became well-delighted and spoke a stanza by way of making his joyous utterance:—

116. "Having discarded the six sense-
contacts (phassāyatana), I had my
sense-door guarded and well-controlled.
Having done away with (vadhitvāna),
I have attained the elimination of cankers
(āsavakkhaya).

There, chaphassāyatane hitvā means: having forsaken by way of giving up the depravity that suitably bind such six internal organs of sense as eye, etc., which have gained the name of "Phassāyatanaṇi (sense contacts)" because of the fact that they are places of origin of such six contacts as eye-contacts and so on. Guttadvāro susaṃvuto means: He was with his doors well-guarded and well-controlled because but consequently owing to the state of such doors as the door of the eye and so on having been guarded; and there, owing to having well shut-off by means of the door-leaf (kavāṭa) of mindfulness, prohibiting (nīvāraṇa) the entry (pavesana) of such evil ideas (dhamma) as covetousness (abhijjhā) and so on that turn out to be

(pavattanaka); in other words, he is one with guarded door (guttadvāra) owing to having looked after (rakkhitattā) in the said manner, the six doors of the six seats of mind (manacchaṭṭhānaṃ) he is well controlled (susamvuto) because of the state of being well restrained physically and so on; thus, in this manner the meaning should be understood here. Aghamūlaṃ vomitvāna means: having made to be outside. (bahi) from the corporeal continuity (santānato) after having vomitted (uggiritvā) by the application (yoga) of emetic (vamana) drink (pāna) reckoned as (saṅkhāta) the noble (ariya) path (magga) all the defects of depravity (kilesa dosa): alternatively (vā), (having vomitted) the fault (dosa) reckoned as ignorance (avijjā) and craving for existence (bhavatanhā); in other words (vā) the cause of ousting (bahikarana). Patto me āsavakkhaya means; such cankers (āsava) as canker of sensual pleasure, etc., become exhausted here; in other words, it should be attained by means of their exhaustion; thus, āsavakkhaya (extinction of cankers); nibbāna and Arahantship as well. He made manifest his Arahantship (aññā) by way of joyous utterance (udāna) saying thus: "I have attained and achieved the stage of extinction of cankers (āsavakkhaya).

The Commentary on the stanza of the Thera Pārāpariya is complete.

1.12-7[117] Commentary on the stanza of Yasatthera

The stanza starting with Suvilittosuvāsano constitutes that of the venerable Thera Yasa. What is the origin? This one also, having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths in this or that existence, became a dragon-king of great power, at the time of the Blessed One Samedha, led the clergy of monks headed by Buddha to his own mansion (bhavanam), and brought about a great charitable offering. He had the Blessed One covered with a set of three robes of great value. He had each and every monk also covered with but highly costly separate pair of garments (dussayuga) respectively as well as with all ecclesiastical essentials (parikkhāra). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, became a banker's son, at the time of the Blessed One Suddhattha, and made his reverential offering of seven sorts of gems to the terrace (maṇḍa) of the bodhi tree. He became a monk at the time of the Blessed One Kassapa and did his duties of a monk. In this manner, wandering about his rounds of repeated rebirths but in excellent existences (sugati), he was reborn as a son of a banker of abundant wealth in Banares, at the time of this our Glorious One. Known by the name of Yasa he was extremely (parama) delicate (sukhumālo). "Tassa tayo pāsādā (to him, there were three palaces)," thus, everything should be understood in the manner as had come in the trunksection (khandaka) of the Vinaya piṭaka.

On being urged (codiyamāno) by his former cause (pubbahetu), he happened to see the (despicable) disorder (vipakāram) of (his) surrounding crowd of people (parijana) overwhelmed (abhibhūta) by sleep in the portion of the night (rattibhāge), became remorseful, came out of the house after just having put on his gold slippers, left (nikkhamitvā) by the city gate, opened by the divine beings, went near Isipatana, and said: "O! Alas! (I am) oppressed; O! Alas! (I am) afflicted (upassaṭṭham)." On having been told, at that juncture, by the Blessed One, who was dwelling at Isipatana, and walking to and fro in the open air, but for the purpose of uplifting him even, thus: "O Yasa! Come, this is not oppressed (anupaddutam); this is not afflicted," he became delighted, saying to himself: "I am told that there exists the unoppressed and unafflicted," took off (oruyha) his gold slipper, approached the Glorious One, sat down on one side, became one who had entered upon the first stage of sanctification (sotāpanna), at the all-round end of (the dissemination of the fourfold noble) truth, which was done as the teaching of truth (saccadesanā) after having spoken the speech on His gradual discourse in its order of sequence (anupubbikatham), by the Master, and visualised (sacchākāsi) Arahantship when the teaching of the truth (saccadesanā) was being made by the Blessed One to (his) father who had arrived for the purpose of seeking and finding (him) (gavesanattam). Hence has it been said in the Apadāna:—

"Deep inside (oggayha) the great
ocean, there was my mansion (bhavanam)
well-created; the lotus pond was well-
dug (sunimmitā), (with songs) sung
(pakūjitā) by ruddy geese (cakkavāka)
(My mansion) was well-roofed (sañchannā)
with celestial flowers (mandālakehi) as
well as with paduma and uppala lotus
flowers. There flowed also there, a
delightful river with excellent landing
spots.

(My mansion) was well-inhabited (sañchannā)

by fishes and turtles, and well-strewn
over with many a variety of birds (dija)

It was resounded with cries of peacocks
and herons, and with lovely (vaggu) voice
of cuckoos and so on.

Doves and pigeons (pārevatā) as well as
sun-swans (ravihaṃsā) and the ruddy
geese which roam about the river; here,
there were also dindibha birds and mynahs.
Flying chameleons (pampakā) and pheasants
(jīvajāvakā).

Swans and herons made their cries (naditā);
(so also) many reddish-yellow (piṅgalā) owls.
Endowed with seven sorts of gems and the
sand grains were of gems and pearls.
The trees were made entirely of gold and
filled with different kinds of sweet scent.
They all made my mansion bright day and
night at all times.

Sixty thousand musical instruments were
played (pavajjare) every evening and morning.
Sixteen thousand ladies always surrounded
me.

Having specially come out from my mansion,
I paid my homage to that leader of the
world Sumeha of great reputation, being
pious-minded and delighted.

Having paid my homage to the self-awakened
Buddha I invited Him together with his
clergy of monks. That wise Sumedha, the
leader of the world, did give His consent.

Having taught the truth (dhamma) to
me, the great sage sent me off (uyyojesi).

Having paid my homage to the self-
awakened Buddha I returned (upāgamim)
to my mansion.

I addressed my retinue round me (parijanaṃ) thus:— “All of you do assemble together; at the time of sun-
rise, Buddha will come to our mansion.

For us, there is going to be (amhaṃ) a well-obtained gain in that we live in your presence; we also shall
make reverential offering to the Master, our best Buddha.

After having had food and drink prepared
(paṭṭhapetvā) I informed the (meal) time;
mastering (vasī) a hundred thousand, the
leader of the world arrived (upesi).

I went forward to meet and welcomed Him

with five-fold musical instruments: the most excellent among men sat down on a pedestal (pāṭhe) made of entire gold (sabbasonna).

There was, then, a roof (chadana) above (upari) made of all gold; fans supplied cool breeze (pavāyanti) amidst the clergy of monks.

I satisfied (atappayim) the clergy of monks with abundant food and drinks and offered a pair of clothes (dussayugale) each (pacceka) to the clergy of monks. People said (vadanti): Sumedha was such that He was aptly worthy of accepting the sacrificial offerings of the world. Having sat down amidst the clergy of monks, He spoke these stanzas.

I shall make an announcement (kittayissāmi) of him, who satisfied me and all these monks as well, with food and drink; listen to me while I am speaking. For eighteen hundred aeons, he will enjoy (himself) (remissati) in the divine world; for a thousand times he will be a sovereign as well as a world-king.

Whatever womb, whether divine or human, he approaches, at all times, an all-gold roof (chadanam) will be borne (above him).

Thirty thousand aeons (kappa) hence, an offspring (sambhava) of Okkāka family, named Gotama according to clam, the Master will appear (bhavissati) in the world.

(He will become) an heir (dāyādo) to His teachings (dhammesu), a bosom-son (oraso) created by the teaching (dhammanimmito); after having completely comprehended (pariññāya) the truth, he will enter nibbāna free from every canker (anāsavo).

After having sat down amidst the clergy of monks, he will roar the lion's roar; They bore an umbrella over his funeral pyre (citake); his will be cremated (ḍayhatha) under an umbrella.

Monkhood (samannaṃ) had been accordingly attained (anupattaṃ) by me; my depravity had been burnt by me; either in the pandal or at the foot of a tree, there does not exist any torment (santāpo) in me. It was thirty thousand aeons (kappa) ago that I then offered my charity. I do not remember any evil existence; this is the fruitful result of my whole offering. My depravity had been burnt. ... Buddha's instruction had been carried out."

Thereafter, the Blessed One spread out His right arm and said to the venerable Yasa Thus: - "O monk! Do come. Even immediately after these words (vacanasamanantaram), he became with his hair and beard of two-finger measure (dvaṅ-gulamattakesamassu) the bearer (dharo) of eight ecclesiastical essentials as if he were a senior monk sixty years of age. After having reflected upon his own proper attainment (paṭipattiṃ) and spoke a stanza in order to make his joyous utterance (udāna) by way of (describing) his life (āvattha) previous (purima) to his attainment (pattito) of the state of ehibhikkhu (Come, Monk!).

117. "Well besmeared, well clothed (I was) adorned with all adornments. I achieved the three kinds of super-science (vijjā); Buddha's instruction had been carried out."

There, Suvilitto means: (My) body was well- besmeared with excellent saffron, sandal-wood anointing (anulepana). Suvasano means: (I was one who) wore well the garment (made from) Kāsi cloth of great value (mahaggha). Sabbābharanabhūsito means: adorned with all adornments, reaching (upaga) the head (sīsa) and so on. Ajjhagamimṃ means: I achieved (adhigacchimṃ). The rest is but in the said manner.

The Commentary on the stanza of the Thera Yasa is complete.

1.12-8 [118] Commentary on the stanza of Kimilatthera

The stanza starting with *Abhisatto va nipatati* constitutes that of the venerable Thera Kimila. What is the origin? This one also having done devoted deeds of service toward former Buddhas, doing meritorious deeds, in this and that existence, was reborn in a family home at the time of the Blessed One Kakusandha. On having attained the age of intelligence, when the Master entered *parinibbāna*, he made a reverential offering in the manner (*ākāra*) of a *pandal* (*maṇḍapa*) with garlands of *Saḷala* flowers in dedication to His relics. On account of that act of merit, he was reborn in the *Tāvatiṃsa* heaven, and now and then, wanderig about his rounds of repeated rebirths among divine and human beings, sprang up in the family of the *Sākiyan* sovereign in the city of *Kapilavatthu*, when this *uddha* arose. His name was *Kimila*. On having come of age, he lived endowed with the prosperity of wealth. On having seen the thorough maturity of his knowledge, the Master, residing at *Anupoya*, for the purpose of bringing about his remorse, specially crested a good-looking feminine beauty (*itthirūpaṃ*), who stood in her first youth, showed her in front of him: later, He made her to be seen gradually as if overcome by such dwindlings as old-age and disease. On having seen her, the yong prince *Kimila*, in order to make manifest his excessive remorse, spoke a stanza.

118. “As if specially instructed, age
dwindles away; such a beauty (*rūpaṃ*)
but as this (*tath’eva*) appears (*santaṃ*)
to me as another (*aññamiva*); because of
being thoughtful, I happened to be
mindful (*sato*) of her even; I consider
as if it is of another (*aññassa*) even
(*eva*).

There, *abhisatto va* means: as if advised and instructed by divine beings thus:— “You go quickly; do not tarry (*tiṭṭha*). there is such a reading also as “*Abhisatṭho’va*, (as if specially advised);” as if being desired (*abhiḷāsāpito*) by someone thus:— “You go nimbly (*lahuṃ*);” thus, is the meaning. *Nipatati* means: falls beyond (*atipatati*), specially runs (*abhidhāvati*) does not stay (*na tiṭṭhati*); moment after moment arrives at dwindling and decay (*khayavayaṃ*); thus, is the meaning. *Vayo* means: different distinctive (*viseva*) stages (*avattha*) of the Body beginning from young youthfulness (*bālyayobbana*); here, however, his state of youth (*yobbaññaṃ*) is meant (*adhippetam*). Indeed, that state of youth stood near him having become specially fallen (*abhipatantaṃ*) and dwindled (*khiyantaṃ*), *Rūpaṃ* means he speaks of beauty, the prosperity of physique (*rūpasampadā*). *Rūpa*, thus, however, is the body, as in such contexts as: “*Aṭṭhiṅca paṭicca nhāruṅca paṭicca maṃsañ ca paṭicca ākāso parivārito rūpaṃ tveva saṅkhaṃgacchati* (dependent upon bone, dependent upon veins also and dependent upon flesh as well the space surrounded goes but towards being calculated as physical body)” and so on. *Aññamiva tatheva santaṃ* means: I am myself but like that, which is similar to this beautiful body (*rūpaṃ*), and which is currently existing (*santaṃ vijjamānaṃ*) in that self-same manner; yet it stands near me as if I am some one else (*aññaṃviya*); thus, is the significance. Some scholars read: “*Tadeva santaṃ* (even that existing) “also, *Tass’eva sato* means: to that self-same me who am not another (*anaññassa*) being mindful. *Avippavasato* means: of one who is not absent (*vippavasanta*); indeed, by being absent for a long time, one who is not another also stands near him as if he is another person; this also does not exist here; thus, is the significance. *Aññass’eva sarāmi attānaṃ* (I consider, closely bear in my memory (*upadhāremi*) and well understand (*sañjānāmi*) this my own body as if that of another living being); thus, is the meaning. When in this manner, he was making himself mindful of the state of impermanence former (*dalhataro*) remorse arose. Having become remorseful, he approached the Master, listened to the truth (*dhamma*), aptly gained

pious faith, became a monk, established himself in the development of spiritual insight, and attained Arahantship but before long. Hence, has it been said in the Apadāna.--

“ When Kakusandha who had driven off
His evil deeds (brāhmana) and spent
His sinless life (vusīmati) I
collected garlands of Saḷaka flowers
and made a pandal.

Having become one who had reached the
Tāvatiṃsa heaven, I gained the most
excellent mansion. I outshone other
divine beings: this is the fruitful
result of my meritorious deed.

Whether in the day or at night, I kept
standing as well as walking to and fro,
sheltered (channo) by Saḷala flowers;
this is the fruitful result of my
meritorious deed.

It was in this self-same aeon (kappa)
that I made my rather reverential
offering to Buddha. I do not remember
any evil existenc; this is the fruitful
result of my reverential offering to Buddha.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship also, the Thera reiterated (paccudāhāsi) that self-same stanza in order to make manifest his mindfulness of impermanence that had formerly risen to himself. On that account, this (stanza) was the exposition (byākarana) of the Arahantship (aññā) of this Thera.

The Commentary on the stanza of the Thera Kimila is complete.

1.12-9 [119] Commentary on the stanza of Vajjiputtatthera

The stanza, starting with Rukkhamūlagahanam pasakkiya constitutes that of the venerable Thera Vajjiputta. What is the origin? This one also, having done devoted deed of service toward former Buddhas, accumulating meritorious deeds conducive toward escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, happened to have seen a silent self-awakened one going about for alms-food in the ninety fourth aeon previous to the present one, became pious-minded, and offered plantain fruits (to him). On account of that act of merit, he was reborn in the divine world, did meritorious deeds now and then (aparāparam), wandered about his rounds of repeated rebirths among divine and human beings and sprang up into existence as the son of the Licchavi king in Vesālī when this Buddha arose. His appellation (samaññā) was but Vajjiputta because of the fact of his being the son of the sovereign Vajji. Having become a young man, he happened to have but the inclination (ajjhāsaya) for his escape from saṃsāra (nissarana), because of his being endowed with cause, even at the time of learning such arts as training in elephant-riding (hatthi-sikkha) and so on. Wandering about, he went to the monastery at the time of the teaching of the truth (dhamma) by the Master, took his seat at the all-round end of the audience (parisapariyante), listened to the truth (dhamma), aptly gained pious paith, became a monk in the presence of the Master, did such deed as to develop spiritual insight (vipassanā), and became an Arahant with six sorts of superknowledge (chaḷābhiñña) but before long. Hence, has it been said in the Apadāna:—

“The Blessed One of a thousand
rays of light (sahassaramsī), the
invincible (aparājito) self-become
One (sayamabhū), having arisen from
His seclusion, specially came out
from His alms-food (gocarāyābhinikk-
hami).

With a fruit in my hand I happened
to see Him and I approached the Bull
among men (narāsabham). Pious-minded
and delighted, I offered the fruit,
held in the hole (avaṭam) (of my

clasped hands)

It was ninety fourth aeon (kappa)
previous to the present, that I then
made this my offering of fruit. I do
not remember any evil existence (duggati).
This is the fruitful result of my offering
of fruit.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship with six sorts of higher-knowledge (chaḷābhiñña), he, one day, happened to meet the venerable Ānanda who was still a learner yet imperfect (sekha), surrounded by a large

assembly (parisā) teaching the truth (dhamma), when the great senior monks (mahātherā) were dwelling here and there, having made (katvā) their appointments (saṅketam) in order to sing together (saṅgāyitum) Buddha's perachings (dhamma) not long after the demise (aciraparinibbute) of the Master, subsequently (aparabhāge), and spoke a stanza in order to evoke (Ānanda's) effort (ussāham janento) for his achievement of the higher and highest right path (magga).

110. "Having approached the root of the forest tree (rukkhamūlagahanam pasakkiya), having made your mind peaceful (nibbānam hadayasmim opiya) O Gotama! Do enter upon jhāna; do not but be negligent. What sort of benefit will you accomplish (karissati) by your babbling tittle tattle (biḷi biḷikā)?

There, rukkhāmūlagahanam means a thicket jungle (gahana) born of (bhūta) bases of trees (rukkhamūla); indeed there exists thicket jungle (gahana), not the root of tree; there exists tree-root also, not thicket jungle; in them he shows the absence (abhāvam) or wind, heat and danger; because of the state of being free from (biting) wind owing to the tangled (condition of) thicket jungle of the place, he shows the absence of wind-danger as well as absence of crowded condition of multitude of men; by means of both of those (conditions) there was facility for being engaged in the development of mind (bhāvanāyogyatam). Pasakkiyā means having approached (upagantvā). Nibbānam hadayasmim opiya means: saying to oneself: "Evam mayā paṭipajjitvā nibbānam adhiḡantabbam (having taken one's line of action (paṭipajjitvā) in this manner, nibbāna should be attained)'; thus, having placed tranquility (nibbuti) in one's heart; having borne (karitvā) in one's mind (citta). Jhāya means: Do meditate (jhāya) with reflection (upanijjhāna) on the (three) properties of the phenomenal world (lakkhana); do cultivate the development of the right path (magga) associated with the development of spiritual insight (vipassanā). Gotama means: He addresses the treasurer of truth (dhammabhaṇḍā-gārika) by means of his clan. Mā ca pamādo means: Do not get into (āpajji) negligence over extremely good deeds (adhikusalesu dhammesu). Now, in order to show by way of negating (paṭikkhepa vasena) that negligence of this like Thera, he said: "Kiṃ te biḷibiḷikā karissati." There, biḷibiḷikā means: the doing of babbling viḷiviḷi (tittle tattle); biḷibiḷi is such useless occurrence of sound as biḷibiḷi; in this manner the nomenclature of multitude of men resembling biḷibiḷika (babbling fingle fangle). Kiṃ te karissati means: what sort of benefit would you accomplished? Therefore, having given up mass nomenclature (janapaññattim) you should be devoted to (pasuto) your own welfare (sadattha); thus did he give advice.

On having heard that stanza (the Thera Ānanda) became remorseful over such words as spoken by others breezing about (vāyana) their poisonous sweet scent, kept spending but much portion of the night by walking to and fro, indulged himself in the development of spiritual insight, entered his monastery and attained Arahantship just at the moment of his lying down on his couch.

The Commentary on the stanza of the Thera Vajjiputta is complete.

1.12-10 [120] Commentary on the stanza of Isidattathera

The stanza starting with Pañcakkhandhā pariññātā constitutes that of the venerable Thera Isidatta. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating

meritorious deeds conducive towards escape from rounds of rebirths, (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One going about on a chariot-road, became pious-minded, and offered fragrant (āmoda) fruit, sweet to eat, (to Him). On account of that act of merit, he sprang up in the divine world, and having done meritorious deeds now and then, he kept wandering about his rounds of repeated rebirths, among divine and human beings, and was reborn as the son of a certain caravan leader in the village of Vaḍḍha, in the kingdom of Avanti. His name was Isidatta. On having come of age, he happened to become an unseen friend of the wealthy householder Citta at Macchikasandā, who suitably sent to him a letter (sāsanam), wherein was written the qualities of Buddha, over which he became piously pleased with the dispensation (sāsana), became a monk in the presence of the Thera Mahākaccāna, began developing spiritual insight and became an Arahant complete with six sorts of higher-knowledge but before long. Hence, has it been said in the Apadāna:—

“I made my offering of fragrant fruit
to the self-awakened Buddha of golden
complexion, the worthy recipient of
sacrificial offerings, who had entered
upon a chariot road (rathiyam).
It was in the ninetyfirst aeon (kappa)
previous to the present, that I then
made my offering of fruit. I do not
remember any evil existence; this is
the fruitful result of fruit-offering.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, become an Arahant with six sorts of higher-knowledge (abhiññā), he asked for permission (ūpucchivā) of the Thera saying: “I shall go and serve Buddha” went to the middle region (majjhimadesa), approached the Master, paid his homage to Him, sat down on one side, and on being asked by the Master in the manner of having held His conversation (katapaṭisanthāra) with him thus: “O monk! I hope (kacci) you are allayed (khamanīyam) and sufficiently supported (yāpanīyam)?” and so on, he spoke a stanza, making manifest (byākaronto) his Arahantship. (aññā) by way of informing (pavedana vasena) thus: in the course of his reply (paṭivacana):— “O Blessed One! Beginning from the time I had approached your dispensation (sāsana), all my misery (dukkha) had been dispelled (apagata); every danger (parissayo) had become eliminated (vūpasanto).

120. “The five sensual aggregates (khandha)
had been all-round understood (pariññātā).
They stand with their roots cut asunder.
The stage of extinction of pain (dukkha)
had been accordingly attained (anupatto);
by me, had been attained the destruction
of cankers (āsava).

There, pañcakkhandhā pariññātā means: By me had been known (ññātā) after having all-round analysed (paricchijja) in every respect (sabbaso), the five clinging (upādāna) sensual aggregates (khandha) by means of the wisdom (paññā) of the right path (magga) accompanied by (sahita) the wisdom of spiritual insight (vipassanapaññā), thus:— “This is misery (dukkha), this much is misery (dukkha), not more than this;” there does not exist among them anything also that should be understood all round; thus, is the significance. Tiṭṭhanti chinnamūlakā means: They stand up to the later (carima) stage of cessation of mind (cittanirodha)

because of having discarded by means of the noble right path (ariya-magga) and owing to having well cut off (samucchinatā) the root of their ignorance (avijjā), craving (tanhā) and so on, due to the fact of but their having all-round been comprehended (pariññātattā) in every respect. Dukkakkhaya anuppatto means: But because of their roots having been cut off also, the destruction and all-round extinction of the circle of suffering (vaṭṭa dukkha) had been accordingly attained (anupatto); nibbāna had been achieved (adhigataṃ). Patto me āsavakkhaya means: The Arahantship which gained the name of “Āsavekkhaya (elimination of cankers),” had been attained because of the fact that he should have specially gone towards the extinction (khayante) of all such cankers as begun with Kāmāsava (the canker of sensual pleasure), had been attained and aptly gained; thus, is the meaning. Some scholars (keci) however, read (pāṭhanti) “Antimāyaṃ samussayo (this complex form is the last); but because of the fact of the attainment of nibbāna this my accumulation of body (attabhāvo) is final (antimo) and last of all (sabbapacchimako) there exists now. No new existence (punabbhavo); thus, is the meaning. Whatever, however, has not been said here and there (tatthatattha avuttaṃ) that is but obvious (uttānaṃ) because of the manner said previously (heṭṭhā).

The Commentary on the stanza of the Thera Isidatta is complete.

The Commentary on the twelfth Chapter is complete.

The Commentary elucidating the meaning of the first Section aptly adorned with one hundred and twenty stanzas of the senior monks in the book of the Commentary of the Theragāthā in the Paramatthadīpanī is also complete.

2. Second Section

2.1 First Chapter

2.1-1[121] Commentary on the stanza of Uttaratthera

The stanza starting with N’atthi bhavo nicco, in the second Section, constitutes that of the venerable Thera Uttara. What is the origin? This one also, having done devoted deeds of service toward former Buddhas and accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths, in this and that existence, became a knower of charms (vijjādhara), at the time of the Blessed One Sumedha, and wandered about in the sky. On that occasion, the Master, for the purpose of uplifting him, sat down at the foot of a certain tree inside a forest releasing His six-coloured radiant rays of Buddha. On going through the sky, he saw the Blessed One, became pious-minded, descended from the sky and made his offering of bountiful excellently pure Kanikāra flowers to the Blessed One. By the power of Buddha, the flowers formed themselves in the manner of an umbrella, above the Master. Over that he became all the more pious-minded, died subsequently, sprang up in Tāvātimsa, stayed there as long as his life-span lasted, enjoying immense divine prosperity, passed away thence, and wandering about his rounds of repeated rebirths, among divine and human beings, was reborn as the son of a brahmin of great wealth (mahāsāla) at Rājagaha, when this Buddha arose. His name was Uttara. On having attained the age of intelligence, he reached proficiency in (all) brahmanical lore, became respected (sambhāvanīyo) by the world, on account of his birth, handsomeness (rūpa), knowledge (vijjā), age (vaya), moral precept (sīla) and conduct (ācāra). On having seen that prosperity of his, the great minister of Magadha, Vassakāra, became desirous of giving his own daughter to him and informed Uttara of his own intention (adhippāyaṃ). Because of his inclination (ajjhāsaya) of escaping from repeated rounds of rebirths (nissarana) he rejected (paṭikkhipitvā) that (proposal) attended upon the Commander-in-chief of dhamma time after time, listened to his teaching of the truth (dhamma) in the latter’s presence, aptly gained pious faith, became a monk, and having become devoted to duty (vattasampanno), attended upon the Thera.

It so happened that there arose, then, a certain disease to the Thera. For the purpose of (procuring) medicine for him, the novice (sāmanera) took his bowl and robe even early in the morning, came out of the monastery, and on his way, he went near the water after having placed his bowl on the bank of a lake (taḷāka) and washed his face. Thereupon, a certain unlucky (umaṅga) thief, who was pursued by watch men, came out of the city but by the main gate (aggadvāra) and as he fled he threw the bundle of gems (ratanabhaṅḍika) held (gahitaṃ) by himself into the bowl (patta) of the novice (sāmanera), and escaped (palāyi). The novice went towards (upagato) the vicinity (samīpaṃ) of his begging bowl. The royal retainers (rājapurisā), who were in pursuit of the thief, found the bundle (bhaṅḍika) in the bowl of the novice, bound the novice (sāmanera) with his arms (fastened) behind his back (pacchābāhaṃ) saying “This is the thief; by this one, theft had been committed,” and showed him to the brahmin Vassakāra. At that time Vassakāra held office (niyutto) in the royal hall of judgement and passed (his) order with regard torture and maiming as punishment (chejjabhejjaṃ anusāsati). Because he bore malice thus:— “Formerly, he did not take my word; he became a monk amongst pure sects,” he had that novice umpaled (sūle uttāsesi) while but alive (jīvantameva), without even scrutinising (asodhetvāva) the act (kammaṃ).

At that juncture, the Blessed One, had a look at the all-round maturity of his knowledge, went to that spot, placed on the head of Uttara His long-fingered (dīghaṅguli) soft (mudu), and tender (taluna) hand covered with (gunṭhita) net-like long nails (jālā), resembling the bearing (dhāra) of oozing (paggharanta) natural (jāti) vermilion (hiṅgulaka) gold essence (suvannarasa), because of the bringing forth (ābhatāya) of the clinging

(sita) mixed up (sambhinna) of the vibrating (vipphuranta) ray of light (mayūkha) of the jewel (mani) hands and nails (hatthanakha), and taught the truth (dhamma) commensurate (anurūpaṃ) with his inclination (ajjhāsaya) after having said thus:— “O Uttara! This consequential fruition (phalaṃ) has arisen (uppannaṃ) for your former action (purimakamma) there, endurance (adhivāsana) should be exercised (kātabbā) by you with the vigour (balena) of reflective regard (paccavekkhana). Uttara aptly gained immense (uḷāraṃ) zest and elation (pītipāmojjaṃ), because of having well-become (sañjāta) faithfully pious (pasāda) and delighted (somanassa), with the excellent touch of the Master’s hand, similar to the sprinkling (abhiseka) of ambrosia (amata), entered (samāruḷho) upon the path (magga) of developing spiritual insight (vipassanā) according as augmented (yathāparicitaṃ), and because of the state of having reached (gatattā) the all-round maturity (paripākaṃ) of knowledge (ñānassa), and by means of the beauty of instruction (desanāvīlāsena) by the Master as well, there and then, had all his depravity thrown off (khupetvā) by means of successive stages (paṭipāṭiyī) of the right path (magga) and became an Arahant with six sorts of higher-knowledge (abhiññā). Hence, has it been said in the Apadāna:—

“The self-awakened Buddha named Sumedha, with thirty two excellent marks (lakkhana), the Blessed One, being desirous (kāmo) of seclusion (viveka) went toward (upāgami) Himavanta. The foremost merciful sage, the most excellent of men having penetrated (ajjhogāhetvā) into the Himavanta, sat Himself down having crossed his legs (pallaṅkaṃ ābhujitvāna).

I was then a sojourner (vijjādharo), a wanderer in the atmosphere (antalikkhacaro). Having caught hold (gayha) of three-staked good going (tisūlaṃ sugataṃ), I then went in the sky.

Buddha lighted the forest like unto fire at a hill-top, resembling even the full moon, and similar to Sal sovereign blooming with flowers (phullito).

Having come out from forest top (vanaggā), Buddha’s rays radiated and ran similar to (saṃkāśā) the colour of reed fire (naḷaggi); on having seen it my mind became piously pleased (pasādayiṃ). As I sought. (vicinaṃ), I lighted upon (addasaṃ) heavenly sweet-scented (devagandhikaṃ) Kanikāra flowers. Having brought three flowers, I made my reverential offering to the best Buddha. Owing to the power of Buddha, my three flowers, then, made (themselves) into a shade for the Master, their stalks above and petals below. On account of that act, well-done, as well as

owing to my volition (cetanā) and self-resolution (panidhīhi), I went up to Tāvaṭiṃsa when I gave up my human body. There, my mansion was well-made and known as Kanikārī, which was sixty leagues (yojana) in height and thirty leagues (yojana) across (vitthataṃ).

A thousand sections (kaṇḍaṃ), a hundred turrets (bheṇḍu) adorned with flags (dhajālu) made of gold (haritūmayam); a hundred thousand pinnacles (niyyūhā) became apparent (pātubhaviṃsu) in my mansion.

Thrones (pallaṅka) made of gold, jewels and rubies (lohitaṅka) as well as crystal were there wherever and whenever they were wanted.

Highly costly bed, spread over with (yutaṃ) assortment (vikatī) of mattress, (tūlikā), with rug having hair on the upper side (uddhalomiṃ) at one end (ekantaṃ); well-provided with (samāyutaṃ) a pillow (bimbohana), was there also.

Having come out of my mansion, I kept wandering about on a divine tour (devacārikaṃ); according as I wanted to go, I was surrounded by the congregation of divine-beings.

I stood under the flower which formed a roof above me; all around for a hundred leagues (yojana) I was shaded over (chāditam) by Kanikāra flowers.

Sixty thousand musical instruments entertained (upaṭṭhaham) me from morn till eve' (ayaṃpātam); musicians always surrounded me; they were never weary (atanditā) night and day.

There, with dancings, singings, strikings (tālehi) and beatings (vāditehi) I bemused myself (ramāmi) sportingly (khiḍḍā) and delightfully (ratiyā); I was joyful (modāmi-kāmakāmahaṃ).

There, having had my food and drink I then enjoyed myself in the abode of three and thirty; accompanied by bevy of beautiful

ladies I bemused myself in the most magnificent mansion.

For five hundred times (satānaṃpañcakkhattuṃ)

I secured (akārayiṃ) the sovereignty of celestial beings; for three hundred times (satānaṃ tīnikkhattuīṃ) I was a world-king; special sovereignty (padesarajjaṃ) in abundance (vipulaṃ) could not be counted numerically (gananāto asaṅkhiyaṃ).

As I wandered about my rounds of repeated rebirths in this and that existence (bhava bhava), I gained much wealth; there had existed no decrease of my belongings; this is the fruitful result of my reverential offering to Buddha.

I wandered about my rounds of repeated rebirths in two (kinds of) existences, the divine and then human; I do not remember (jāhāmi) any other destination (gati); this is the fruitful result of my reverential offering of Buddha.

I was born (pajāyāmi) in two types of families; the princely warrior (khattiya) and the brahmin; I do not remember (jānāmi) to have been in the family of low social status (nīce kule); this is the fruitful result of my reverential offering to Buddha.

Elephant transport, horse-conveyance, palanquin (sivikā) and chariot (sandamānikā);

I gained but all of these; this is the fruitful result of my reverential offering to Buddha.

Crowds of female-slaves, groups of slaves (dāsagena), well-adorned ladies; I gained but all of these; this is the fruitful result of my reverential offering to Buddha.

Silk and wollen garments (koseyyakambaliyāni), linen (khoma) and cotton clothes, I gained but all these; this is the fruitful result of my reverential offering to Buddha.

New clothes, fresh fruits, wholesome meal of top taste (navaggarasabhojanaṃ), I gained But all these; this is the fruitful result

of my reverential offering to Buddha.
Do chew this; do eat this; do sleep on
this bed; I gained but all these; this is
the fruitful result of my reverential
offering to Buddha.

I was respected everywhere; my reputation
went extremely up; great was my flank
(pakkho) always; ever unsplit (abhejja)
was my audience (pariso); I was the most
excellent among my relatives; this is the
fruitful result of my reverential offering
to Buddha.

I did not know of cold and heat; there
did not exist any burning heat (parlāho);
moreover, there did not exist in my heart
any mental misery (cetasikaṃ dukkhaṃ).

Having become gold complexioned, I wandered
about my rounds of repeated rebirths in
minor and major existences (bhavāhave);
I did not know of any fading of complexion
(vevanniyaṃ); this is the fruitful result
of my reverential offering to Buddha.

Having passed away from the divine world,
and having been urged (codito) by my bright
base (sukkamūlena) I was reborn in the city
of Sāvatti, in the well prosperous (Suaddhake)
wealthy brahmin family (mahāsāle).

Having given up (hitvā) the five strands
(gune) of sensual pleasures (kāma), I
became a houseless monk; I was in the
seventh year of my birth when I attained
Arahantship.

Buddha, the possessor of eyesight, having
come to know my qualities (guna) gave me
full ordination (upasampādayi); young and
tender (taruno), I was the object of
honour. (pūjaniyo); this is the fruitful
result of my reverential offering to
Buddha.

My divine eye is crystal clear (visuddha);
I am clever in concentration (samādhi);
I have attained perfection in higher
knowledge; this the fruitful result of
my reverential offering to Buddha.
I have accordingly attained analytical

knowledge and become an adept in the foundations of magical powers (iddhipāda). I have attained perfection in my deeds (dhammesu); this is the fruitful result of my reverential offering to Buddha. It was thirty thousand aeons (kappa) ago that I specially made my reverential offering to Buddha; I do not remember any evil existence (duggati); this is the fruitful result of my reverential offering to Buddha. My depravity had been burnt: ... Buddha's instruction had been carried out."

Having, however, become an Arahant complete with six sorts of higher-knowledge, he rose up from his stake of impalement (sūlato), stood in the sky and showed the miracle (pāṭihāriyaṃ) out of sympathy for others (parānuddayāya). The multitude of men became astounded and wonder-minded (acchariyabbhutatitta). There and then his sore (vano) healed well (saṃrūḷhi). When enquired by monks thus:—"Friend! Experiencing that like pain (dukkhaṃ), how were you able to indulge yourself in the development of spiritual insight (vipassanaṃ)," he spoke these two stanzas, in order to show thus; "Friends! How much worse (pageva) was my disadvantage (ādīnavo) in the sea of saṃsāra? Well seen by me, had been the nature of confections (saṃkhāra); In this manner I was able to increasingly develop spiritual insight and attain distinction (vīsesa) in spite of the fact that I had to be experiencing pain (dukkhaṃ)."

121. "There does not exist any existence which is permanent (nicca); neither are the confections (saṃkhāra) constant (sassata); those aggregates (khandhā) come into being (uppajjanti) and pass away (cavanti) now and then (aparāparaṃ).

122. Having comprehended this disadvantage, I have become free from desire for any existence; I have escaped (nissaṭṭo) from all sensual pleasures (kāma); by me the extinction of cankers (āsavakkhaya) has been attained.

There, n'atthi koci bhavo nicco means: existence of action (kammabhavo), existence of spontaneous springing up (upapattibhava), existence of sensual pleasure (kāma-bhava), existence of form (rūpabhava), formless existence (arūpabhava), existence of perception (saññī), existence of non-perception (neva saññināsaññī), existence of one constituent of a being (ekavokāra), existence of four constituents of a being (catuvokāre), existence of five constituents of a being (pañcavokāra); thus, is the classification (bhedo) in this manner; there also low (hīno), middle (majjhimo), exalted (ukkattho), long living (dīghāyuko), abundantly blissful (sukhabahulo), miscellaneous (vomissa) happy and miserable (sukhadukkho); thus, is the detailing (vibhāgo) in this manner; there exists no one who is permanent (nicco), constant (dhūvo), firm (thiro) and not

subject to mundane matter (apalokiyadhammo), because of the fact of having well arisen (samuppannatā) dependent upon (paṭicca) this or that circumstance (kāraṇaṃ). Since this is in this manner, therefore, saṅkhārā vāpi sassatā n’atthi (neither the confections (saṅkhārā) also are eternal); thus, is the interpretation (uyojanā). Indeed, derived (upādāya) from the five aggregates (khandhe) which had gained the name; “Saṅkhārā (confections),” because of the fact that they had been fashioned together (saṅkhata) by causes (paccayehi) with the designation (sāmaññāya) of existence (bhava), they became but confection (saṅkhāra) and because of having thus well-become (sambhūta), they change (for the worse) on account of old age and death; thus, they are subject to change (for the worse) viparināma) because of being not eternal. Like wise, indeed, they are said to be “Saṅkhāra (confections). On that account, he said thus:– uppajjanti ca te khandhā, cavanti aparāparaṃ. Those five aggregates (khandhā), which had been said in the mode of (pariyāyena) existence (bhava) as well as in the manner (pariyāya) of confections (saṅkhāra), spring up (uppajjanti) now and then (aparāparaṃ) according to their cause (paccaya); having sprung up (uppanna) also, they, having become all-round oppresses (paripīlitā) by old age, fall away (cavanti) and get totally broken up (paribhijjanti); thus, is the meaning. By this, he shows that the five aggregates which had gained the term (laddhavohārā) “Bhava and saṅkhāra,” have the nature (sabhāva) of rising (udaya) and disappearance (vaya). Since the three existences also (tayo pi bhavā) were put together (saṅkhate) similar to being ablaze (ākittaṃ) to one who keeps on meditating over the confections (saṅkhāre) after having led them up to (āropetvā) the three characteristics (lakkhana) to one (therefore) who has come to understand (jānitvā) the ādīnavaṃ dosaṃ (defective disadvantage) but very early, a fortiori, by means of the wisdom of spiritual insight, the confections (saṅkhārā) have seen by means of the characteristics of impermanence (aniccalakkhanehi) and they stand towards that one (upaṭṭhahanti) in a clearer perspective (vibhūtatarā) as distress (dukkha) and non-self (anatta); on that account the Blessed One said thus: “That which is impermanent is distress (dukkha); that which is miserable (dukkhaṃ) is non-ego (anattaṃ).

Just because the three existences stand toward (upaṭṭhahanti) a person who keeps on meditation (sammasantassa) the confections (saṅkhāre) after having led them up to (āropetvā) the three characteristics (tilakkhanaṃ), resembling a burning (ādittaṃ) house (agāraṃ), together with proper danger (sappaṭibhayā), therefore, he said:– “Bhavana’ mhi anattiko.” In this manner, however, there does not but come into being (sambhavati) even any pretext (leso) of some regard (apekkhāya) for sensual pleasures (kāmesu) to a person who is being glided off (vinivattiyamānassa) from existences in every respect; on that account he said: “Nissato sabbakāmehi, thus, I am; thus, is the interpretation (yojanā). I am glided-off-minded (nivattitacitto) from celestial sensual pleasures also, as much as from the human ones: thus, is the meaning. Patto me āsavakhayo is to be construed thus:– Just because, in this manner, I had my confections (saṅkhāra) well wiped out (suparimajjita), seen well all-round the disadvantage in existences and become detach-minded (anāsattamānaso) in sensual pleasures (kāmesu), therefore, thought I had to be seated on the top of the (impaling) stake (sūlamatthake), by me had been attained and achieved the extinction of cankers (āsavakkhaya), nibbāna, and Arahantship also. He gave his advice to the monks thus:– “Effort (ussāho) ought to be made (karaṇīyo) by others as well as by my fellow -leaders of noble life (sabrahmācārīhi) who happened to be with their minds of having not yet made any attainment (apattamānasehi).

The Commentary on the stanza of the Thera Uttara is complete.

2.1-2 [122] Commentary on the stanza of Pinḍolabhāradvājatthera

The Stanza starting with: Nayidaṃ anayena constitutes that of the venerable Thera Pinḍola Bhāradvāja. What is the origin? It is said that this one was reborn in the womb of a lion at the time of the Blessed One Padumuttara and lived in a hill-cave. The Blessed One, in order to make up uplift (anuggha) to him, entered the lion's lair in the cave at the time of the latter's departure for pasture and sat Himself down after having entered upon the cessation (nirodha) meditation. The lion captured his pasture, returned home, saw the Blessed One at the cave-door, became glad and joyful, made his reverentail offering to him with aquatic and dry-land flowers, had his mind become pleasantly pious, and stood with awareness relating to Buddha roaring the lion's roar, in the three watches of the night (tīsu velāsu), in order to dispel dangerous beasts (vāḷamige apānetuṃ) in the forest for the purpose of keeping watch over the Blessed One. According as he did on the first day, in the same way, the lion made his reverential offering for seven days. With the lapse of seven days, the Blessed One rose up from His cessation (nirodha) meditation, and saying; "This much of sufficing qualification (upanisayyo) will turn out to be (vattissati) for this one, "proceeded (pakkhanditvā) into the sky while the lion was still looking on, and reached His monastery even. Similar to Pālileyaka elephant, the lion, being not able to bear up his agnoy (dukkha) of separation (viyoga) from Buddha, died and was reborn in an abundantly wealthy family in the city of Haṃsavatī. On having come of age, he went to the monastery along with the citizens, listened to the teaching of the truth, made a great offering for seven days, did meritorious deeds as long as he lived, wandered about his rounds of repeated rebirths now and then among divine and human beings and was reborn as the son of the private chaplain (purohita) of king Utena in Kosambī. He was known by the name of Bhāradvāja. On having come of age he acquired the knowledge of three vedas and was teaching the charms (manta) to five hundred youths; owing to the nature (sabhāva) of great value (mahaggha) and because of uncongenial (ananurūpa) conduct (ācāra), he was all round avoided (pariccajanto) by them, went to Rājagaha, found out the gain and honour (sakkāra) accruing to the Blessed One as well as the clergy of monks, became a monk in the dispensation (of Buddha), did not know his proper limit in eating, and kept wandering about. On having been established in his knowledge of proper limit by the Master in His own way (upāyena), He placed himself in the development of spiritual insight (vipassanā) and became an Arahant with six sorts of higher-knowledge (abhiññā) but before long. Hence, has it been said in the Apadāna:—

"A deer-hunter, (lion), formerly, I was,
wandering about, then, in the forest;
I saw Buddha, free from stain (virajaṃ),
proficient (pāraguṃ) in all truths
(dhamma).

Having plucked the fruit of the Piyal tree, I offered the same to the best Buddha. I was piously pleased with His cultivation of merit (puññakkhetta). It was in the thirty first aeon (kappa), previous to the present, that I then offered the fruit. I do not remember any evil existence (duggati); this is the fruitful result of fruit offering.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, become an Arahant with six sorts of higher-knowledge, he said to himself: “From the presence of the Blessed One, whatever there is which ought to be attained by disciples had been attained by me,” and amidst the clergy of monks, he roared the lion’s roar thus:– “Let him, who has doubt in the right path (magga) and its fruition (phala) ask me.” On that account, the Blessed One placed him at this foremost place (etadagga) thus: “O monk! This one is the chief (etadaggaṃ), of my disciples, monks who are roarers of lion’s roar, namely, this Piṇḍola Bhāradvāja.” One day, being sympathised with a hertic brahmin who happened to be selfish (macchariṃ), and his associate at the time he was a lay man, and who had come towards his presence, he taught to him the doctrine on charity (dānakathaṃ), and although the latter frowned (bhākuṭṭiṃ katvāpi), thinking thus: “This one is desirous of ruining my wealth;” and on being told: “I offer a meal to you,” he had it offered (parināmesi) to the clergy (Saṅgha) saying thus: “Give it to the clergy, not to me. Again, when dissatisfaction (appaccaya) was made manifest (pakāsita) by the brahmin (thinking thus:–) “This one is desirous of (kāmo) my making much offering,” on the second day, the Thera made him piously pleased by making manifest (pakāsanena) and state of great fruition (mahapphalabhāva) of the expiatory offering (dakkhināya) in relation to (gata) the clergy by the commander-in-chief of the truth (dhamma), and spoke two stanzas, saying to himself:– “This brahmin thinks that I urged him in his making of offering owing to my greed (gedha) for nourishment (āhāra); he does not, however, understand the condition of my having all-round knowledge, in every respect, of nourishments, now, I am going to let him know:–

123. “This life is not led without systematic method (naya); nourishment is not the tranquiliser of the heart; the accumulated body (samussayo), subsists on nourishment (āharaṭṭhitiko); having found out thus, I go about (carāmi) in search of alms-food (esana).

124. This payment of homage (vandanā) and reverential offering (pūjanā) among house-holders (kulesu) are, indeed, said to be (avekayum) mud (paṅka); fine (sukhuma) thorn (salla) is difficult to be extracted (durubbahaṃ); respectful offering (sakkāro) is difficult to be discarded (dujjaho) by a bad man (kāpurisa).

There, Nayidaṃ anayena jīvitaṃ is to be construed thus:– This life led by me does not happen without method (anaya), without right conduct (ñāya), nor for seeking bamboo charity (veḷudāna), flower offering and so on, because of the absence (abhāvato) of longing for (nikanti) life (jīvita) Nāhāro hadayassa santiko means: the food (āhāro) which is brought (āhariyamāno) does not become the maker of calmness of heart and mind like unto the knowledge of the right path (magga) and fruition (phala); wholly (kevalaṃ), however, it merely (mattaṃ) wards off (paṭighāta) hunger (khuda) quickly (sajjukam); thus, is the significance. In other words, Nāhāro hadayassa santiko means: the food which is the material (vatthu) for taste-craving (rasatanhā) is not in the presence (santiko) of my heart nor attached to it, because of the absence of the very taste-craving. (Scholars) read as “Santike” also. Indeed, whoever is greedy for food, he wanders about in pursuit of gain and respectful offering (sakkāra); his food is known to be in the presence of his heart, because of the fact that he

would always be mindful (of food). On the other hand, whoever had all round understood the food, he had his desire and attachment (rāga) there removed (pahīma); the food is not known to be in the presence of his heart, owing to the absence of but such mindfulness as: “Indeed, how would I get?” and so on. If, indeed, there does not exist any longing (nikanti) for life and taste-craving for food, then, why do you wander about for alms-food? Making himself mindful of the question (anuyogaṃ) thus, he said: “Ahāraṭṭhitiko samussayo; iti disyāna carāmi esanaṃ,” which is to be construed:— eating of food is the condition (ṭhāna) of keeping up (ṭhiti) and means (paccaya) for this; thus, āhāraṭṭhitiko (subsisting on food). I make the seeking of alms-food, I wander about in search of the same, after having placed this purpose (atthaṃ) in my wisdom (buddhi), having understood in this manner, after having seen thus; “The body (kāyo) is the accumulation (samussayo), whose behavior (vutti) is dependent on (paṭibaddha) food;” thus, is the meaning.

He spoke a stanza starting with “Paṅko” in order to show thus: “It ought not to be thought among monks like me in this manner: In approaching household families aiming at (nimittaṃ) ecclesiastical essentials (paccaya) he is bound up (bajjhati) by paying of homage, making of reverential offerings, getting of gains and respectful offerings (sakkāma), there. The meaning of that stanza is:— yā ayaṃ means: to the monks who have approached hinting at (nimittaṃ) ecclesiastical essentials (paccaya); kulesu means: among dwellers in houses, there will occur (pavattissati) making of praise (guna) and reverence (sambhāvana) as well as pūjanā reverential offering; just because Buddha and other sages avedayuṃ (made known). announced (abbhaññāsuṃ) or informed (pavedesuṃ) as paṅko, mud (kaddamo) because it had the meaning (attha) of causing the sinking (osīdāpana) as well because it makes the condition of being dirty to those who had not developed their minds (abhāvitattanaṃ), on that account, that (reverential offering) does not become the bondage (bandha) for good people (sappurisānaṃ) since they had ‘right at the earliest’ (pageve) eliminated (pahīna) the longing desire (āsā) for respectful offering (sakkāra). On the other hand, the longing desire (āsā) for respectful offering (sakkāra) of the wicked people, because of its nature of being difficult to clearly understand (duviññeyyasabhāvatāya), since it gives rise (jananato) to painful oppression (pīḷa), by piercing (tudanato) inside (anto) and as it is not possible to have it extracted (uddharituṃ), also, (it is) sukhumāṃ sallāṃ durubbahāṃ (a fine thorn difficult to drive out). Thereafter even, on that account, sakkāro kāpurisena dujjaho (respectful offering is difficult of discarding by a bad man): because he has not entered upon (appaṭipajjanato) the practice for the apt attainment (paṭipatti) of elimination of it, it is difficult to drive it out: there is elimination of (pahīno) by the abandonment of longing desire for respectful offering (sakkārāsā). On having heard about it, the brahmin became piously pleased with the Thera.

The Commentary on the stanza of the Thera Pinḍola Bhāradvāja is complete.

2.1-3 [123] Commentary on the stanza of Valliyatthera

The stanza starting with makkaṭo pañcadvārāyaṃ constitutes that of the venerable Thera Valliya. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence was reborn in a family home in the thirty first aeon (kappa) previous to the present. On having attained the age of intelligence, he, one day, went to the forest on a certain business. There, happened to see a silent buddha, named Nārada, dwelling at the foot of a tree, became pious-minded, built a hall (sālā) with reeds (naḷa), roofed it (chādetvā) with grass (tina) and offered (it to him). Having cleansed the site for a cloister-walk (caṅkamaṇaṭṭhāna) as well, he strewed sand, and offered (the same to him). On account of that act of merit, he wandered about his rounds of repeated rebirths, among divine and human beings, and was reborn as the son of an abundantly wealthy brahmin, in Sāvatti, when this

Buddha arose. His name was Valliya. On coming of age, he accordingly attained youthfulness (yobbana), became subject to his controlling faculties (indriyavasiko) and wandering about, approached the Blessed One, going to his association with good friends (kalyānamittasamsaggena), listened to the truth (dhamma), aptly gained pious faith became a monk, placed himself in the path of developing (spiritual insight) and attained Arahantship but before long. Hence has it been said in the Apadāna.--

“Not far from Himavanta, was a hill named Hārīta; a self-become silent buddha named Nārada, dwelt at that time at the foot of a tree.

Having built a reed residence I roofed (it) with grass; having swept clean (sodhayitvāna) a cloister-walk (caṅkama) I offered it to the self-become silent buddha.

On account of that deed well-done with volition (cetanā) and resolution (panidhīhi), I forsook my human body and went to Tāvatiṃsa heaven. There, for me a mansion was made well, a reed cottage created, sixty leagues (yojana) high and thirty leagues across (vitthataṃ).

For fourteen aeons (kappa) I enjoyed myself in the divine world. Seventy one times I exercised divine sovereignty.

Thirtyfour times, I was a world-king. Bountiful (vipulaṃ) was my regional reign, numerically incalculable.

Having ascended the spiritual palace (dhammapāsāda) resembling (upamaṃ) all manners (ākāra) of excellence (vara).

I dwell (there) as long as I liked in the dispensation of the Sākiyan Son. It was in the thirty first aeon (kappa) previous to the present, that I then did the deed. I do not remember any evil existence; this is the fruitful result of reed residence (naḷakuṭi).

My depravity had been burnt. :P; Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke two stanzas in order to make manifest his Arahantship (aññā) by revealing (vibhāvanena) the condition of having suppressed (niggahita) at the present moment by means of the noble (ariya) right path (magga) the occurrences (pavattiyā) according to (his) desires (yathākāma) in sich sense-objects (ārammanesu) as physical forms of beauty (rūpa) and so on, of his own mind at the time when he was one of the common folks (puthujjana).

125. This monkey, having gone forth
(pasakkiya) all over the five-
doored hut-body (kuṭikāyaṃ), goes
all-round accordingly (anupāriyesi)
causing impact (ghaṭṭayanto) moment
after moment (muhuṃ).

126. Stand still (tiṭṭha) O monkey!
Do not run about (dhāvi); indeed,
for you, it is not like before; you
have been kept under (niggahito) by
means of (my) wisdom (paññā); you
shall not go afar either.

There, ghaṭṭayanto means: Like unto a fruit-enjoying monkey who keeps on shaking the tree owing to the condition of its own unsteady greed (lola), after releasing one branch and seizing another several times there, (the mind) wanders about according as it desires, it keeps on turning all round (anuparivattati) in that self-same such object of sense (ārammane) as visible forms (rūpa) and so on, constantly (abhikkhanaṃ) without allowing (appadānena) to stand still (niccalaṃ) by way of acquiring (samādāna) the continuity of consciousness (cittasantāna), releasing one and seizing another, out of such sense-objects as visible forms (rūpa) and so on by such a door as that eye-door and so on. Here is present-tense statement because of nearness to the currently present (vattamāna). Going about (anupariyanto) in this manner, tiṭṭha makkaṭa mādāvi (O mind-monkey! You should now stand still, do not do any running); from now onwards you cannot possibly run; therefore, na hi te taṃ yathā pure, means: since that body-house (attabhāvagehaṃ) is not to be made use of (sevita) by you similar to what you did before, owing to the state of closed-door; why? Niggahito'si paññāya (you have become completely (accantikaṃ) controlled (niggahaṃ) with the cutting away of your feet reckoned as the doing (abhisankhāra) of depravity (kilesa) by means of the wisdom of the right-path (magga) now, all by myself; therefore, n'eva duraṃ gamissadi, he shows thus: - your going is but as far as the last stage (carimaka) of mind; you shall not but go from this existence (attabhāva) after to such an existence as the second and so on. There is such a reading as "Neto dūraṃ," also; the meaning is but the same.

The Commentary on the stanza of the Thera Valliya is complete.

2.1-4 [124] Commentary on the stanza of Gaṅgātīriyatthera

The stanza starting with Tinnam me tālapattānaṃ constitutes that of the venerable Thera Gaṅgārīya. What is the origin? It is said that this one was reborn in a family home at the time of the Blessed One Padumuttara. On having attained the age of intelligence, he became piously pleased with the dispensation, and made an offering of drinking water to the Clergy of monks. On account of that act of merit, he sprang up in the divine world, did meritorious deeds now and then, wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a certain wealthy house-lord in Sāvatti when this Buddha arose. His name was "Datta." On having come of age, he was leading his household life, when, not knowing the condition of the place not to be gone to (agamaniyaṭṭhanabhāvaṃ), committed transgression (vitikkhama), later, came to know the state of being the place not to be gone to, got remorseful, became a monk, got disgusted with that deed, followed the proper practice of shabbiness (lūkhapaṭipattiṃ anutiṭṭhanto), took hold of a robe of rags from dust heap (paṃsukūla), as well as an earthen bowl resembling

a water-pot (chavasitta), built a cottage (kuṭika) with three palm leaves on the bank of the river Gaṅgā and dwelt there; on that account his appellation became Gaṅgātiriya. He made resolution in his mind that he would not have any conversation with any one before he attained Arahantship and dwelt without even making any break of the vow of speech by being silent for the first year. In the second year, he uttered such words as: “Alaṃ bhagini (enough sister),” when milk was poured down in spite of his making motion of hand (hatthavikāra) by a certain lady in the village where he wandered about for alms-food (gocaragāma), who was sprinkling milk into his bowl, being desirous of finding out whether he was dumb or not. In the third year, however, making his self-application (ghaṭayanto) and exertion, he attained Arahantship. Hence, has it been said in the Apadāna:—

“Pleasingly pious-minded, and delighted,
I filled the jar with drinking water for
the unsurpassed clergy of monks of Buddha
Padumuttara. Whether on hill-top or tree-
top, either in the sky or on the ground,
whenever I desire drinking water, it comes
into being for me.

It was a hundred thousand aeons ago, that
I then gave my offering; I do not remember
any evil existence; this is the fruitful
result of water-offering.

My depravity had been burnt. :P;
Buddha’s instruction had been carried out.”

Having, however, become an Arahant, he spoke two stanzas in order to reveal his Arahantship (aññā), in the face of making clear (ubhāvanamukhena), his own proper practice (paṭinatti) previously.

127. “Of three palm leaves, a hut had
been made by me; my bowl resembled
a water-pot and my robe was of rags
from rubbish heap (paṃsukūla).

128. Within two years (vassa) one word
(only) was spoken by me; inside the
third year (my) mass of darkness was
dispelled (padālito).

There, tinnaṃ me tālapattānaṃ Gaṅgātīre kuṭi katā means: with three palm leaves which had fallen from the palm tree a hut was built on the bank of the river Ganges for the purpose of protecting (pariharana) my from rain (vassana). By means of that, he shows his own contentment with regard residence (senāsana). Indeed it had been said by the Commander-in-chief of faith (dhamma) thus:—

“It does not rain down on the knee
of one who has himself seated cross-
legged. To a monk whose own mind is
directed (towards nibbāna) there is
no need (alaṃ) for a comfortable (phāsu)
life (vihāra).

There is such a reading as “Tālapattīnaṃ,” also; the meaning is but that. Chavasitto va me patto means: my begging bowl resembles a water-pot; similar to a pail (kunḍa) for sprinkling (secana) milk of the dead; thus, is the meaning. Paṃsukūlañ ca cīvaram means: my robe also was made of rags (mantaka) cast away in such sites

as on the road, cemetery, and so on, known as reg-ointment (paṃsukūla). He shows his contentment regarding requisites (parikkhāra) by means of the two words.

Dvinnam antaravāssānam means: during two years; in the years when he had not yet attained Arahantship after he had become a monk. Ekāvācā me bhāsītā means: a word comprising: “Alam bhaginī (Enough sister!) which constitutes apt rejection (paṭikkhepa) of milk, was but spoken by me; there, was there no other breaking of the ‘vow of silence’ (vacībhedo); by that he shows his excellent control of body and speech which had reached its exalted position. Tatiye antaravassamhi means: well-inside the third year; even when that year was not yet completely full. Tamokhandho padālito means: the mass of darkness had been broken up by means of the foremost path (magga); the bias (anusaya) of ignorance (avijjā) had been well cut off totally; thus, is the meaning. By that he speaks of his total abandonment of all forms of depravity (kilesa) by means of his state of that staying singly (ekaṭṭhatā).

The Commentary on the stanza of the Thera Gaṅgātīriya is complete.

2.1-5[125] Commentary on the stanza of Ajinathera

The stanza starting with *Api ce heti tevijjo* constitutes that of the venerable Thera Ajina. What is the origin? This one also having done devoted deed of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home in the world which was void (suññe) of any Buddha, and on having attained the age of intelligence he went to the forest on a certain business (Karaṇīya) There he happened to have met a silent buddha named Sucintita seated afflicted with ailment, approached him, paid his homage to the latter, became pious-minded and offered cream of ghee (ghatamaṇḍa) for medicinal purpose. On account of that act of merit, he sprang up in the divine world, did meritorious deeds, now and then, wandered about his rounds of repeated rebirths but in excellent existences (sugati) and took conception in the house of a poverty-stricken brahmin in Sāvatti, when this Buddha arose. At the time he was given birth to, they received him with the skin of an antelope. They therefore named him Ajina even. Having been born in a pauper family, he became deficient in food and drinks as nourishment, although he had come of age, because of not having done any work conducive to acquiring wealth. Wandering about, he happened to have noticed the power of Buddha at the acceptance of Jetavana, aptly gained pious faith, became a monk, did the deed of developing spiritual insight (vipassanā) and attained Arahantship with six sorts of higher-knowledge (abhiññā) but before long. Hence, has it been said in the Apadāna.

“On having seen the glorious silent buddha
Sucintita, the eldest of the world, the bull
among men, who had entered the densely-deep
forest, afflicted with wind-ailment I became
pleasingly pious-minded and offered him the
cream of ghee. Because of having done and made
the accumulation (of merit) this river Gaṅgā
and Bhāgīratā (as well as) the four great oceans
became (sampajjare) ghee for me. This awful (ghora)
earth also, immeasurable and incalculable,
having come to know my intention (saṅkappa)
became sweet sugar (madhusakkarā). There
trees of the four great islands were growing
on earth, having come to understand my desire
(saṅkappa), became trees that lasted for an

aeon (kappa). For fifty times I was divine-
 sovereign, who exercised divine sovereignty.
 For fiftyone times I was a world-king.
 My regional reign was in abundance (vipulam),
 numerically incalculable.
 It was ninety four aeons (kappa) ago that
 I then made my offering. I do not
 remember any evil existence (duggati);
 this is the fruitful result of (my
 making) ghee-essence (offering).
 My depravity had been burnt; ...
 Buddha's instruction had been carried
 out."

Even after he had attained Arahantship, he was a meagre-gainer and little known owing to the consequence (nissanda) of his former deed. Even specified (uddesa) meals and food distributed by tickets turned out to be but inferior (lāmaka). Even in consequence of his deed, monks and novices of common category (puthujjana) slighted (avamannanti) him as "Appaññāto (a non-entity)." In order to make those monks remorseful, the Thera spoke two stanzas:—

129. "Even if he were a canker-free Arahant (anāsava), who had done away with death (macchāyī), and possessed of threefold super-science (tevijjo), foolish folks think lowly (avajānāti) of him as little known because they do not understand."

130. "On the other hand, whoever, indeed is an individual, who, here is a gainer of food and drinks, he is for them duly attended upon (sakkato) even if he were evil by nature (pāpadhammo).

There, Api is an indeclinable particle to signify supposition. Ce signifies surmise. Hoti means becomes. To this one, there are threefold higher-knowledge (vijjā); thus, tevijjo. He forsakes death; thus, macchāyī. Owing to the absence of such cankers as sensual canker and so on, he is anāsavo (canker-free). This is what has been stated:— knowledge of extinction of cankers (āsava), thus, because of having attained these three sorts of higher-knowledge, he is tevijjo; but thereafter, owing to having all-round eliminated sensual canker and so on in every respect (sabbaso), he is anāsava (canker free); because of not taking a new existence (punabbhava) in time to come and owing to absence to death, he is as if also, macchāyī avoider of death; in spite of his being so, appaññāto ti naṃ bālā avajānanti (although he stood after having accordingly attained for his own advantage (saddattham) that stage, for which purpose sons of good families (kulaputta) come out, but well; from their homes to the houseless monkhood, foolish folks of wicked wisdom, pay no attention (avajānanti) to him, owing to the absence of arisen gain thus: "He is a promoter of austerity (dhūtavādo), well-learned (bahussuto) and a teacher of truth (dhammakathiko); and saying: "He is not known; he is not conspicuous (pākaṭo)." Why? Ajānatā (because of ignorance); there the reason is but non-knowing of the qualities (guna) under the circumstance of lack of knowledge of him; thus, he points out.

Just because of no knowledge of the qualities in whatever manner, fools, owing to their gravity of gain (lābhagaru) deny (avajānanti) what should but be honoured (sambhāvanīyaṃ); in this manner he said the second stanza, in order to show that because of not knowing the qualities they do honour those who ought to be denied (avajānitabbaṃ) owing to the importance (ga) of gain. There, yo is the word that stands for uncertainty. Ca is the word that signifies surplus; by means of it, there is brought about the difference (visesaṃ) that is but being said (vuccamānaṃ) of this individual from such a one as has been said. Kho stands for emphasis. Annapānassa means mere example (nidassana). Lābhī means: possessor of gain. Idha means: in this world. Because of the fullness (pūrana) and dropping down (galana) of this and that abode (āvāsa) of living beings with old age and death is puggala (an individual). Pāpadhammo means inferior (lāmaka) individuality (dhammo). Indeed, this is the meaning here:— Whoever individual, however, is the gainer of mererly such requisites of a recluse as robes and so on, but not such attainments as jhāna, etc., he is personally respected (sakkato) and honoured (garukato) because of the gravity of gain among foolish people, here, in this world, although he is inferior individuality (hīnadhammo) owing to his being of bad moral precept (dussīla), and having evil desire (pāpiccha).

The Commentary on the stanza of the Thera Ajina is complete.

2.1-6 [126] Commentary on the stanza of Meḷajinatthera

The stanza starting with Yadā’haṃ dhammaṃ assasiṃ constitutes that of the venerable Thera Meḷajina. What is the origin? This one also, having done devoted deed of service toward former Buddhas, accumulationg meritorious deeds in this and that existence, was reborn in a family home at the time of the Blessed One Sumedha, and on having attained the age of intelligence, he, one day, happened to have seen the Blessed One going about for alms-food, became pious-minded, and offered Him fragrant (amoda) fruits, that taste sweet. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, was reborn in the princely warrior (khattiya) clan, in Benares, when this Buddha arose, gained the name Meḷajina, reached proficiency in arts and sciences, became wise and clever (byatto) and became popular in all directions. When the Blessed One was residing at Isipatana, in Benares, he went to the monastery, approached the Master, listened to the truth (dhamma), aptly gained pious faith, became a monk, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship even on that very day. Hence, has it been said in the Apadāna:—

“The thousand-rayed Blessed One who became
 Buddha by Himself, the invincible, having
 arisen from His seclusion, specially came
 out fro collection alms-food (gocarāya).
 With fruit held in my hand, I saw Him and
 I approached the bull among men. Pious-
 minded and delighted, I made my offering
 of fruit, in the hole of my hand (avaṭaṃ)
 It was ninety four aeons (kappa) ago that
 I then made my offering of fruit. I do
 not remember any evil existence; this is
 the fruitful result of my fruit offering.
 My depravity had been burnt. ...

Buddha's instruction had been carried out."

Having, however, attained Arahantship, on being asked, subsequently, by the bhikkhus(monks) thus: "Friend! Why had you attained the transcendental norm (uttarimanussa dhamma)? he spoke two stanzas, roaring the roar of a lion.

131. "When I listened to the truth (dhamma), while the Master was speaking, I do not remember to have any doubt in the invincible omniscient Buddha."

132. "To me, there does not exist doubt either in the leader of the caravan, the great hero, the most excellent of charioteers or in the proper practice (paṭipadā) of the right path (magga).

There, yadā means: at whatever time; ahaṃ does point out himself. Dhamma means: the teaching (dhamma) of the fourfold noble truths. Assosiṃ means; I listened to. Satthuno means: of the Master, owing to the meaning of instruction (sāsanatṭhena) to leadable living beings (veneyyānaṃ), with such benefits (attha) as relating to the present existence (diṭṭhadhammika) and so on. Kaṅkhaṃ means doubt. He is sabbaññū because of the meaning of knowing (jānanaṭṭhena) totally (anavasesato) the created (saṅkhata) and uncreated (asaṅkhata). Because of the absence of being defeated from any and everywhere, is aparājite. Owing to the meaning of aptly carrying to nibbāna, from the difficult journey (kantāra) of rounds of repeated rebirths (saṃsara) of leadable (veneyya) living beings. He is Satthavāha. What has been said is this:— "Subsequent upon (yato pabhūti) as and when the Master taught the truth (dhamma), dhammaṃ assosiṃ (I listened to the teaching of the fourfold noble truths), closely bore (upadhāresiṃ) and closely gained (upalabhiṃ) according to the ear-door; thence forward, owing to the knowing by means of self-made knowledge (sayambhūñāna) the conventional truths (sammutidhamma) comprising the conventional truths (sammutidhamma) comprising the created and uncreated (saṅkhatassaṅkhata) without any remainder (anavasesa), He is sabbaññū an omniscient Buddha, in Him who has the unobstructed (anāvarana) seeing (dassāvī); because of having overcome the five Māras and owing to not having been defeated by them, and because of the state of turning the wheel of truth (dhammacakka) unobstructed (appaṭihata), He is Aparājita (invincible); owing to the significance (aṭṭha) of transportation of leadable (veneyya) living beings from such difficult journeys as the difficult tract of greed and so on. He is Satthavāha, (the caravan leader); because of being highly heroic (vikkanta), He is Mahāvīra; because of the condition (bhāva) of not being dependent (paccaya) on others (para), kaṅkhaṃ mābhijānāmi (I do not remember any doubt) thus: "Is He, indeed, Buddha; or not?" in the uttame (most excellent well-self-awakened Buddhas), who had become best (pavara) sārathīnaṃ (of charioteers) because of taming by means of complete (accantika) control (damatha) owing to being the refuge (sarana) of tamers of men (purisadamma) for their difficulty in taming with other means. Na vijjati, there does not exist kaṅkhā, doubt, thus: "Indeed, is it conducive to escape from saṃsāra (niyyānika) or not so indeed?," in such proper practice, paṭipadāya as good moral precepts and so on as well as in the noble path (magga), which had become connected with it (tadupādāya) and which was taught in that-like form (tathārūpa) with the speaking of the absence of doubt in the holy truth (ariyadhamma) here also, the absence of dubiousness in the holy Order of monks also has been spoken of; thus, it should be seen, because of there being no unstableness (anaññathābhāva) there, of what had been established (paṭiṭṭhita).

The Commentary on the stanza of the Thera Meḷajina is complete.

2.1-7[127] Commentary on the stanza of Rādhathera

The stanza, starting with *yathā agāraṃ ducchannaṃ*, constitutes that of the venerable Thera Radha. What is the origin? It is said that this one was reborn in a family home in the city of *Haṃsavatī* at the time of the Blessed One *Padumuttara*. On having attained the age of intelligence, he went to the monastery approached the Master, paid his homage, sat on one side, saw a monk being placed at the foremost position among those who were ready to reply (*paṭibhāneyyaka*) by the Master, himself aspired (*patthetvā*) for that ranking position (*ṭhānantara*) and brought about a great charity. He made an enormous (*uḷāra*) reverential offering also to the Master. Having made his resolution in this manner, he passed away thence, and accumulation meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One *Vipassī*. On having attained the age of intelligence, he, one day, happened to see the Master going about far alms-food, became pious-minded, and offered sweet mango fruits. On account of that act of merit, he sprang up in the divine world, and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in abrahmin family, at *rājagaha*, at the time of our Blessed One. He gained the name *Rādha* and on having come of age, he was leading his household life, and at the time of his old age, he became displeased with his wife and children, went to the monastery saying; “What is the use to me of household life, I shall become a monk,” approached the elderly monk, asked for monkhood, and on being rejected with such a remark as: “This brahmin is aged; he is not able to fulfill all kinds of duties (*vattapaṭivattaṃ*),” went to the presence of the Master, and informed Him about his intention (*ajjhāsayam*). The Master had a look at the prosperity (*sampattiṃ*) of his sufficing qualification (*upanissaya*) instructed the Commander-in-chief of dhamma to make a monk of him, who having become monk, placed himself in the path of developing spritual insight (*vipassanā*) and attained Arahantship but before long; Hence, has it been said in the *Apadāna*:—

“I offered fundamental fruit (*pādaphalaṃ*) to
the self-awakened Buddha of golden complexion,
the worthy recipient of sacrificial
offerings, entering upon (*paṇipajjantaṃ*)
the chariot-road. It was ninetyone aeons
(*kappa*) ago that I then made my
offering of the fruit. I do not
remember any evil existence; this
is the fruitful result of fruit
offering My depravity had been
burnt. ... Buddhas instruction
had been carried out.

Having, however, attained Arahantship, he became a companion (*santikāvacaro*) of the Master and wandering about, became chief of makers of ready reply (*patibhāna jānanaka*) who had become dependable (*paccayabhūta*) for ready reply regarding the teaching of truth (*dhammadesanā*) of the Master. Indeed, owing to the Theras familiarity (*samudācāra*) with views (*diṭṭhi*), there occurred to *Dasabala* new and fresh (*navanavā*) sermons (*dhammadesanā*). On that account the Blessed One said thus: “O Monks! This one is the chief (*etadaggaṃ*) among my disciple-monks, who are makers of relevantly ready replies, this, namely,

Rādha.” He, one day, spoke two stanzas, starting with “Yathā agāraṃ,” praising mental development mental development (bhāvanā) saying thus:–

“These creatures are overwhelmed by lust (rāga) because of lack of mental development (abhāvanāya); if there be bhāvanā, that lust does not exist.”

133-4. There, agāraṃ means any house whatsoever. Ducchannaṃ means: rarely, full of breaches and holes. Samativijjhati means: the rain-shower pierces through and through. Abhāvitaṃ means: the undeveloped (abhāvitaṃ) mind, because of being bereft of bhāvanā similar to rain shower (penetrating into) that house Rāgo samativijjhati means: it is not wholly (kevalaṃ) but lust (rāga); all such depravity as hatred (dosa), delusion (moha), pride (māna), etc., pierce through even, that form (tathārūpaṃ) of mind. Subhāvitaṃ means: excellently developed by such developing deeds (bhāvanā) as calm composure (samatha) and spiritual insight (vipassanā); such sorts of depravity as list (rāga), etc., are not able to pierce through this form of mind, similar to the rain (which cannot pierce through) a well-roofed house.

The Commentary on the stanza of the Thera Rādha is complete.

2.1-8 [128] Commentary on the stanza of Surādatthera

The stanza starting with Khīnā hi mayhaṃ jāti constitutes that of the venerable Thera Surādha. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home at the time of the Blessed One Sikhi. On having attained the age of intelligence, he, one day, happened to have seen the Master, became pious-minded and offered Him a citron (mātuluṅga) fruit. On account of that act of merit, he sprang up in the divine world and having done meritorious deeds now and then, he wandered about his rounds of repeated rebirths in excellent existences even and was reborn as the youngest brother of the Thera Rādha, just spoken of immediately (anantaraṃ), when this Buddha arose. His name was Surādha. When his eldest brother Rādha became a monk, he himself also became a monk, and doing the deed of developing spiritual insight (vipassanā), attained Arahantship but before long. Hence has it been said in the Apadāna.--

“I saw the leader of the world, shining
similar to Kanukāra flower, resembling
the full-moon even, as radiant as the
lamp-tree (dīparukkha). Having plucked
off a citron fruit, I offered it to the
Master, being piously pleased with those
palms of the Hero, worthy of dedicated
offering (dakkhineyya).

It was thirty one aeons (kappa) ago,
that I then made my offering of fruit.
I do not remember any evil existence:
this is the fruitful result of fruit
offering.

My depravity had been burnt; ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he spoke two stanzas starting with “Khīnā hi mayhaṃ,” in order to reveal his arahantship (aññā), for the purpose of showing the state of being conducive to escape from saṃsāra (niyyānika) of (Buddha’s) dispensation (sāsana).

135-6. There, Khīnā means: extinction, had gone to an all-round end. Jāti means either existence or springing up of existence (bhavanibbatti). Vusitaṃ Jina-sāsanaṃ means: the dispensation (sāsanaṃ) of the Conqueror, the well self-awakened Buddha, the right path of the life of holy conduct had been lived, all-round led. Pahīnejālasaṅkhūto means: heresy (diṭṭhi) and ignorance (avijjā) which had gained the name “Jāla saṅkhāta (reckoned as net),” because of spreading down on the creature’s continuity (sattasantāna) and also because it allows little (appadāna) to escape (nissarituṃ), had means of the right path (magga). Bhavanetti samūhatā means: the craving desire (tanhā), so-called (saññita) the connecting-link (nette) of existence, because of being the leader (nayaṇa) and promoter (pavattana) of such existence as sensual existence and so on, had been abolished (samughāṭitā). Yassatthāya pabbajito means: for whatever purpose, whichever cause; (one had become a monk) agārasmā means: from home; anāgāriyaṃ means: monkhood; pabbajito means: had approached. So means: the condition of extinction (khayabhūto) of all such binding (bandhana) fetters of the wheel of rebirths (sanyojana) classified as pertaining to hither shore (arambhāgiya) and further shore

(uddhambhāgiya); attho means: the absolute advantage (paramattha) reckoned as nibbhāna as well as one's own benefit (sadattho) reckoned as Arahantship, anupatto had been attained by me; thus, is the meaning.

The Commentary on the stanza of the Thera Surādha is complete.

2.1-9 [129] Commentary on the stanza of Gotamatthera

The stanzas starting with sukhaṃ supanti constitute those of the venerable Thera Gottama. What is the origin? This one also having done devoted deed of service to former Buddhas, accumulating meritorious deeds conducive towards escape from the rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Blessed One Vipassī. On having attained the age of intelligence, he, one day, happened to have seen the Blessed One, became pious-minded and offered Him a fragrant fruit (āmodaphala). On account of that act of merit, he sprang up in the divine world, did meritorious deeds, now and then, wandered about his rounds of repeated rebirths is excellent existences even, was reborn in a brahmin family at Rājagaha when this Buddha arose and gained the name: Gotama. At the time when he was seven years old, he made subsumption (upanayana), wandered about for bejewelled begging of food (ratanabhikkhu), gained a thousand, placed it in a place commensurate with it, and practising his religious rite (vataṃ caranto), at the time of his indication (uddesika) of sixteen or seventeen years of age, being all-round led (parināyamāno) in sensual pleasures (kāmesu) by wicked (akalyāna) friends, paid that treasure (bhaṇḍikaṃ) of a thousand to a certain lady, who was earning her living by her beauty (rūpūpajīvinīyā), reached his ruination of chaste life (brahmacariyavināsa), saw, on account of her, his beauty (rūpa) of chaste life (brahmacāri), when her detached demeanour (vurattākāra) was shown (to him), he became tired (nibbinnarūpo), of her with but a single-night-sojourn (ekarattivāsenā), remember his own ruin of chaste conduct (brahmacariyavināsaṃ), as well as his dwindling (jāni) of wealth and became remorseful (vippaṭṭisārī) saying: "An unbecoming thing has been done by me." The Master came to know the prosperity of his destiny (hetusampatti) as well as his mental manner (cittācāra) and showed Himself to him at a spot near him. He saw the Master, became pious-minded, and approached Him. The Blessed One taught the truth (dhamma) to him. He listened to the teaching (dhamma) aptly gained pious faith, became a monk and attained Arahantship as and when his hair was shaved off by means of a razor (khura). Hence, has it been said in the Apadāna.--

"I made my offering of fragrant
fruit to the self-awaked Buddha
of gold complexion, the worthy reci-
pient of sacrificial offerings, entering
upon a chariot-road.
It was ninety one aeons (kappa) ago,
that I made my fruit offering. I do
not remember any evil existence; this
is the fruitful result of fruit-offering.
My depravity had been burnt; :P;
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, a certain lay associate approached him, who was spending his time with the bliss of jhāna and happiness of fruition and asked thus; "Friend! Becoming a monk, what did you do to what you had gained by means of bejewelled begging (ratanabbikkha)?" On having heard that question, the

Thera did not inform his friend what he had done but made manifest the defect (dosam) in woman (mātugāme) and in order to reveal his Arahantship (aññā) by his having become devoid of lust spoke two stanzas starting with “sukhaṃ supanti.”

137. There, sukhaṃ supanti munayo, ye itthīsu na bajjhare means: those sages, ascetics who are not bound by bondage of lust either in women or in whatever had become their sphere (visaya) or their characteristic mark (nimitta), whose controlling faculties of sense are well restrained (saṃyatindriyā), live happily; there does not exist any painful misery (dukkhaṃ) for them; thus, is the significance. Indeed, this word. Supanti (they sleep) is merely an indication (nidassana). Sadāve rakkhitabbāsu means: in those who should be looked after definitely at all times. Indeed, it is not possible to look after women although after having made them live above a seven-storyed palatial mansion specially meant for feminine folks (nippurise), and also after throwing them into the belly-womb; therefore, they are to be looked after at all times similar to such cows as the corn field (kiṭṭha) ones and so on. They ought to be looked after at all times because of much mindedness or because of fickleness of mind (cittaññathatta) owing to such not-few gifts (anappadāna) of clothes and adornments (vatthālaṅkāra) by her husband. They should be looked after because of the state of such mind as should be protected either to the nature of the body or by way of aptly covering with garlands, perfumes and so on. Yāsu saccaṃ sudullabhaṃ means: in whom it is not possible to get true word; indeed, women enter fire also; they swallow (khādanti) poison; they bring weapons (satthaṃ) also; they die after having straggled themselves (ubbandhitvā) also; nevertheless they are not, however, able to stand on truth. Therefore, sages who stood after having avoided ladies like these are certainly happy; thus, he points out.

139. Now he spoke the second stanza in order to show his having well forsaken as well as the state of having thoroughly (accanta) completed (the abandonment) of that sensual desire (kāma) because of not having discarded which, men are bound up in ladies also like these. Vadhaṃ carimha te kāmā is to be construed thus:— Sensual desire! We have ourselves (carimha) by means of the noble path (ariyamaggena) for your destruction (vadhaṃ) and perpetual annihilation (accantasamucchedaṃ); there is such a reading (pāṭho) as “Vadhaṃ carimhase” also; we did practise the holy practice of the right path (magga) for forsaking and killing; thus, is the meaning. Ananā’ dāni te mayaṃ means: now, beginning from the attainment of the foremost path, we are not debtors (ananā) to you, O sensual desire! Because of having done the forsaking of running into debt (īnabhāva); we do not bear your debt. Indeed, one who is not devoid of lust (avītarāgo) is as if one is bearing the debt of lust (rāga); on the other hand, one who is free from lust, having gone beyond it, has become endowed with absolute rulership over (one’s own) mind. Being but debt-free (ananattā) gacchāna’ dāhi nibbānaṃ yattha gantvā na socati means: we go and accordingly attain, now, that very nibbāna, which has no substratum of existence where, in that nibbāna one does not feel sad owing to the absence of causes of anxiety in every respect, on account of going (or reaching); thus, is the meaning.

The Commentary on the stanza of the Thera Gotama is complete.

2.1-10 [130] Commentary on the stanza of Vasabhatthera

The stanza starting with pubbe hanati attānaṃ constitutes that of the venerable Thera Vasabha. What is the origin? This one also having done devoted deed of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family in the world bereft of Buddhas. On having come of age, he reached proficiency in the arts and sciences of the brahmins, gave up his household life, because of his bent or renunciation, became a renounced recluse as a hermit, had his retinue (parivāro) of fourteen thousand hermits, and his hermitage built on a hill named Samagga not far from Himavanta. While

living there he had his jhāna and higher knowledge (abhiññā) sprung up and so he kept on giving advice and instruction to the hermits, he one day thought thus: “Indeed, now, I live being honoured, revered and reverentially offered by these hermits; one who ought to be reverentially honoured by me is not to be obtained; miserable (dukkho), indeed, however, is this in the world, namely, life without a venerable teacher.” having, however, thought over in this manner, he remembered his reverential offering made and personal respect (pūjāsakkāraṃ) paid by himself to the shrines of former Buddhas, owing to his devoted deeds of service toward former Buddhas, and said to himself thus: “What if I were to have built a sand-shrine in dedication to former Buddhas and were to make my reverential offerings to the same.” He became joyful and satisfied, created a sand shrine made of gold by means of his magical powers, made reverential offering daily with flowers to the extent of three thousand in number, made of gold, etc., performed meritorious deeds as long as his life-span lasted died as one with all-round undiminished jhāna and sprang up in the world of brahmā. There also he led the life of a brahmā as long as his life-span lasted and having passed away thence, he was reborn in Tāvatiṃsa. Wandering about his rounds of repeated rebirths now and then among gods and men, he came to be reborn in the royal family of Licchavī, in Vesālī, when this Buddha arose. He gained the name Vasabha and on having come of age, he happened to have seen the power of Buddha when the Blessed One went to Vasālī, aptly gained pious faith, became a monk, placed himself in the path of spiritual insight and attained Arahantship but before long. Hence, has it been said in the Apadāna:—

“Not far from Himavanta, there was
a hill, named Samagga. A hermitage
was well built for me, a leaf-hall
well created.

Known by the name of Narada, I wore
my braided hair and was a mighty man
of self-mortification. Fourteen
thousand pupils attended upon me.

In my solitude and calm, I then
thought over in this manner. The
entire multitude made their reverential
offering to me; I did not have to do
honour to any one. There was no one to advise me.

There existed none to do my duties to.

Without any teacher and preceptor, I
took up my abode in the forest. Sitting
near whomever I wanted to be minded of
my teacher to offer him my service; that
teacher did not exist for me; my life
in the forest was of no benefit (to me).

I shall be in search of a worthy reci-
pient of my offering, likewise a teacher
to be respected (bhāvanīyaṃ); with my
refuge (avassaya) I shall live; no one
will reproach me.

Small rivers with shallow sloping shores,
good landing spots and delightful as well
as strewn with cleanly pure sand were not

far from my hermitage. To the river named
Amarika, I approached then; having well
heaped the sand, I set up a sand shrine.
Those self-awakened Buddhas who were sages,
makers of end of existence; this-like solid
shrine (thūpa) of them, I made that charac-
teristic (nimitta). Having made a sand
shrine, I created (it to be) gold. I made
reverential offering to three thousand flowers
of gold shaped like small bells (kiṅkani)
Evening and morning did I adore, overcome
with awe I clasped my hands; as in the
presence of the self-awakened Buddha, I
paid my homage to the sand shrine.
As and when there arose every depravity.
(kilesa) and wild thoughts (vitakka) con-
nected with worldly life of household, I
did remember the pagoda well-made and there
and then reflected upon it.

My friend! It is not befitting for you
that you would cohabit amidst depravity
(kilesa), living close by (upanissāya)
the caravan leader, the clear Guide of
the world (vināyaka).

As and when the shrine was reflected
upon, there was my respect then; I
definitely dispelled (vinodesiṃ) wicked
thoughts similar to an elephant avoiding
the distress of the guiding goad (tuttaṭṭito).
King of death specially trod on (abhimaddatha)
me, who was living in this manner. When I
did die ther I went to the world of brahmā.
Having lived as long as my life-span lasted,
I sprang up in Tāvataṃsa. For eighty times,
I was a divine king who exercised celestial
sovereignty.

Three hundred times also, I became a world-
king; regional reign was in abundance (vipulaṃ),
numerically incalculable (gananato asaṅkhiyaṃ).

I enjoyed the fruitful result (vipāka) of
(my offering of) gold flowers shaped like
small bells. A hundred thousand wet nurses
(dhāti) surrounded me in (this) existence.
Because I had all-round attended upon the
shrine, dusty and muddy dirt did not smear

me; on my body sweat did not come out; I
became shining with beauty.

Wonderful was the shrine well set up by me;
the river Amarikā was well found. Having
set up a sand shrine. I attained the stable
(acalaṃ) path.

There is neither fieldful not fieldless
(khettaṃ akhettaṃ) for a creature (jantunā)
who is desirous of doing good deed and who
strives after essence (sāragahinā); it is
the accomplishing (sādhakā) of but proper
practice (paṭipatti).

Just as also a strong masculine man, in
making his effort (ussāna) to cross (tarituṃ)
the ocean (annavaṃ) caught hold of
(ādāya) a piece of tiny (parittaṃ)
timber (kaṭṭhaṃ) and would spring
forward (pakkhandeyya) across the
large lake, depending upon this lumber-
wood (kaṭṭhaṃ) I shall go across the
big ocean (udadhiṃ). A man should
cross the ocean with (his) effort and
exertion.

Likewise even, this deed done by me
might be tiny and meagre; closely
depending upon that deed, I did well-
cross the sea of saṃsāra. When my
final existence well arrived, being
urged by my bright basis (sukkamūla)
I was born in the city of Sāvatti in
an excellently wealthy and greatly pros-
perous (family).

My mother and father were piously faithful
(saddhā) and had gone to Buddha as their
refuge. Both of these (parents) had found
out the path (diṭṭhapada) and followed
the instruction (of Buddha). They got
hold of a sprout (papaṭika) of the bodhi
tree and set up a gold shrine. They
adored (it) evening and morning in the
presence of the Sākiyan Son.

On the day of Sabbath, they reverently
took out the gold shrine (sonnathūpaṃ
vinīharuṃ) ; they spent the three
watches (of the night) extolling (kitten-

tā) the praise (vannaṃ) of Buddha.

As and when I saw the shrine, I remembered
(my) sand shrine. Having sat down alone
on a single seat, I attained Arahantship.

Searching for that Hero, I met the
Commander-in-chief of dhamma; having
come out from (my) household life I
became a monk in his presence. In the
seventh year from (my) birth, I attained
Arahantship. Buddha, the possessor of eye
(cakkhumā) having come to know (my) quality
had me ordained. By me who was yet young
what should be done had been accomplished.

Today in the dispensation of the Sākiyan
Son, whatever ought to be done had been
done by me.

O Ascetic, who had gone beyond all enmities
and dangers and had gone past all attachments,

O Great Hero! I am your disciple; this is
the fruitful result of the gold shrine.

My depravity had been burnt; ...

Buddha's instruction had been carried
out."

Having, however, attained Arahantship, in order to do sympathetic protection (anuggahaṃ) to donors, he did not reject (paṭikhipati) the recluse's requisites (paccaya) offered (as charity) by them; he partook of them even according as gained by him. Ordinary common monks and lay people (puthujjana), thinking thus; "This one is of abundant bodily vigour and ungrated mind," had no regard for him. The Thera dwelt but without taking any notice (aganento) of it. Not far from him, however, there lived a certain deceitful monk, who, though having evil desires, was showing himself as if he were of few wants and contented, deceiving the people (loka). The multitude of people honoured him resembling an Arahant. Then, it so happened (assa), Sakka, the sovereign of divine-beings, came to know of that matter (pavattiṃ), approached the Thera and asked thus; "Venerable Sir! What, namely, does a deceitful man do?" The Thera spoke two stanzas blaming the evil desire thus:—

139. "First of all he kills himself; later
he kills others. He made a good killing
of himself, similar to the fowler with
his decoy bird.

240. "A brahmin is not characterised by external
colour, indeed, a brahmin is the colour
inside (antovanno). O Lord of Sujā! He,
there are evil deeds."

There, pubbehanati attānaṃ means; a deceitful person, in deceiving the people (lokaṃ) by means of his deceitful conduct, but first of all, kills himself by means of such evil deeds (dhamma) as evil desire, etc.; he destroys his own share of good deed. Pacchā hanati so pare means: that cheat now, having first of all killed himself by the said method, later, destroys others by means of the ruination of recluse's requisites

(paccayavināsa) after having made the doings of theirs (tesaṃ kāraṇi) which had been done in himself, not much fruitful; he kills them by whom had been done either makings with honour or by their saying thus; “This monk is conscientious (pesalo) and noble (ariyo).” When there is also both killings of a cheat, this, however, is the distinctive difference (visesa) in the killing of self; thus, in order to show, he said; suhataṃ hanti attānaṃ. That cheat (kuhako), in killing himself, kills and destroys after having made effective killing (suhataṃ); like what? Vītaṃ seneva pakkhimā (is his answer). Vītaṃso means decay bird (dīpaka sakuno), by means of it. Pakkhimā means: fowler (sākuniko). Just as (a fowler) in killing, after deceiving, other birds by means of that decay bird (of his), kills himself in this world also, owing to such a nature, etc., as the offence of being blamed by wisemen; hererafter (samparāyan), however, he but kills (himself) also owing to all-round depravity (kilesa) of evil existence (duggati); but not, however, is he able to kill afterwards those birds; in the same way the cheat (kuhako) also, after having deceived the people (lokaṃ) by means of his fraud (kohaññā) kills himself, here, in this world also, by means of his remorse and reproach by wise people and so on; in the other world hereafter also, (he kills himself) on account of all-round depravity (parikkilesehi) in the evil existence; on the other hand, however, he does not make those donors of recluse’s requisites (paccayadāyake) reach the misery of purgatory (apāyadukkha). Nevertheless the cheat, but by his being instrumental in creation for the dedicated offering (dakkhina) such a condition as does not bear much fruitful result, kills the doner; thus, it has been said by the Blessed One thus:– “Having given charitable offering to a human being of bad moral percept, fruition of a thousand times of dedicated donation should be expected.” Therefore, he said: “Suhataṃ hanti attānaṃ.”

In this way, individuals who stood having all-round cleansed to the extent of outside are not said to be pure; by purifying internally only even, they are pure; in order to point out thus, he spoke the second stanza starting with “Na brāhmaṇo.” The meaning of that stanza is:– He is not a pure personage (brāhmaṇa) just because of mere external prosperity of such a category as mode of movements (iriyāpatha) and adjustments (saṅṭhāpana), etc. Indeed, here, the word that means prosperity (sampatti) is vanna. He is a pure personage because of the prosperity of such a quality as good moral precept and so on especially internally (abbhantare), however, after having done thus:– “Bāhitapāpo brahmaṇo (the brahmin who had ousted evil).” Therefore, Sūjappati (O Sovereign of divine brings!) You might know thus: “Yasmiṃ (in whom), pāpāni kammāni (evil inferior deeds) well exist (saṃvijjanti) he is definitely (ekaṃsena) a kanho (a black) degraded (nihāna) individual.” On having heard it, Sakka frightened the fraudulent monk, advised him saying: “You should fare yourself (vattāhi) in righteousness (dhamma), and went but to his own abode (sakaṭṭhāna).

The Commentary on the stanza of the Thera Vasabha is complete.

The Commentary on the first Chapter in the Second Section is complete.

2.2 Second Chapter

2.2-1 [131] Commentary on the stanza of Mahacundatthera

The stanza starting with Sussūsā constitutes that of the venerable Thera Mahā-Cunda. What is the origin? This one also having done devoted deed of service toward former Buddhas, accumulating meritorious deeds in this and that existence was reborn in the family of a potter, at the time of the Blessed One Vipassī. On having attained the age of intelligence, he was earning his living by doing the work of a pot-maker, when, one day, he happened to have seen the Master, became pious-minded, made a specially well executed earthen bowl, and offered it to the Glorious One. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the youngest brother of the Thera Sāriputta, and the son of the brahmin lady Rūpasāri in the village of Nālada, in the kingdom of Magadha, when this Buddha arose. His name was Cunda. When he came of age, he became a monk as a sequel to (his eldest brother's becoming) Commander-in-chief of dhamma; depending on the latter, he placed himself in the path of developing spiritual insight (vipassanā), made his effort and exertion (ghaṭento vāyamanto) and became an Arahant with six sorts of superknowledge (abhiññā) but before long. Hence, has it been said in the Apadāna:—

“In the city of Hamsavāi I was a pot-
maker. I saw the stainless (virajam)

Buddha, the canker-free who had crossed
over the flood (oghatinam).

A well-made earthen bowl I offered to
Buddha the best. Having made my offering
of bowl to the Blessed One who was such
a sage who had become straight, I gained
gold trays as I sprang up in any existence.

Mats (taṭṭike) made of silver, gold and
gems, (did I gain) also.

I made use of vessels (made of silver
and gold); this is the fruitful result
of my meritorious deed. I become foremost
(agga) among men of reputation and money.

Just as in a fertile (bhaddake) field
(khetta), the seed sown though meagrely,
when seasonal bearer of rain (sammādhāram)
pours down its showers, the crop to be
harvested (phalam) satisfies the cultivator
(toseti kassakam).

Likewise, even, this opportune (path)
charitable offering sowed (by me) in the
field of Buddha, when the bearer of zest
(pīti) sheds its showers, the fruitful
result will made me delightedly satisfied.

As long as fields exist, the clergy of
monks as well as the group of monks,

there is none similar to the field of
Buddha, the giver of happiness to all
living-beings.

O Well-bred man! May my adoration be
to you! I bow before you, O most ex-
cellent man! Having made my offering
of a single bowl, I have attained the
unshaked path (acalaṃ padaṃ).

It was ninety one aeons (kappa) ago,
that I then made my offering of a bowl,
I do not remember any evil existence;
This is the fruitful result of my bowl
offering.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, become an Arahant with six sorts of higher-knowledge (abhiññā), he spoke two stanzas in order to make known (dittento) what the cause was of the prosperity (sampatti) aptly gained by himself and his dependency on his teacher (garūpanissaya) as well his abiding in seclusion.

141. "Owing to being obedient (sussūsā)
there is an increase (vaḍḍhanī) in
learning (suta); whatever is heard
constitutes development of wisdom.
A man knows the matter by means of
wisdom. The known matter is the brarer
of bliss.

142. Associate yourself with remotely
solitary (pantāni) heds and seats
(senāsanāni). One should conduct one-
self towards clear freedom from fetters
(saṃyajanavippamokkhaṃ). Were one not
to attain delight (rati) there, one
should dwell amidst the clergy of monks,
with his self, looked after and possessed
of awareness."

There, sussūsā means: desire to listen to the wholly learned, fit to be listened to (sotabbayutta); dwelling together with a teacher, also. When, indeed, they are desirous of sitting near (upanisīditukāmā) any one because of having been pleased in heart for doing the attending upon, after having approached good friends owing to the desire to hear the beneficial matter (atthaṃ) classified as: pertaining to the immediately present existence (diṭṭhadhammika) etc., then they should sit down near them and should listen to them with fixed attention (ohitasotena) when the desire for hearing has been achieved, thus, it has been said as "Sussūsā, obedient," owing to the abiding together with the teacher, also, being the cause of obedience. That obedience (sussūsā) however, is this hearing (sutaṃ) well-connected aptly with noble truths (sacca) dependent origination (paṭiccasamuppāda) and so on; that learning (taṃ sutaṃ) of the individual who is endowed with it is made to increase and flourish (brūheti); thus, sutavaddhanī; the maker of much learning; thus, is the

meaning. Sutaṃ paññāya vaddhanaṃ means: that much learning (bāhusaccaṃ) which has been said in such a method and manner as “sutadharo sutasannicayo (the bearer of learning, the repository of accumulated learning),” Idh’ekaccassa bahukaṃ sutaṃ hoti suttaṃ geyyaṃ veyyākaraṇaṃ (here, to some there is much he had heard, thread-like dis-course (sutta), mixture of prose and verse (geyya), exposition (veyyākaraṇa)” and so on; it makes the wisdom, which has become the cause of avoiding bad deeds and achieving good deeds, increase; thus, what has been heard (sutaṃ) constitutes the development of wisdom; indeed, this has been said by the Blessed One.

“Sutāvudho kho bhikkhave ariyasāvako
akusalaṃ pajahati, kusalaṃ bhāveti,
sāvajjaṃ pajahati, anavajjaṃ bhāveti,
suddhamattānaṃ pariharati (O monks!

The noble disciple, indeed, with his
weapon of what had been heard (sutāvudho)
discards the bad deed, develops the good
deeds, avoids sinful acts, develops sin-
less acts and attends to his pure self).”

Paññāya atthaṃ jānāti means: the much-learned man, established in the knowledge made of what has been heard, entering upon that proper attainment (paṭipattiṃ), in accordance with what has been heard (sutānusārena), with the investigation of meaning (attūpaparikkhāya), by means of the development (bhāvanāya) of comprehension of the truth (dhammanijjhānena), rationally knows (pajānāti) and aptly penetrates into (paṭivijjhati) the meaning (atthaṃ) according to the truth (yathābhūtaṃ), the classification (bhedaṃ) into mundane (lokiya) and sublime (lokuttara), the distribution (vibhāgaṃ) into visible order of things (diṭṭhadhamma) etc., as well as such detailing (vibhāga) also as misery (dukkha) and so on; therefore, the Blessed One said:

“Sutassa (yathā pariyattassa) atthamaññāya
dhammamaññāya dhammānudhammappaṭipanno boti
(to a man of learning (according as he has
learned by heart) there is proper practice
(paṭipanna) of righteousness (dhamma)
according to the truth (dhamma) after
he had understood (aññāya) the meaning
(attha) and comprehended (aññāya) the
truth (dhamma) “Dhatānaṃ dhammānaṃ atthaṃ
upaparikkhati, atthaṃ upaparikkhati dhamma
nijjānaṃ khamanti; dhammanijjhānakkhantiyā
sati chando jāyati; chandajāto ussahati;
ussahitvā tuletī; tulayitvā padahati;
pahatto samāno kāyena c’eva paramasaccaṃ
sacchikaroti; paññāya canaṃ ativijjha
passatīti ca (He investigates the meaning
of the teachings (dhamma) which he knew
by heart; as a result of his examination
of the meaning, he finds pleasure in the
teachings (dhamma); when he is pleased
with the teachings (dhammanijjhānakkhantiyā

sati), there arises desire (chanda); when the desire has arisen he makes an effort; having made an effort, he weighs; after having weighed he strives; on his becoming self-striven, he visualises absolute truth but by his body as well; he sees it with extreme penetration by means of his wisdom).”

Ñāto attho sukhāvaho means: such a meaning as pertaining to visible order of things (diṭṭhadhammika) etc., as well as such a meaning as begun with painful suffering (dukkha), according as has been said, fitfully (yāvatāvato) understood and achieved, brings about and accomplishes happiness classified as worldly and transcendental (lokiyalokuttarabhedo); thus, is the meaning.

It is not suitably accomplished (sijjhati) just by mere having heard by means of the established wisdom of development (bhāvanāpaññāya); thus, in order to show the line of action (paṭipajjanavidhiṃ) for it, he said: “Sevetha ... vippamokkhaṃ.” There, sevetha pantāni senāsanāni bespeaks bodily seclusion. Here, such self-control as that of good normal precept and so on should be understood as their going without saying, or as substantiation without being expressly enunciated (avuttasiddhā), as abiding in seclusion (vivekavāso) of one but worthy of solitude even, owing to the state of saying (vakkhamānatā) of forsaking the fetters (saṃyojana-ppahāna) by means of it. Cureyya saṃyojanavippamokkhaṃ means: just as the mind is clearly released (vippamuccati) from fetters (saṃyojana) likewise, one should conduct one-self and properly practise (paṭipajjeyya) the development of spiritual insight (vipassanā bhāvanaṃ) and the promotion of the path (maggabhāvanaṃ) as well; thus, is the meaning. Sace retiṃ nādhigaccheyya tattha means: - if special delight (abhiratiṃ) were not gained because of not gaining distinction (viseṣa) firstly and lastly (pubbenāparaṃ) the delight in those remote monasteries according as obtained as well as in items of higher righteousness’ adhikusala-dhammesu); saṃghe means collection of monks; rakkhitatto means: watchful -minded (rakkhitacitto) at the six doors (of senses) because of the mastery (parigāhāna) of mental exercise (kammaṭṭhāna); satimā vaseyya means: one should live (vihareyya) by being served by (upaṭṭhapanena) the watchful awareness (satiārakkhāya); to one, living in this manner, it may be that there would, namely, be clear free-dom (vippamokkho) from fetters (saṃyojanā); thus, is the significance.

The Commentary on the stanza of the Thera Mahā-Cunda is complete.

2.2-2 [132] Commentary on the stanza of Jotidāsathera

The stanza starting with ye kho te constitutes that of the venerable Thera Jotidāsa. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One Sukhi. On having attained the age of intelligence, he happened to have seen the Master, one day, who was going about for alms-food, became pious-minded and offered Him Kāsumārikā fruit. On account of that act of merit, he wandered about the rounds of repeated rebirths among divine and human beings and was reborn as the son of a wealthy brahmin family in the district of Padiyattha when this Buddha arose. His name was Jotidāsa. On having attained the age of intelligence, while leading his household life, he happened to have seen, one day, the Thera Mahākassapa wandering about for alms-food, in his own village, became pious-minded, entertained him with nourishment (bhojetvā), listened to the truth (dhamma) in the presence of the Thera, had a large monastery built on a hill near his own village, made the Thera reside there, attended upon him with four recluse's requisites, aptly gained remorse by means of the teaching of the truth (dhamma) by the Thera, became a monk, did the deed of developing spiritual insight, and became an Arahant, with six sorts of higher-knowledge (abhiññā). Thus, has it been said in the Apadāna. ----

“I saw the stainless (virajam) Buddha,
the eldest of men. (lokajettham), the
bull among men, shining bright (jotantam)
resembling kanikāra flower, who was seated
amidst mountains (pabbatantare).
I became pious-minded and delighted and
having made my clasped hands rest on my
head, I collected Kāsumārika fruit and
offered it to the most excellent Buddha.
It was thirty one aeons (kappa) ago,
that I then made my offering of fruit;
I do not remember any evil existence;
this is the fruitful result of fruit
offering.
My depravity had been burnt; ...
Buddha's instruction had been carried
out.”

Having, however, become an Arahant, with six sorts of higher-knowledge (abhiññā), he took up the learning of the three piṭakas, attained the state of being very clever in the vinaya piṭaka, in particular (visesato), became a ten-year old all-round well-served monk (parisupaṭṭhāko) and proceeded to Sāvatti along with many monks, to pay homage to the Blessed One; on his way there (antarāmagga) he entered the ashram (ārāma) of the heretics (titthiya) for the purpose of removing (vinodana) his fatigue from the journeying (addhānaparissama), sat himself down on one side, saw a brahmin practising the five religious austerities (pañcatapaṃ tapantaṃ), and said thus: “O brahmin! When another is shining (tapanīyo) why does another shine? On having heard him, the brahmin, having got angry, said thus:— “O bald-headed! Why should another be shining?” The Thera taught the truth (dhamma) by means of a stanza to him, thus:—

“Anger, ill-will and harassing others,

pride, quarelling madness (sārambhamado)
and negligence, craving (tanhā), avijjā
(ignorance) and union (saṅgati) of exis-
tence, they are to be burnt (tappanāyā);
not, indeed, the physical aggregate
(rūpakhandho).”

Having heard him, that brahmin and all other heretics in that ashram of heretics became monks in the presence of the Thera. The Thera went to Sāvatti, together with them, paid his homage to the Blessed One, dwelt there a few days (katipāhaṃ) and went to his own native land (jātibhūmiṃ) even. He spoke two stanzas in order to advise those who were connected with orthodox sacrifice (yaññasuddhike), recipients of varieties of gains (nānāladdhike) among his relatives who had approached him for the purpose of seeing him:—

143. “Those living beings who attack
unkindly (pharusūpakkama) break up
(uparundhanti) human beings, who
constitutes other creatures, with
mixedwrap (vethamissena) and with
many a variety of acts, they also
under that self-same circumstance get
retribution (kīranti); indeed, an
action does not disappear (before
reaction does occur).”

244. “Whatever act a man does, whether
good or bad; his heritage is but
of that type, as and what act he
has performed” .

There, ye means: indefinite indication (aniyamauddeso). Te is the coming back upon a subject (paṭiniddeso) but from the indefinite (aniyamato). By this word “Jana” there is connection (sambandho) of the two words also. Kho means mere indeclinable particle (nipāta). Vethemissena means: by giving a wrap (vethadānena) at the head and so on, by means of a strip of leather, etc. There is also such a text as “Vedhamissena; the meaning is but that. Nānattena ca kammunā means: with such various kinds of work of unjuring others as striking, slaying, cutting hands and legs, hitting with small stones and so on (khuddakaseḍḍānā dinā). Manusse means mere indication (nidassanamatta); therefore, whoever are living creatures; thus, is the significance. Uparumdhanti means: They harm (vibādhenti). Pharusūpakkama means: cruel (dāruna) action (payoga), bloody (kurūra) occupation (kammanta); thus; is the meaning. Janā means: living creatures. Tepi tath’eva kīranti means those said categories of individuals unjured others by doing deeds of what-so-ever character; tattheva means: in those self-same deeds even they themselves also are made (to suffer) (Kīranti) and are being thrown away (pakkhipiyanti); they suffer miserable pain but in that-like form (tathārūpaṃ); thus, is the meaning. There is such a reading as “Tath’eva kīranti” also; according as they themselves made miserable pain to others, in that manner even they are made (to suffer) by others; they are made to attain painful misery; thus, is the meaning. Why? Na hi kammaṃ panassati means: Indeed, the deed does not disappear without having given the sure and certain (ekanta) conserved (upacitaṃ) consequence (vipākaṃ); the combination (samavāya) of remaining (avasesa) cause (passaya) but brings about its consequence (vipaccate va); thus, is the significance.

Now, having concisely (saṅkhepato) classified (vibhajitvā) what has been merely stated (vuttamattaṃ) thus: “Na hi kammaṃ panassati,” he spoke a stanza, starting with “Yaṃ karoti” in order to make manifest the state

of one's own action (kammasakataṃ) of living beings. The meaning of it is --- Yaṃ kammaṃ kalyānaṃ means: good deed; yadi vā pāpakaṃ means: evil deed; karoti means a living-being does; in doing also there, yaṃ kammaṃ means: according as it is capable of giving fruitful result, in that manner pakubhati (he does accumulate). Tassa tass'eva dāyādo means: he is the sharer (bhāgī) of the result (vipāka) that should be given by this and that action (kamma) owing to the taking (ganhana) of the fruition (phala) of this and that action (kamma); thus, is the meaning. Therefore, the Blessed One said thus: "Kammasakā mānave sattā kammadāyādā (O young man! Living beings are possessors of one's own action (kammasakā) and inheritors (dāyādā) of (the consequences of one's own) action (kamma)" and so on. On having heard these stanzas, the relatives of the Thera became established in the state of believing in their own action and reaction (kammasakatā).

The Commentary on the stanza of the Thera Jotidāsa is complete.

2.2-3 [133] Commentary on the stanza of Heraññakānitthera

The stanza starting with Accayanti ahoratta constitutes that of the venerable Thera Heraññakāni. What is the origin? It is said that this one was reborn in a family home, in the city of Haṃsavatī at the time of the Blessed One Padumuttara and on having attained the age of intelligence, he was leading his life after having become a hired servant of other people, when, one day, made his all-round sacrifice by offering (pariccaji) half his (upper) garment (upaḍhadussa) to the disciple of the Master, named Sujāta, who was in search of his robe-material of rags in rubbish heaps (paṃsukūla). On account of that act of merit, he sprang up among the divine beings in the Tāvatiṃsa heaven, and wandering about his rounds of repeated rebirths among divine and human beings, was reborn as the son of the thief-executioner (coravosāsaka) of the village headman of king Kosala when this Buddha arose. His name was Heraññakāni. On having come of age, with the lapse of his father, he was placed in that very post of the village headman by the king, and having seen the power of Buddha at (the celebration of) the acceptance of Jetavana, aptly gained pious faith, had that post (ṭhānantara) of his given to his youngest brother, begged leave of the king, became a monk, placed himself in the path of developing spiritual insight and attained Arahantship but before long. Hence, has it been said in the Apadāna:—

“A disciple of the Blessed One
Padumuttara, named Sujāta, in his
search of material for ragged rai-
ment (paṃsukūla), then wandered
about amidst rubbish (saṅkāra).
In the city of Haṃsavatī, I was a
hired servant of others. Having
offered half my upper garment
(upaḍḍadussa), I paid my homage with
my head. On account of that act,
well done, and with my volition
(cetanā) and resolution (panidhīhi),
I discarded my human body and went to
Tāvatiṃsa.

For thirty three times, I was divine
sovereign, and exercised divine sover-
eignty. For seventy seven times also,
I was a world-king.

Regional reign was abundant (for me),
numerically it was incalculable.

On account of my offering of half of
my upper garment, I have to be happy,
free from danger.

Today, making my wish I may cover
(myself) along with forests and hills
with linen cloth; this is the fruitful
result of (my offering) half (my) upper

garment.
 It was a hundred thousand aeons (kappa)
 ago, that I then offered the charity.
 I do not remember any evil existence;
 this is the fruitful result of (my
 making the offering of) half upper
 garment.
 My depravity had been burnt; ...
 Buddha's instruction had been carried
 out."

Having, however, attained Arahantsip, he spoke two stanzas in order to urge (codento) his youngest brother, as he was desirous of making his youngest brother recede from the deed (of his duty) when he saw that his brother had been specially delighted in that self-same work even.

145. "Day and night they pass off; life
 goes towards cessation. Life-span
 of mortals comes to an end similar
 to the water of small streams."

146. "In the meantime, a foolish person,
 doing evil deeds, does not realise
 (their consequence). Later, it becomes
 bitter (kaṭuka) for his; indeed, evil
 is its consequence.

There, accayaṃ means: they go beyond; lightly and nimbly they go away; thus, is the meaning. Ahorattā means: night and day (rattindivā). Jīvitam uparujjhati means; the controlling faculty of life (jāvitindriyaṃ) also ceases to function (nurujjhati) by way of momentary cessation, (khanikahirodha). Indeed, it has been said "O monk! Moment after moment, you are born, get aged, die as well as pass away and spring up again also (upapajjati ca)." Āyu Khīyati maccānaṃ means: the state of the nature of being liable to death; maccā (mortals); thus, is the gained-names (nāmāni) of these living beings: āyu means; "Whoever lives long, he does so either less than a hundred years or beyond that period," thus, in this manner, there, is the all-round limited period of maximum life (paricchinnakālaparamāyu); khīyati means: it goes to extinction as well as complete collapse (sambheda). In what way? Kunnadīnaṃ va odakaṃ means: Just as, namely, water of small streams that spring from the hills and of rivulets, does not remain long, but dries up (khīyati) goes towards extinction more quickly (lahutaraṃ); here, the word udaka itself has been said as "odaka (water)," in the same manner as mano itself had been said as manasaṃ (mind).

Atha pāpāni Kammāni, Koram bālo na bujjhati means: Although he is impermanent in his rounds of repeated rebirths (saṃsāra) in this manner, a foolish person, either under the influence of greed or under the influence of anger, does evil deeds: though doing so, he does not realise (its reaction); in doing evil also there does not exist such a thing as owing to no knowledge thus; "I do evil deed;" "Na bujjhati (he does not realise)" means: owing to no knowledge, however, thus: "For this action there is such a reaction an miserable pain (dukkho);" thus, it has been stated. Pacchā'ssa kaṭukaṃ hoti means: Even if (yandi pi) at the moment of his endeavour for evil action, he does not realise thus:— "This form of consequence is for this deed;" thereafter, later, however, there is but undesirably miserable pain (dukkha) which is bitter for that foolish person, who has sprung up in purgatory (niraya) and so on. Vipāko hi'ssa pāpako means: since the result, namely, of that evil-deed is but evil, vile and undersirable. Having, however, heard this advice, the youngest brother of the Thera, begged leave of the king, became a monk and accomplished his own purpose but before long.

The Commentary on the stanza of the Thera Heraññakāni is complete.

2.2-4 [134] Commentary on the stanza of Somamittatthera

The stanza starting with Parittaṃ dāruṃ constitutes that of the venerable Thera Somamitta. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhi, and on having attained the age of intelligence, he heard of the qualities of Buddha, became pious-minded, happened to have seen, one day, Kiṃsuka tree blooming with flowers, collected its blossoms and made his reverential offerings after throwing them up into the sky in dedication to the Master. On account of that meritorious act, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family in Benares, when this Buddha arose; he gained his name as Somamitta, became proficient in the three vedas, made himself familiar with a Thera, named Vimala, to whose presence he constantly went, listened to the thera's teaching (dhamma), gained his pleasing faith in the dispensation (sāsana), became a monk, gained his fully complete ordination, and wandered about fulfilling his normal and reciprocal duties. On the other hand, the Thera Vimala spent his day and night by being lazy with much drowsiness. Saying to himself: "What is the benefit (guna) of depending on a lazy individual?" Somamitta abandoned that Thera, approached the Thera Mahākassapa, whose advice he abided by, placed himself in the path of developing spiritual insight (vipassanā) and became established in Arahantship, but before long. Hence, has it been said in the Apadāna:—

“On having seen the Kiṃsuka tree blossoming, I lifted my clasped hands; having remembered Buddha, the best, I made special reverential offering in the sky.

On account of that act well-performed, with my volition and resolution, I gave up my human body and went to Tāvatiṃsa. It was thirtyone aeons (kappa) ago, that I then did my deed; I do not remember any evil existence; this is the fruitful result of reverential offering to Buddha.

My depravity had been burnt; all existences has been eliminated. Similar to the elephant which had cut off its bondage, I live canker-free (anāsava). Indeed! My going to the presence of Buddha was a good going. I have accordingly attained the three-fold science (tisso vijjā); Buddha's instruction had been carried out.”

Having, however, attained Arahantship, he spoke two stanzas, frightening the Thera Vimala with his advice, thus:—

147. “Having climbed on a small piece of wood in whatever manner in the sinking large

ocean, in the same manner, depending on a lazy person, even a leader of good life sinks. Therefore, one should all-round detach oneself from the lazy with inferior exertion.”

148. “One should stay together with wise noble people (ariya) who are physically secluded, whose mind is directed towards nibbāna (pahitatta), who are meditative (jhāyī) and who are permanently up and doing (āraddhavīriya).

There, parittaṃ dārumāruya, yathā sīde mahannave means: a son of a good family, even though he is fond of good moral precept (pesalo pi), depending upon an indolent lazy individual, sinks and falls into the rounds of repeated rebirths; he does not go to nibbāna, its further shore; since this is no, tasmātaṃ means: because of the sinking (sīdanato) contemptibly (kucehitam) without lifting the head by way of items of higher righteousness (adhikusaladhamma), kusitaṃ hīnavīriyaṃ means: owing to absence of putting forth exertion, one should avoid that sort of individual; one should not meet with (āpajjeyya) the sign of his speculation (diṭṭhānugatiṃ); thus, is the meaning.

Having thus pointed out the disadvantage in laziness by means of the stanza with an individual bias (adhiṭṭhāna), now, in order to show the benefit in making exertion (vīriyārambha), the stanza starting with “Pavivittehi,” has been said. Its meaning is --- Pavivittā means: those, however, with the promotion (sambhava) of bodily seclusion; ariyā means: as a result of that bodily seclusion even, because of the state of being far from forms of depravity (kilesehi ārakattā); pahitattā means: because of the state of oneself having been fittingly despatched to nibbāna; jhāyino means: both by way of meditation (upanijjhāna) upon sense-object (ārammana) and meditation (upanijjhāna) on characteristic mark (lakkhana); āraddhavīriya cannotes: by the condition of having held-up exertion at all times; paṇḍitā means: by the state of being endowed with wisdom, classified as worldly (lokiya) and transcendental (lokuttara); saha means: but with them; āvase means: one, who is desirous of accomplishing (nipphādetukāmo) one’s own welfare (sadatthaṃ) should live together. After having heard it, the Thera Vimila became remorsefully-minded, placed himself in the path of developing spiritual insight, and accomplished (ārādhesi) his own benefit (sadatthaṃ). That this meaning (svāyamattho) will come later on (parato).

The Commentary on the stanza of the Thera Somamitta is complete.

2.2-5 [135] Commentary on the stanza of Sabbamittatthera

The stanza starting with Janojanamhi sambaddho constitutes that of the venerable Thera Sabbamitta. What is the origin? This one also, having done devoted deed of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a hunter’s family, at the time of the Blessed One Tissa, ninety two aeons (kappa) ago, and led his life eating meat (maṃsaṃ) after having killed wild beasts (miga). On that occasion, for the purpose of uplifting him, the Blessed One showed three shrines of His footprints near his dwelling-place, and departed. Owing to the condition of the familiarity made by him in the well self-awakened Buddhas in the past period of time, noticed (the foot-prints) marked by circles, became pious-minded, and made reverential offerings with flowers from Koranḍa shrub; on account of that act of merit, he

sprang up in Tāvatiṃsa mansion, and wandering about his rounds of repeated rebirths but in excellent existences even, now and then, was reborn in a brahmin family in the city of Sāvatti, when this Buddha arose. His name was Sabbamitta. On having attained the age of intelligence, he happened to have noticed the power of Buddha at the ceremony of acceptance of Jetavana, aptly gained pious faith, became a monk, took his mental exercise (kammaṭṭhāna), dwelt in the forest, went into rain-retreat (vassamupagantvā), finished spending his lent (vuṭṭhavasso), went to Sāvatti to pay his homage to the Blessed One, and on his way there he caught sight of a deer-calf (migapotakaṃ) caught in a snare laid by deer-stalkers (māgavikehi oḍḍite). It's mother, the she-deer, however though she was not caught (apaviṭṭhāpi) in the net, did not go afar owing to her affection for her child; on account of her fear of death she did not approach the vicinity of the snare either; the young deerling on the other hand was full of fear, rolled about all over to and from here and there and made a pitiable cry; on having seen it the Thera said to himself; "Alas! There is painful misery (dukkhaṃ) as a result of affection (snehahetukaṃ) of living beings;" as he went still further on (tato paraṃ) he noticed many robbers burning a man after having seized him alive (jīvagāhaṃ) wrapped his body with braided straw and that victim also wailing a loud cry, became remorseful as a result of seeing both of those incidents and spoke two stanzas to those robbers who were but listening:—

149. "Man is well bound in man; a man is
but stuck to a man; man is injured by
man; a man unjures a man also

150. What, indeed, is the benefit of man to
him? Or (what is the benefit) of the pro-
ducer to the produced (janita); Having
had many men unjured, I would abandon that
man and go.

There, Jano means: blind foolish people. Janawhi means in another man. Sambaddho means: bound by bondage of craving; aptly bound by such ties as "This is my son, my mother" and so on. Alternatively, this is but another reading: "Ime maṃ posenti, ahaṃ ime nissāya jīvāmi (these persons nourish me; I live depending on these people)" thus, the mind is aptly attached; thus, is the meaning. Janamevassito jano means: another man relies on but another saying; "This is my son, daughter," and so on; is adhered to by craving (tanhā) and is kept standing in the all-round seizure of tanhā. Jano janena heṭhīyati, heṭheti ca jano jamaṃ means; according as a man is attached to a man under the influence of greed without exercising adequate equanimity (ajjhupakkhanaṃ), owing to absence of deep enlightenment according as what had happened due to the condition of action being one's own possession (kammāsakatāya), in this manner, a man is injured and hurt by a man under the influence of anger. A man injures a man also, not knowing thus: "That this injury will all-round fall but on me by way of retribution to my making injury."

Ko hi tassa janena'ttho means: What is the benefit either of being attached to that another man by another man, under the influence of craving (tanhā) or of another man being injured by another man under the influence of anger. Janena janitena vā means: after having become mother and father, what is the benefit of either that another man who produces or another man who is produced. Janaṃ ohāya gacchantaṃ, heṭhayitvā bahuṃ janaṃ means: since there is such proper attainment (paṭipatti) as but being commensurate with this even of a man who wanders about in his rounds of repeated rebirths (saṃsāsa), therefore I go dropping down, forsaking in all respects and having all-round sacrificed that man, as well as that craving (tanhā) which keeps him in bondage, together with but that anger even, which has kept itself standing after hurting many men, that also; I would go and reach the place, where on one is oppressed by them; thus, is the meaning. Having however, said in this manner, the Thera there and then indulged him-self eagerly in developing spiritual insight (vipassanā) and attained Arahantsip. Hence, has it been said in the Apadāna:—

“Formerly, I was a forest-worker, with
the death of my father and mother. I
lived my life by killing beasts; in me
there had existed no good deed.
In the neighbourhood of my abode, Tissa,
the leader of the world, the possessor
of eye, out of compassion (for me) made
His three foot-prints visible. On having
seen (the prints of) the treading feet,
of the Master named Tissa I made my mind
piously pleased with the foot-print with
my joyous heart having become delighted.
On having noticed the koranḍa shrub in
bloom, the shrub that grew on earth,
I plucked and collected the flower along
with its container (sakothaka) and made
my reverential offering to the most ex-
cellent foot (print).
On account of that act well-performed
as well as my volition and resolution,
I forsook my humanbody and went to
Tāvatiṃsa.
Whichever I went near either the divine
state or human condition I had the skin
of Koranḍa flower; I became well resplen-
dent (suppabhāso).
It was ninety two aeons (kappa) ago,
that I then did my deed. I do not re-
member any evil existence; this is the
fruitful result of my reverential offering
to the foot (print).
My depravity had been burnt; ...
Buddha’s instruction had been carried
out.”

Those robbers, however, having listened to the truth (dhamma) in the presence of the Thera, got remorseful, became monks and aptly practised in conformity with the teaching (dhammānudhammaṃ paṭipajjimsu).

The Commentary on the stanza of the Thera Sabbamitta is complete.

2.2-6 [136] Commentary on the stanza of Mahākālatthera

The stanza starting with Kāḷi itthī constitutes that of the venerable Thera Mahākāla. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home ninety one aeons (kappa) ago; on having attained the age of intelligence, he went, on a certain business, to the forest where, he caught sight of a robe of rags from fust heap (paṃsukūla) hanging on a branch of a certain tree, became pious-minded saying; “A flag of the noble (ariyaddhajo) stands hanging down.” collected kiṅkani flowers and made his reverential offerings to the ragged raiment (paṃsukūla). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the family of a caravan leader in the city of Setabya when this Buddha arose: he gained the name Mahādāla; on having attained the age of intelligence, while leading a household life, he went to Sāvatti by way of carrying on commerce, having collected merchandise in five hundred carts; on having reached there, he made his caravan of carts enter a corner had his fatigue of journey disappeared and was seated together with his own retinue, when in the evening he happened to have caught sight of devotees holding in their hands perfumes and flower-garlands, on their way to Jetavana, himself also, together with them, went to the monastery, listened to the truth (dhamma) in the presence of the Master, aptly gained pious faith, became a monk, and dwelt in a cemetery with his resolute observance of the graveyard austere practice. Then, one day, a lady named Kāḷī, whose duty was to burn the dead, for the purpose of facilitating the mental exercise (kammaṭṭhāna) of the Thera, broke both the thighs and both the arms as well as the head of a recent dead-body similar to breaking a tray of milk-curds, made but a combination of all the major and minor members (of the dead body) placed (the same) at the place of practice (yogya) for the Thera to look at and sat down on one side. On having seen the same, the Thera spoke two stanzas in order to instruct himself:—

151 “Kāḷī is a lady with a big body and
crow complexion; having broken one
thigh after another, having broken
an arm and then another, having broken
the head like unto a tray of milk curd,
she has got herself seated after having
specially united them.

152 “Whoever, indeed, without being wise
(avidvā) makes a substratum (upadhi),
that man of meagre intelligence en-
counters painful misery again and again.
Therefore, one should not make substratum
for living creatures; may I not sleep
broken-headed again.

There, Kāḷī means her name. Alternatively it has been said so owing to the condition of dark complexion. Brahati means: big bodied, lady who possesses height and girth. Daṅkarūpā means: She looks like a crow owing to the condition of her black complexion. Satthiñ ca bhetvā means: having broken the thigh of the dead body by breaking the knee. Aparāñca satthiṃ means: having broken the other thigh also. Bāhañ ca bhettvā means: having broken the armbone also, but at the place of top of the arm even, Sīsañ ca bhatvā dadhi tālakaṃ va means: having broken the head of the dead body; but being broken it resembles a tray of milk curd

trickling down due to (being hit) by stones, sticks and so on; having made the brain become dripping down; thus, is the meaning, esānisinnā ahhisandahitvā means: She is seated as if she is having a meat market spread after having made composite entity, having had them united by placing but according as they stood even those details of cut and broken separate limbs of the dead body.

Yo ve avidvā upadhiṃ karoti means: Whoever, unwise and unclever although having seen his mental exercise (kammaṭṭhāna) served by this, causes the substratum of depravity (kilesupadhiṃ) to arise owing to unwise (ayoniso) mindfulness after having given up (chaḍḍetvā) his mental exercise (kammaṭṭhāna); mando means; that man of meagre wisdom, owing to his not having got over his rounds of repeated rebirths (saṃsāra), punappunaṃ dukkhaṃ upeti means: now and then suffers painful misery in purgatory and so on. Tasmā pajānaṃ upadhiṃ na kayirā. Tasmā means: since this is in this manner also, therefore. Pajānaṃ upadhiṃ means: One should not make nor cause the substratum of depravity to arise by rationally knowing thus: “Here, whatever comes into being is painful misery (dukkha),” and by making oneself wisely mindful. Why? Mā’haṃ puna bhinnasiro sayissaṃ means: according as this dead body lies with broken limbs, in the same manner, may I not be made to sleep with broken head, after having been buried repeatedly in a cemetery (kaṭasivaḍḍhako) owing to having sprung up again and again in my rounds of repeated rebirths (saṃsāra). Saying but in this manner, the Thera indulged intensively in developing spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“Not far from Himavanta, there was a hill
named Udaṅgana. There I caught sight of
a ragged raiment (paṃsukūla) clearly hanging
at a tree-top. Three Kiṅkani flowers did
I then pluck; joyfully with joyous heart,
I made my reverential offering to the robe
of refuse-rags (paṃsukūla).
On account of that act well-performed,
with my volition and resolution, also, I
forsook my human body and went to Tāvatiṃsa.
It was ninety one aeons (kappa) ago, that
I then did this deed. I do not remember
any evil existence after I had made my
reverential offering to the noble standard
(arahaddhaja, holy emblem).
My depravity had been burnt; ...
Buddha’s instruction had been carried out.”

The Commentary on the stanza of the Thera Mahākāla is complete.

2.2-7 [137] Commentary on the stanza of Tissatthera

The stanza starting with Bahū sapatte labhati constitutes that of the venerable Thera Tissa. What is the origin? This one also, having done devoted deeds of service towards former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa), in this and that existence, was reborn in a brahmin family, at the time of the Blessed One Piyadassī. On having attained the age of intelligence, he attained proficiency in all the brahmin lore (sippesu), discovered disadvantage in sensual pleasures, gave up his household life, renounced the world by having become a hermit-recluse, and dwelt in a hermitage after having built it in the Sal grove in a forest region. After having come out of his hermitage, he was going for the purpose of fetching fruits, large and small, when he met the Blessed One, became pious-minded set up four sticks, made a pandal of branches with blooming branches of the Sal tree, above the Blessed One, and stood making reverential offerings of new fresh Sal flowers to the Blessed One with unintermittent zest over Buddha as his object of sense (ārammana), for seven days. With the expiry of seven days, the Master rose up from his cessation trance (nirodha) and thought of His clergy of monks. There and then canker-free Arahants to the extent of a hundred thousand in number surrounded the Master. In order to make manifest his future (bhāvinī) prosperity the Master spoke to him His words of thanks-giving (anumodanaṃ) and took His departure. On account of that act of merit he sprang up in the divine world and wandering about his rounds of repeated rebirths but in excellent existences, was reborn in a brahmin family at Rājagaha when this Buddha arose. He gained the name Tissa. On having come of age, he became proficient in the three vedas, and teaching charms (manta) to five hundred youths attained the highest height of gain and fame. On having noticed the power of Buddha when the Master went to Rājagaha, he aptly gained pious faith, became a monk, placed himself in the path of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“Having penetrated into the Sal grove,
my hermitage was well built; well shaded
by Sal flowers, I then dwelt in the forest.

The Blessed One Piyadassī, the self-
becomer (sayambhū), the foremost individual,
the self-awakened Buddha, who was desirous
of seclusion came near the Sal grove.

Having specially come out of the hermitage,
I went into the forest; seeking roots and
fruits. I then wandered in the forest.

There I saw the self-awakened Buddha the
great famous Piyadassī well seated having
entered upon His trance (samāpannaṃ), shining
brilliantly (virocantaṃ). Having set up
sticks, I had a hall well made and had it
roofed with Sal flowers.

For seven days, I had the Sal-roofed pandal
held; having made my mind piously pleased,
I paid my homage to Buddha the best.

At that juncture, the Blessed One rose up

from His concentration (samādhi), the most
excellent of men sat down with His glance
of a yoke measure.

Buddha's disciple named Varuna of the Master
Piyadassī, approached the clear leader
(vināyaka) together with a hundred thousand
powerful masters (vasī).

The Blessed One Piyadassī, the eldest in
the world, the bull among men, having been
seated amidst the clergy of monks, the
Conqueror made clear His evident smile.
The serving attendant Anuruddha of the Master
Piyadassī, having arranged his upper robe on
one shoulder, asked the great Sage (about it).

O Blessed One! What indeed, is the cause
of the Master's making smile? When a cause
is there, the Master makes His smile clearly
evident.

On having remembered the deed of that youth
who bore for me the Sal shelter (chadana) for
seven days, I made my smile obvious.

I do not see any absence of opportunity
(okāsa) where (his) merit brings about its
fruitful result (vipaccati); either in the
divine or human world, there is no end (na
sammati) of his (golden) opportunity even
(okāso'va).

When (he thus) endowed with meritorious
deed lives in the divine world, as far as
there is his retinue, there will be Sal
shelter (channa).

Well-provided with meritorious deeds, he
will always be peacefully bemused there
with divine dancing, singing and playing
as music as well.

As far as there is his retinue, there will
be sweet smelling of scents; there and then
there will shower down rain of Sal flowers.
On having passed away from there, this man
will come back to humanhood; here also a
Sal shelter will at all times be borne
over him.

Here, dancing and singing, well accom-
panied by striking of cymbals (sammataḷa-
samāhitam), will always surround this one

(parivārissanti'maṃ); this is the fruitful result of making reverential offering of Buddha.

When the sun rises also there will rain down shower of Sal flowers. Well-connected with act of merit, there is seasonal rain shower of perpetual character. Eighteen hundred aeons (kappa) hence, there will appear in the world the Master named Gotama by clan, born well of the family of Okkāka.

He will be an heir of His dhamma, a bosom son, created by dhamma. Having all-round understood all cankers (āsava), he will enter nibbāna, cankerfree (anāsavo).

When he completely realises the dhamma, there will be Sal shelter (channa); when (his dead-body) is being cremated on the funeral pyre, there will be (the same) shelter (chadanam) there.

Having announced the fruitful result (vipāka), the great Sage Piyadassī taught the truth (dhamma) to the audience, satisfying the listeners with the rain-shower of dhamma.

For thirty aeons (kappa) among divine-beings I exercised celestial sovereignty. For sixty and seven times, I was a world-king.

Having come here from divine world, I gain bountiful bliss; there is here also Sal shelter (sālacchadanam); this is the fruitful result of the pandal.

This turns out to be my last and final existence. Here also there is Sal shelter which will be an all-time affair.

Having gladdened the great Sage, Gotama, the bull among the Sākiyans, I attained the unshaken place, having forsaken conquest and defeat.

It was eighteen hundred aeons ago, that I specially made my reverential

offering to Buddha; I do not remember
any evil existence; this is the fruit-
ful result of my reverentail offering
to Buddha.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he became such a distinguished therā as has attained the highest height of gain and fame. There some monks of common category (puṭhujjana) on having seen the gain and honour (sakkāra) of the therā, made known their manner of intolerance (asahana) because of being foolish. Having come to know of it, the therā spoke two stanzas making manifest the disadvantage in gain and honour (sakkāra), as well as the condition of his not clinging to the same:—

153. "A bald-headed wearer (pāruto) of
double stranded robe (saṅghāti) gains
much enmity (sapatta); so also the
gainer of food, drink, clothing and
bed."

154. "Having come to know this disadvantage
and great danger in the gaining of res-
pect and honour (sakkāresu), a monk
should wander about (paribbaje) mind-
fully aware (sato) and being free from
lustful leakage (anavassuto).

Its meaning:— Munḍo means the condition of shaven and shorn hair (munḍitakesatā) without letting the crest even to remain; saṅghātipāruto means: because of bearing a robe bound together after having been cut; lābhī connotes: if a monk who in this manner, having reached (ajjhupagato) the state of having no caste (vevanniyam) and who conducts himself for the welfare of others (parayatthavuttiko) becomes the gainer of food, drink, and so on; bahū sapatte labhati means; he also gains much enmity; many become together with jealousy for him. Etamādinavam ṅatvā sakkāresu mahabbhayaṃ means: therefore, having come to know the defect and abundant danger in such gain and honour, having placed at heart the condition of meagre desire and contentment (santosa); appalābho means meagre gain by an all-round avoidance of gain which has arisen and even of such a gain as has appeared sinlessly; anavassuto means: free from lustful leakage owing to the absence of leakage of craving there but as a result of that; bhikkhu(monk) sato paribbaje means; Either because of discerning danger in rounds of repeated rebirths (saṃsāra) or owing to broken-down depravity (kilesa), a monk, under the influence of having been caused by contentment and mindfulness and awareness, having become ever on the alert (sato) should wander about, practise and live. On having heard of it those monks there and then begged the therā's pardon (khamāpesuṃ).

The Commentary on the stanza of the Therā Tissa is complete.

2.2-8 [138] Commentary on the stanza of Kimilattherā.

The stanza starting with Pācīnavamsadāyamhi constitutes that of the venerable therā Kimilā. What is the origin? His former connection (of action and reaction), his occurrence of remorse, and renunciation to become a

monk also has but been said in the commentary on the stanza starting with “Abhisatto,” in the first section (nipāta). By means of that stanza also has been shown the cause of his own attainment of distinction (visesa). Here, however, has been shown that when he had attained distinction, he was dwelling in concord together with the venerable Anuruddha, and the venerable Nandiya; thus, it should be understood. He spoke two stanzas in order to show how the three of them did the dwelling in concord.

155. “In the east (pācina) bamboo (vaṃsa) forest, sons of Sākiyans who were companions, having discarded their enormous wealth, were ‘fond of that which had come into their gleaning bowl’.

156. “With their exertion well begun, with their minds well directed towards nibbāna, with their permanently firm efforts, they delight in their joy of transcendental acts (dhamma), having given up worldly pleasures.

There, Pācīnavamsadāyamhi means: in the forest named Pācīnavamsa, protected and guarded together with all-round demarcation (pariccheda). It has been said as: “Pācīnavamsadāyo (East bamboo forest),” because that forest, indeed, stood in the east direction of the village, and because it was all-round surrounded by bamboo bushes: in other words, owing to its being a bamboo forest. Sakyaputta means: the thera Anuruddha and so on who were royal Sākiyan youths. Sahayaka means: companions because of their going and happening together in the rising of their remorse, their becoming monks, their doing duties of monks and their living together. Pahāya’nappake bhoge means: having discarded the huge mass of wealth which had been gained by the power of mighty merit and had come down from a succession of family-ancestors. There is such a reading as “sahāyānappake.” Uñche pattāgate ratā means: bemused themselves and were specially delighted in whatever have been put into the bowl, that have reached the bowl, because they have come into the gleaning bowl, owing to the conditions of having been brought by the conduct of gleanings: are contended with but mixed food obtained by the conduct of begging alms, depending on the vigour of their legs, after having rejected such extra (atireko) gain as food for clergy (Saṅghabhadda) etc., thus, is the meaning.

Āraddhavīriyā means: with the procured exertion (sampāditavīriyā), from the very beginning, ‘right at the earliest’ for the achievement of the most excellent benefit (attha). Pahitattā means: whose minds were aptly assigned to nibbāna by entering upon it time after time by being sloped towards, inclined and prone towards it. Niccaṃ dalhaparakkamā means: being of unyielding effort at all times by devotion to the life of happiness of the visible order of things (diṭṭhadhamma), in the proper practice, (paṭipatti) of duties. Ramanti dhammaratiyā, hitvāna lokiyaṃ ratiṃ means: they bemuse themselves and take special delight in the pleasure of the highest fruit of nibbāna, having abandoned such mundane pleasure as sense object of beautiful forms and so on owing to having understood what is in the mundane world and also being included in the mundane world.

The Commentary on the stanza of the thera Kimila is complete.

2.2-9 [139] Commentary on the stanza of Nandatthera

The stanza starting with *Ayoniso manasikārā* constitutes that of the venerable *thera Nanda*. What is the origin? It is said that this one was reborn in a family home in the city of *Haṃsavatī* at the time of the Blessed One *Padumuttara*; On having attained the age of intelligence he kept listening to the truth (*dhamma*) in the presence of the Glorious One, when he saw the Master placing a certain monk at the foremost position of those who had their doors of controlling faculties guarded; he himself, aspiring for that position, brought about (*pavattetvā*) a great charity comprising abundant reverential offering and respectful honour for the Blessed One as well as the clergy of monks, and made his resolution (*panidhāna*) thus:– “May I also become a disciple, similar to this *thera*, of a Buddha like you in future;” beginning from that time, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as a huge tortoise in a river, named *Vinatā*, at the time of the Glorious One *Atthadassī*; one day, on having seen the Master standing on the shore in order to go to the further shore of the river, the tortoise lay itself down at the base of the feet of the Master, being desirous of transporting the Blessed One by itself. The Master observed the tortoise’s intention and mounted its back. Glad and delighted the tortoise cut across the channel and sent the Master across but to the further shore more swiftly. The Blessed One, speaking words of thanks to the Tortoise, taught it about its future prosperity and departed.

On account of that act of merit, the tortoise wandered about its rounds of repeated rebirths but in excellent existences even and was reborn in the womb of *Mahāpajāpati Gotamī* to become the son of the great king *Suddhodana* when this Buddha arose. On his naming day they gave him but the name *Nanda*, saying he was born gladdening the hearts of the crowd of relatives. On his having come of age, the Master was turning the excellent wheel of truth (*dhamma*), making the uplift of the world, when He went to *Kapilavatthu*, taught the *Vessantara Jātaka*, after having made the lotus rain shower (*pakkharavassa*) at the coming-together of His relatives, entered for alms food on the second day, had His father established in the fruition of the first stage of sanctification (*sotāpatti*), by means of the stanza starting with “*uttitthe nappamajjeyya* (one should be active but not become negligent),” went to the royal residence, had *Mahāpajāpati* established in the fruition of *Once-returner* (*sakadāgāmi*) by means of the stanza starting with “*Dhammaṃ care sucaritaṃ* (one should practise the well-cultivated truth (*dhamma*),” on the third day, when the auspicious ceremonies of the coronation, entering royal residence and wedding were being conducted, He entered for alms-food, gave His bowl into the hand of the young prince *Nanda*, said His blessings (*maṅgalaṃ*), went to the monastery without even taking back His bowl from the prince’s hand, made a monk of him, who had come holding the bowl to the monastery, against his desire even came to know that he was being oppressed with deep displeasure over his being made a monk in that manner, and dispelled that displeasure of his by means of a trick (*upāyena*). He made his reflection wisely (*yoniso paṭisaṅkhāya*), placed himself in the path of spiritual insight and attained *Arahantship* but before long. Hence has it been said in the *Apadana*:–

“The Blessed One *Atthadassī*, the
Self-dependent (*sayambhū*) leader
of the world, the *Tathāgata* came
near the shore of the river *Vinatā*.
Having specially come out of water,
I, the tortoise who had its posture
in water, being desirous of transport-
ing Buddha, approached the leader
of the world.

May the great Sage, Buddha *Atthadassī*

mount on me. I shall send you across;
you are the destroyer (antakaro) of
distress (dukkha).

On having come to know my intention,
the highly reputed Atthadassī, the
leader of the world did mount and
stood on my back.

Since I remembered myself and since
I had attained the age of intelligence,
there had not existed in me such a
happiness as when the soles of His
feet touched (me).

The Self-awakened Buddha, highly
reputed Atthadassī, having crossed
over, stood on the river bank and
spoke these stanzas.

As far as there occurred in (my) mind
that I was to cross the flowing water
of the river, this wise king of tortoise
sent me across. By this transporting
of Buddha and possession of the heart
of loving kindness, (this tortoise)
will bemuse itself in the divine world
for eighteen hundred aeons.

Having come back here from the divine
world, being urged by his bright basis
(sukkamūla) he will sit in a single
seated posture (ekāsana) and cross
over the stream of suspicion,
(kaṅkhāsota).

According as in a fertile field, seeds,
though meagre may have been sown, when
heavy shower rains down, the harvest
of crops satisfies the cultivator,
but in the same manner in this field
of Buddha, the teaching has been made
by the well self-awakened Buddha; when
heavy shower rains down, the fruition
will satisfy me.

I have directed my self towards strenuous
effort (padhāna); I am coolly calm and
free from substratum (upadhi); having
all-round understood all cankers, I
live free from cankers.

It was eighteen hundred aeons (kappa)

ago, that I then did my deed. I do not
remember any evil existence, this is
the fruitful result of sending across.
My depravity had been burnt; ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he, enjoying the bliss depravity (pahīnaṣaṃkilesaṃ) and the happiness aptly gained saying thus: "Wonderful! The clever trick was of the Master, by which I was pulled out from the muddy swamp of existence and established on the dry land of nibbāna;" (the thera) spoke two stanzas by way of solemn utterance of joy (udāna), his delight having well arisen.

157. "On account of unwise mindedness
I would be accordingly devoted to
mending myself (mandana); afflicted
with sensual lust (kāmarāga), I was
conceited (uddhata) and fickle, (capala).
158. I was aptly made to be wise (yoniso
paṭipajjitvā) by Buddha, the Kinsman
of the sun, clever in means, who made
my mind come out of the mud of exis-
tance.

There, ayoniso manasikāra means: owing to my minding without means (anupāyamanasikārato) the unpleasant body has become the cause of minding from the point of view of being pleasant (subhato) after bearing in mind as being pleasant, with the perception of pleasantness over the unpleasant body; thus, is the meaning. Maṇḍanaṃ means:— adornment of the body with ornaments attached to hands and so on as well as with garlands of flowers and perfumes. Anuyunjaṣaṃ means I became accordingly engaged in (anuyuñjīṃ), I was devoted to the adornment of my body; thus, is the meaning. Uddhato means: unbalanced and unallayed minded on account of birth, clan, handsomeness, youthfulness and so on. Capalo means; to be unsteady (lolo) owing to the mind not standing still, resembling a forest monkey; or I was capalo ca (fickle also) because I was connected with such fickleness as mending the body, adorning the garments and so on. Āsiṃ means: I was (ahosiṃ). Kāmarāgena means: with lustful desire in material pleasure (vatthukāma); aṭṭito means: I was oppressed (pīḷito) and injured (vibādhito); thus, is the interpretation.

Upāyakusalena means by the adept, clever in the means of taming those who are amenable to discipline (vineyyānaṃ); Buddhena means: by the Blessed One, who had been the cause. This instrumentive word (karanavacanaṃ) is indeed in the meaning of cause (hetuatta). (The thera) speaks, in connection with his own goal of banquetting (āpanayana) of sensual lust in exhortation of (or reproof of) hawking (bargain) talk (upakkitavādacodanāya) by showing a she-monkey squatting (paluṭṭha) and celestial nymphs. Indeed, the Blessed One said to the venerable Nanda thera first of all in connection with Janapadakalyānī thus: "According as this she-monkey, so is Janapadakalyānī to be compared with (upādāya) the dove-footed (celestial nymphs with beautiful legs)," as if pulling out and removing a small lynch-pin from a large lynch-pin, also similar to a physician extracting defects (dosa) by means of vomiting and purging (vamanvirecana) after having moistened (kiledetvā) the body with viscous liquid and drinks (sinehapānena) made the mind become detached from Janapadakalyānī by closely showing (nidassanena) the dove-footed fairies and again having made the mind become detached from the dove-footed fairies also by a buyer's (bargaining) talk (upakkitavādena), made him become established in the noble path (ariyamagga) but by excellent (sammadeva) and constant devotion (anuyoga) to calm composure (samatha) and spiritual insight (vipassanā).

Therefore, it has been said: “Yoniso paṭipajjitvā, bhava cittaṃ udabbahiṃ.” It means: Having aptly entered upon the purely proper path (visuddhipaṭipadaṃ) but excellently (sammadeva) by means of calm composure (samatha) and clear insight (vipassanā), by tricky means and knowledge, I made my mind which was immersed (or sunk) in existence, the mud of rounds of repeated rebirths (saṃsāra) cross over by means of my hand of noble path (ariyamagga), and has it become established on the dry land of nibbāna.

Having made solemnly this joyous utterance (udāna), the thera approached the Blessed One on the next day and said in this manner; “Venerable Sir! Whatever the Blessed One had given guarantee (paṭibhogo) to me for my aptly gaining the five hundred dove-footed divine damsels, Venerable Sir! I release the Blessed One from the premise (paṭissava). The Glorious One also said thus: - “O Nanda! Even as and when, indeed, your mind became clearly emancipated from the cankers (āsava), by not clinging to live of the world (anupādāya), then, I had become released from this commitment (paṭissava). Thereupon, the Blessed One, having come to know his condition of having his doors of controlling faculties guarded accompanied by distinction, placed him at the foremost place for being accomplished with guarded doors over controlling faculties, in order to make manifest that quality (of his) thus:– “O monks! This one is the chief among monks, who are my disciples, who have their doors guarded in respect of controlling faculties, manely, this Nanda.” Indeed, the thera said to himself thus: “Depending upon lack of such self-control as over my controlling faculties, I had reached this ugly situation (vipakāra), I shall suppress but this severly (suṭṭhu),” became full of effort (ussāhajāto), came to be copiously conscientious with serious sense of shame and fear (balavahirottappo), and there also he reached the highest height of perfection (ukkaṃsapāramiṃ) in the self-control of controlling faculties (indriyaśaṃvare) owing to having done devoted duties (katādhikāraṭṭā).

The Commentary on the stanza of the thera Nanda
is complete.

***** oOo *****

2.2-10 [140] Commentary on the stanza of Sirimatthera

The stanza starting with Pare ce naṃ pasaṃsanti constitutes that of the venerable thera Sirima. What is the origin? This one also, having done devoted deed of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family, at the time when the Blessed One Padumuttara stood in the Tusita heavenly mansion after having fulfilled the perfections; on having attained the age of intelligence, he became proficient in the three vedas, together with nighaṇḍu and keṭubha along with alphalectical classifications comprising the treatise of traditions (Itihāsa) as the fifth; versed in the padapāṭha of the vedas, an expert grammarian in explanation, with his complete knowledge (anavayo) in the popular philosophy (lokāyata) and in the characteristic marks of a great man, gave up his sensual pleasures (kāme) owing to his propensity (ajjhāsaya) towards renunciation, renounced the world, became a hermit-recluse and was dwelling in a hermitage created by divine beings in the region of Himavaṇta, surrounded by a crowd of hermits to the all-round extent of eightfour thousand in number, having promoted for him jhāna and higher knowledge (abhiññā); owing to having done devoted deeds of service toward former Buddhas, he remembered the qualities of Buddha according to the manner that had come down in the charms (manta) of marks (lakkhana), built a sand shrine at the bend of a certain river in dedication (uddissa) to the previous Buddhas and became specially bemused with his reverential offerings and respectful honour (to them). On having seen it the hermits asked him thus: “In dedication to whom is this reverential offering and respectful honour made?” He brought for them charms on marks (lakkhanamanta) analysed (vibbajitvā) the marks of great men that came there, stood on his own vigour in conformity with it and made his announcement of

Budha's qualities. On having heard that announcement, those hermits also, became pious-minded and from then onwards, dwelt making reverential offering to the shrine, in dedication to the excellently self-awakened Buddha.

At that time also the Bodhisatta Padumuttara, having passed away from the heavenly abode of Tusita and was descending into the womb of His mother. In His last existence thirty two foreboding signs (pubbanimittani) made themselves manifest; all of them were astonishing and strange phenomena (dhamma). The hermit showed them to his resident pupils, made their pious pleasure in excellent self-awakened Buddhas much more increased, died, sprang up in the world of brahmā, come back in his visible form (dissemānarupo) while they were making reverential offering to his (dead) body, and having said to them thus: "I am your teacher, who has sprung up in the brahmā world; diligently you should be constantly engaged in making reverential offering to the sand shrine; you had better be intent on (yuttapayutta) the development of spiritual insight (bhāvana)," went (back) but to the brahmā world.

In this manner, having wandered about his rounds of repeated rebirths, among divine and human beings, he was reborn in a wealthy house holder's family in Sāvatti, when this Buddha arose. They gave him but the name Sirima, because beginning from the day, he was born, there had been an increase in the prosperity of glory in that family. When he (began to) walk about on his feet, his younger brother was born. They gave him the name Sirivaḍḍha saying; "This one has been born, increasing the glory (sirī). Both of them also, happened to have seen the power of Buddha at (the ceremony of) accepting Jetavana, aptly gained pious faith, and became monks. Out of the two, now, one did not become the gainer of transcendental norm (uttarimanussadhamma); he was a recipient of four recluse's requisites, personally respected (sakkato) and held in reverence (garukato) by lay men and monks; on the other hand, the thera Sirima, beginning from the time he became a monk, was a meagre gainer due to defective deed of commensurate character and was reproached by many men; doing his deed for calm composure (samatha) and spiritual insight (vipassanā), became an Arahant with six sorts of super knowledge (abhiññā), because an Arahant with six sorts of super knowledge (abhiññā). Hence has it been said in the Apadāna:—

"In the Himavanta hill, there was
a hermit named Devala; there was
there my cloister-walk, created by
non-human divine beings.
Having borne the burden of braided
hair, I always carried a water pot
with long spout; in search of the
most excellent benefit (uttamattham)
I then came out of the wood (vipinā).
Eighty four thousand pupils attended
upon me; specially devoted to their
own deeds they then dwelt in the
forest.
Having specially come out of my her-
mitage, I made a sand shrine; having
brought together many a variety of
flower, I made my reverential offering
to the shrine.
Making my mind piously pleased with
that sand shrine, I entered my her-

mitage; all my pupils came together
and saked me about this matter.

By means of sand a shrine had been
made, the shrine which you, O Lord!
Worship; we also are desirous of knowing
about it; having been asked, you should
inform us.

Has it not been pointed out in the word
of charms (mantapada), those possessors
of eye-sight and of high repute? Them,
indeed, I adore, those best Buddhas,
fully famous.

Resembling what are those great heroes,
the omniscient leaders of the world?
How is their complexion? How are their
moral precepts and similar to whom are
those fully famous?

Buddhas are with thirtytwo marks
(Lakkhanā), as well as with forty teeth
(cattālīsadijā); their eyes have
eyelashes like those of a heifer; they
are similar to the fruit of Guñja shrub.

In the course of their going about,
those Buddhas look at just a yoke ahead
(yugamattam); no noise their knees make;
none of the joints of his body is heard.

In going also have they gone well;
just lifting up their legs they go;
first their right foot; this is the
habit (dhammatā) of Buddhas.

Those Buddhas are fully fearless like
the maned lion, king of beasts; neither
do they exalt themselves nor do they
minimise living beings.

Free from pride, high and low, they
are equal among all creatures; Buddhas
never extol themselves; this is the
nature of Buddhas.

Arising also, those self-awakened
Buddhas show the light; this entire
earth, they make to quake in six sorts
of manners.

They see purgatory also which then can
come to be cool; heavy shower of rain
pours down; this is the nature of Buddhas.

This like are those great elephants
among men, peerless and fully famous;
in complexion they are unsurpassed,
Tathāgatas are incomparable.

All my pupils with due respect received
with thanks what I have said; they aptly
practised likewise also according to
their capacity and commensurate with
their vigour.

They who desire to do their deed by
themselves aptly made their reverential
offerings to the sand shrine; they become
minded of making personal respect of Buddha
because they believe my word.

Having passed away then from Tusita
heaven, the fully famous divine youth
sprang up in the womb of his mother;
the ten thousand (extensive earth)
quaked. I stood on the cloister-walk
not far from my hermitage; all my pupils
essembled together and came to my presence.

The earth lows like a bull; it roars like
a lion and moves (saḷati) like a
crocodile; what result will happen?

That self-awakened Buddha, that Glorious
One, the Master, whom I announced (to you)
near the sand shrine had now entered the
mother's womb. Having taught the truth
(dhamma) to them and made announcement

about the great Sage, I sent away my
pupils and sat myself down cross-legged.
Owing to absolute ailment that strength
of mine, indeed, disappeared and there
I died remembering Buddha, the best.

All my pupils gathered together and made
a uneral pile then; having caught hold
of my dead-body also they raised it on
the funeral pyre.

Having surrounded the funeral pyre,
they placed their clasped hands on their
heads; pierced by the thorn of sorrow,
they came together and wept.

While they were in lamentation I went
then to the funeral pyre. I am your
teacher; do not be sad; be of good

wisdom. You should exert yourselves
for your own welfare, day and night
without being lazy. Do not be negligent,
all of you! Your moment must be regulated.
Having instructed my own pupils, I went
back to the divine world; for eighteen
aeons (kappa) I enjoyed myself in the
divine world.

Five hundred times, I was a world-king;
many a hundred times I exercised divine
sovereignty; in the remaining aeons (kappa)
I wandered about mixed up in my rounds of
repeated rebirths; I do not remember any
evil existence; this is the fruitful result
of (my) appearance.

According as, in the month of Kattika,
many trees bloom, but likewise, I also
blossomed timely by the great Sage.
My exertion was that of a yoked ox to
the super transport to the secure abode
of nibbāna (yogakkhena); resembling an
elephant which had cut off its bondage,
I dwell free from cankers.

It was a hundred thousand aeons (kappa)
ago, that I made a special announcement
about Buddha; I do not remember any evil
existence; this is the fruitful result of
my making announcement.

My depravity had been burnt; ...
Buddha's instruction had been carried
out."

Monks of common category (puthujjana) and novices, not knowing that the venerable Thera Sirima was a noble "Ariya," although he was indeed, an Arahant with six sorts of higher-knowledge, reproached him after having said this and that since they can not make any assumption, owing to the condition of not having specially progressed in the eyes of the people (lokassa) and because of his meagre gain. On the other hand, they praise the Thera Sirivaddha assuming (sambhāventā) from the condition of being personally respected (sakkata) and revered (garukata) by people (lokassa) for being the gainer of recluse's requisites (paccaya). The Thera spoke two stanzas blaming the state of being the common category (puthujjana) thus: "Speaking in praise of one, namely, who is worthy of blemish and speaking ill of one who is worthy of praise would be the bane of being an ignoble (puthujjana).

159. "Other people praise him, if he
himself is not well composed.
Vainly do other people praise;
indeed, oneself is not being well
composed.

160. "On the other hand other people
blame him, if he himself is well-
composed. Vainly do other people
blame if oneself is, indeed, well-
composed.

There, pare means: others besides oneself is known as other people; here, however, beside wise people, foolish folks are meant to be other people. Indeed, when they speak without having known and without scrutinising penetratingly, even the praise, like blame has become immeasurable. Naṃ means that individual. Paṣaṃsanti means: they announce and particularly praise by raising (ropana) ungenue (abhūta) quality (guna) either the very individual who is not bonafide as "such and such a monk is a gainer of jhāna and a noble (ariya), or either by being ignorant (aviddesu) or owing to having gone astray under the influence of craving desire (tanhāvipannatāya). Ca means: such a word, however, here, as that ca has the meaning of subsumption of self. By that word he shows this meaning thus:— other people praise that individual; not only that, that praise also, indeed, is just their mere praise; in that praise, however, there does not exist any foundation (vatthu). Atto ce asamāhito means: whomever individual other people praise, if he himself is not well composed, either by concentration on the right path (magga) or by concentration on the right fruition (phala) or but by mere access (upacāra) and application (appanā) of mind concentration (samādhi) is not well composed; if he is perplexed with wandering mind, owing to not having dispelled all his depravity which have become the opponents of concentration; thus, is the meaning. By this word "Asamāhito," he shows the absence of the qualities of signs (nimitta) of concentration (samādhi). Moghaṃ means: the descriptive exposition of the condition of neuter gender as in such cases as "visamaṃ candimasūriya parivattaṃ (uneven moon and sun all-round turning;) and so on. Pare paṣaṃsanti means: whoever do praise an ill-composed individual, they vainly, worthlessly praise for nothing. Why? Attā hi asamāhito, since the mind of that individual is not well composed, therefore; thus, is the meaning.

In the second stanza, garahanti means: they either censure, blame or reproach, either by making manifest the state of not aptly practising or by ruining the qualities (gunamaridhaṃsana), a noble (ariya) inspite of being the gainer of jhāna, owing to the condition of himself being ignorant (aviddasu) or on account of his hearing anger (dosantarātāya), thus:— "Such and such a monk does not devote himself to wakefulness even for a period of time taken for mere milking of a cow; wholly much busy with bodily vigour, takes delight in sleep, finds joy in speech and dwells delighting in society," and so on; thus, is the meaning. The rest should be understood by such means as has been said in the first stanza. When, in this manner, by means of these stanzas, the condition of his own freedom from depravity (nikkilesa) as well as the state of Sirivaḍḍha's being with depravity (sakilesa) had been made manifest by the Thera, Sirivaḍḍha, having heard if, became remorseful, placed himself in the path of developing spiritual insight (vipassanā) and all round fulfilled his own benefit but before long; the individuals, also who made the censure begged the pardon of the Thera.

The Commentary on the stanza of the Thera Sirima is complete.

Commentary on the Second Chapter is complete.

2.3. Third Chapter

2.3-1 [141] Commentary on the stanza of Uttaratthera

The stanza starting with khandhā mayā pariññātā constitutes that of the venerable Thera Uttara. That is the origin? This one also having done devoted deed of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in family home at the time of the Blessed One Siddhattha, ninety four aeons (kappa) ago. On having attained the age of intelligence, he became one who had gained pious pleasure in the dispensation (sāsana) and aptly declared himself of the state of his being a devotee. When the Master had passed away into parinibbāna, he assembled his own relatives together, brought together much reverential offering and personal respect and made his reverential offerings to the relion (dhātu). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in Sāketa, when this Buddha arose. He gained the name Uttara and on having come of age, he went to Sāvatti on a certain business. There he happened to have noticed the twin miracle performed (by Buddha) at the foot of the mango tree of Kaṇḍa, became piously pleased with it, again his pious faith became specially increased by the teaching of Kālārāma sutta, became a monk, went along with the Master to Rājagaha, took up his higher ordination, dwelt but there, placed himself in the path of spiritual insight, and became an Arahant with six sorts of higher-knowledge (abhiññā) but before long. Hence, has it been said in the Apadāna:—

“When Siddattha, the protector of the
world passed into nibbāna, I brought
together my relatives and made my
reverential offering to His relics.

It was ninety four aeons (kappa)
ago that I specially made my reverential
offering to the relics; I do not remember
any evil existence; this is the fruitful
result of my making reverential offering
to the relics.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, become an Arahant with six sorts of super knowledge (abhiññā) while the Master was dwelling in Sāvatti, he went from Rājagaha to Sāvatti and when asked by monks thus: “Friend! Has the highest height of monk’s duties been made to attain by you?,” the Thera spoke two stanzas in order to reveal his Arahantship (aññā):—

161. “Aggregates (khandhā) had been all
round understood by me; my craving
desire (taṇhā) had been well removed.
Elements of enlightenment of mine had
been developed; freedom from cankers
had been attained by me.

162. “That I, having all round understood
the aggregates (khandhā), after having

ousted the net-like craving (jālinī)
and developed the elements of enlighten-
ment, I shall enter nibbāna canker free.

There, khandhā means five aggregates of attachment (upādāna). Pariññātā means: developed and understood after having thoroughly classified thus:– “This is painful suffering (dukkha); it is not more than this (ito bhiyyo). By this, he said about his all-round knowledge (pariññā) and full understanding (abhisamayam) of the noble truth (ariyasacca) of painful suffering (dukkha). Taṇhā means to be thirsty, to crave all round, thus craving desire (taṇhā). Susamūhatā means: well slaughtered. By this, he speaks of the full understanding of the forsaking of the noble truth of the origin of misery (samudayasacca). Bhāvitā mama bojjaṅgā means: the attribute (aṅga) of a noble (ariya) individual reckoned as enlightenment (bodhi) either for the concord (samaggi) of such phenomena (dhamma) as awareness and so on (satiādi) or for the possession of it (taṃ samaṅgino) reckoned as enlightenment (bodhi); thus, the attribute of enlightenment (bojjaṅga). The deeds (dhamma) included (pariyāpanna) in the right path (magga) reckoned as awareness (sati), investigation of the truth (dhammavicaya), exertion (vīriya), zest (pīti), serenity (passaddhi), concentration (samādhi) equanimity (upekkhā) have been developed (bhāvitā), aroused (uppāditā) and increased (vaḍḍhitā). Here also, but by taking of attributes of enlightenment, all the deeds of the right path (magga) owing to the state of having practised along with it, as well as all the deeds of elements of enlightenment (bodhi-pakkhiyadhamma) have been taken; thus, it should be seen. But by means of this even, he shows the full understanding of the development (bhāvanā) of the truth of right path (maggasacca). Patta me āsavakkhayo means: cankers beginning with sensual cankers (kāmasava) become exhausted (khīyanti) here; thus, āsavakkhayo (the exhaustion of cankers); having gained the name thus, the uncreated phenomenon (asaṅkhatadhammo) had been attained and achieved by me. By this, he speaks of his full understanding (abhisamaya) of his visualisation of the truth of cessation (nirodha sacca). To this extent (ettāvatā) he shows his own prosperity of attaining nibbāna which is together with the residue of the substratum of existence (saupādisesa).

How, however, in order to show his prosperity of attaining nibbāna without any substratum of existence, he spoke the second stanza starting with “Sotaṃ.” Its meaning is:– khandhe pariññāya means: that in this manner, by the said method, having all round understood the aggregates (khandha); jālinī means: thoroughly knowing likewise even. That there exists to this a net reckoned as happening (pavatti) again and again in the manner of being well sewn in having been classified into such classifications as past and so on, in the internal and external abodes of senses (āyatana) in one’s own body and bodies of others; thus, the craving (taṇhā) which gained the name jālinī (having net); abbahitvāna bojjaṅge bhāvayitvāna means: likewise, but pulling it out even, having developed the said classifications of elements of enlightenment (bojjaṅga) after having made them attain the all-round fulfillment of developing spiritual insight (bhāvanāpāripūriṃ); anāsavo means: having become canker-free but as a result of that; nibbāyissaṃ means: having so stood with the sprung-up knowledge (jātavedo) as if being detached (anupādāno), now, with the cessation (nirodha) of the last and final (carimaka) mind. (citta), I shall enter nibbāna completely (parinibbāyissāmi).

The Commentary on the stanza of the Thera Uttara is complete.

2.3-2 [142] Commentary on the stanza of Bhaddajitthera

The stanza starting with Panādo nāma so rājā constitutes that of the venerable Thera Bhaddaji. What is the origin? It is said that this one was reborn in a brahmin family, at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he reached the further shore in the sea of science and arts of the

brahmins, gave up sensual pleasures, renounced the world, become a recluse-hermit, had a hermitage built in the forest region and was dwelling there when he happened to have seen, one day, the Master going through the sky, became pious-minded and stood lifting up his clasped hands. On having come to know his intention the Master descended from the sky. When, however, the Blessed One had descended, he offered honey, lotus sprouts (bhisa), lotus stalks (muḷāla), ghee and milk. Out of compassion for him, the Blessed One accepted his offering, spoke words of thanks and departed. On account of that act of merit, he sprang up in (the heavenly mansion of) Tusita, where he stayed as long as his life-span lasted, and wandering about his rounds of repeated rebirths but in excellent existences now and then thereafter, became a banker of bountiful wealth at the time of the Blessed One Vipassī, had sixty eight thousand monks fed and covered with a set of three robes each.

In this manner, having done much good deed, he sprang up in the divine world, where having stayed on as long as his life-span lasted, he passed away thence and came into being among men in the world bereft of Buddhas, attended upon five hundred silent buddhas with four recluse's requisites (paccaya), passed away thence, was reborn in a royal family, exercised his sovereignty, attended upon his son who stood having attained silent buddhahood, collected his relics when he passed away, set up a shrine and made his reverential offering to it. In this manner, having done these and those meritorious deeds here and there, he was reborn as the only son of the banker Bhaddiya, whose wealth amounted to eighty crores in the city of Bhaddiya, when this Buddha arose. His name was Bhaddaji. It is said that his prosperity comprising overlordship (issariya), wealth, retinue and so on in his last and final (carima) existence was similar to that of the Bodhisatta.

At that time, the Master, having resided spending His lent at Sāvātthi, went to the city of Bhaddiya together with a large clergy of monks in order to uplift the youth Bhaddaji and dwelt in the forest of Jātiyā awaiting the all-round maturity of his knowledge (ñāṇaparipāka). He also seated on the height of his palace, opened the lion-cage-like window, had a look and noticed a multitude of men on their way to go and listen to the truth (dhamma) in the presence of the Blessed One, asked about where the large crowd of people were going, heard about that circumstance (kāraṇaṃ), himself also, with a large retinue, went to the presence of the Master, and as he kept listening to the truth (dhamma), threw off all his depravity, but being aptly adorned with all adornments and attained Arahantship. Hence, had it been said in the Apadāna:—

“Having gone down into such a lotus
pond as was frequented by different
varieties of elephants, I pulled out
lotus sprouts (bhisa) there, for the
sake of satisfying my hunger (ghāsaṇetu),
then.

Indeed, at that juncture, the Glorious
One called Padumuttara, Buddha, the
bearer of red cloud (rettambaradharo)
went through the sky (anilañjase)
Shaking His robe of rags (paṃsukulāni),
I then heard the sound of it. Reflect-
ingly looking upwards I caught sight of the
leader of the world. Having kept myself
but standing there even, I made my request
to the leader of the world; May the Buddha,
possessor of eyesight (cakkhumā) out of

compassion for me, accept my offering of honey mixed with (sahitaṃ) lotus sprouts (bhisehi), of milk, butter and lotus stalks (muḷālikaṃ). Thereafter, the merciful Master, the fully famous, the possessor of eyesight (cakkhumā), descended and accepted my offering of meal, out of compassion for me. The Self-awakened Buddha, having accepted (my offering) made His thanks giving (anumodana): May you be happy, O man of much merit: May your career (gati) prosper (samijjhatu); by means of this offering of lotus sprout (bhisa) may you gain bountiful bliss.

The self-awakened Buddha named Jalajuttama, the most excellent water flower, the self-enlightened conqueror went through the sky taking my meal offering (bhikkhaṃ).

Thereafter, after having collected lotus sprouts I came back to my hermitage. Having hung the lotus sprout on a tree, I made my memory of my charity.

Severely strong wind arose and well shook the forest then; the sky specially sounded and thunderous lightning flashed (phali) then.

As a result of that, thunder fell on me; It dropped on my head then. That I remaining seated, died there. Well connected with my act of merit, I spontaneously arose in the heaven of Tusita; my dead-body (kalevara) had been made to fall (patitaṃ); I enjoyed myself in the divine world. Eighty six thousand well-adorned ladies attended upon me evening and morning; this is the fruitful result of my offering of lotus sprout.

Having come to the human womb, I became happy then. There is no decrease in my wealth. This is the fruitful result of my making offering of lotus sprout. Compassionately cared for by that such like personage (tādi) as the divine of the divine-beings (devadeva), all my cankers have become all-round exhausted (parikkhāṇa), there is no more new existence (for me).

It was a hundred thousand aeons (kappa)
ago that I made my offering of lotus
sprout. I do not remember any evil
existence, this is the fruitful result
of making offering of lotus sprout.
My depravity had been burnt. ...
Buddha's instruction had been carried
out."

When, however, Arahantship had been attained by him, the Master addressed the banker Bhaddiya thus:—
“Aptly adorned with adornments, your son has become established in Arahantship as he kept listening to the truth (dhamma); on that account it behoves him to become a monk but now; if he does not become a monk, he will pass away into parinibbāna.” The banker replied; “When my son is yet young, there is no business of his passing away to parinibbāna; please have him become monk,” The Master had him become a monk, gave him full ordination (upasambādetvā), dwelt there seven days, and arrived at Koṭi village: that village stood on the shore of the river Gaṅgā. Residents of Koṭi village brought about a colossal charity to the clergy of monks headed by Buddha. The Thera Bhaddaji, because he became just merely up and doing (āraddhamattāya) owing to the thanksgiving (anumodanāya) made by the Master, went out of the village and sat himself down after having entered upon a trance (samāpatti) saying to himself: “On the shore of the river Gaṅgā, near the road, I shall arise (from trance) at the time of the coming (here) of the Master.” Although the great Theras were reaching him, he did not arise (from trance) but rose up only at the time of the coming of the Master. Monks of common category (puthujjana) grumbled (ujjhāyimsu) thus: “This one, who has recently become monk did not arise when the great Theras were coming (to him), being hardened (thaddho) with pride.” Residents of koṭi village fastened a collection of many boats for the Master as well as for the clergy of monks. The Master stood on the combined collection of boats saying to Himself: “Now, I must make manifest his power,” and asked thus: “Where is Bhaddaji?” The Thera Bhaddaji approached the Master, and stood having clasped his hands saying: Venerable Sir! I am this one.” The Master said (to him): “ O Bhaddaji! Come; climb the one and the same boat together with us.” He jumped up and stood on the boat where the Master had boarded. At the time when mid-river of Gaṅgā was reached, the Master asked thus: “O Bhaddaji! Where is the bejewelled palace resided (ajjhāvuṭṭha) by you at the time when you were king Mahāpanāda?” “It remains immersed at the spot.” Buddha said: “Well then, O Bhaddaji! Do dispel (chinda) the doubt of your fellow leaders of holy life (sabrahmācārī).” At that moment, the Thera paid his homage to the Master, went with his vigour of magical power, restrained between his toes (pādaṅgulantarena sannirumbhitvā) the dome of the palace, caught hold of the palace twenty five leagues (yojana) in extent and sent it up (uppati) into the sky: in sending it up (uppatanto) he threw the palace up fifty leagues (yojana) from the (surface of the) water. Thereupon his relatives of the former existence, owing to their greed in relation to the palace, having been (reborn as) fishes, tortoises and frogs, when that palace rose up (uṭṭhahante) rolled all round (parivattitvā) and dropped into the water. On having seen them falling down, the Master said thus: “O Bhaddaji! Your relatives are tired (kilālmanti). On account of the word of the Master, the Thera set the palace free. The palace established itself according as it stood even. Being asked by the bhikkhus(monks) thus: “Venerable Sir! When was it that this palace was occupied as his residence by the Thera Bhaddaji?” the Master who had reached the further shore, taught the Mahāpanāda-jātaka and let the multitude of monks drink the immortal beverage of truth (dhamma). The Thera, however, having shown his own gold palace, where he formerly resided, revealed his Arahantship (aññā) praising the same by means of two stanzas:

163. “That king, named Panāda, had his

palace built of gold; it was sixteen
arrow-shots of half a league each
(ubbedha) across (in width) and
a thousand times (of arrow-shot) in
height (or above).

164. “There were one thousand stories (kanda)
and a hundred pinnacles (gaṇḍu);
bountiful banners that adorned it were
made of gold. There, six thousand
dancers danced in seven places (sattadha).

There, Panādo nāma so rājā means: Long ago there was that king named Panāda; thus he indicated himself as if to be another person owing to the disappearance of self-entity (attabhāva). Indeed, he himself, beginning from the time he became established in sovereignty, came to be widely known as “Rājā mahāpanāda (king Mahāpanāda)” because of his being endowed with such mighty sovereign power as being permanently prosperous with effort, etc., as well as with the sound of his famous reputation. Yassa yūpo suvaṇṇayo means: this palace of this king was made of gold. Tiriyaṃ soḷasubbedho means: In width, it is the size of sixteen arrow-shots (kaṇḍapāta). It is, however, to the extent of half a league (yojana). Ubbhamāhu saḥassadhā means:— in this manner, the height of that palace was a thousand times, the size of a thousand arrows. In terms of league (yojana) it is, however, twenty five leagues (yojana) high. Here, some scholars however had done the lengthening as “āhū” for ease in composing stanza. They say thus: “Āhu is ahosi (it was).”

Saḥsakaṇḍo means:— a thousand storeyed (bhūmiko). Satageṇḍu means: many a hundred pinnacled (niyyūhako). Dhajālū means: endowed with such flags as pole banners, flag banners and so on well erected here and there on pinnacles, crests and so on. Haritāmayo means: made of good coloured gold (cāmīkarasuvaṇṇa). Some scholars, however, say “Naritaḷātimaṇisariḷkhato” which means: had the resemblance (sarikkhato) of green (herita) natural (jāti) gen (maṇi). Gandhablā means: dancers (naṭā). Cha saḥassāni sattadhā means: to the extent of six thousand dancers seven times in seven spots of that palace danced for the purpose of specially bemusing the king: thus, is the meaning. Though they danced in this manner they were not able to provoke the smile (hāsetuṃ) of the king. Thereupon, Sakka, the divine sovereign, sent celestial dancers and had a festivity performed (samajjaṃ kāresi). Then the king laughed.

The Commentary on the stanza of the Thera Bhaddaji is complete.

2.3-3 [143] Commentary on the stanza of Sobhitatthera

The stanza starting with Satinā paññavā constitutes that of the venerable Thera Sobhita. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious acts in this and that existence, was reborn in a family home, in the city of Haṃsavatī, at the time of the Blessed One Padumuttara: on having come of age, as he was listening to the teaching of truth (dhamma) by the Master, he noticed the Master placing a monk at the foremost position among the monks who were gainers of knowledge of former abodes, himself made an aspiration concerning (uddissa) that ranking position, did meritorious deeds, wandered about his rounds of repeated rebirths in excellent existences only and was reborn in a brahmin family at the time of the Blessed One Sumedha. On having attained the age of intelligence, he reached proficiency in the arts and sciences of the brahmins, became especially emancipated by renunciation, gave up his household life, became a hermit-recluse, had a hermitage built in a forest region near the

Himavanta hill, kept on nourishing himself (yāpento) with forest roots and fruits big and small, heard about the appearance of buddha, approached the Master at the city of Bhaddavatī, staying but just one night only everywhere, became pious-minded and specially made his praise of Him with six stanzas starting with “Tuvaṃ satthā ca ketu ca (you are Master as well as the banner):” the Master also revealed his future prosperity. On account of that act of merit, he wandered about his rounds of repeated rebirths, among divine and human beings, and was reborn in a brahmin family in Sāvatti when this Buddha arose. They named him Sobhita. On subsequent occasion, he listened to the truth (dhamma) taught by the Master, aptly gained pious faith, became a monk, increasingly developed spiritual insight (vipassanā) and became an Arahant with six sorts of higher-knowledge. He was also one who had reached mastership (ciṇṇavasī) in the knowledge of former abodes. Hence, has it been said in the Apadāna:—

“In the south side of Himavanta, my
hermitage was well made. In quest of
the most excellent welfare I lived then
in the forest.

With gainfulness and gainlessness I was
contented with roots and fruits. In
continuous quest of a teacher, I dwelt
all alone.

There and then, there arose in the world
the self-awakened Buddha Sumedha; pulling
out the multitude He revealed the fourfold
noble truths.

I did not hear of the self-awakened Buddha;
neither did any body point me out also;
when eight years had gone past, I heard
of the leader of the world.

Having taken out firewood and swept
clean my hermitage, I collected a basket-
full of burden (khāribhāraṃ) and came away
from the forest.

Abiding a night in villages and market
towns, I then approached eventually
Candavatī.

On that occasion, the Blessed One
Sumedha, the leader of the world was
showing the immortal path pulling out
many living beings.

Having gone beyond the big body of people,
I paid my homage to the ocean of conquerors;
having made my single shoulder bare in wear-
ing my entelope skin, I made my good praise
of the leader of the world. You are Master
as well as banner, the flag and palace (yūpo)
of living beings; you are the relief (parāya-
na) and support (patiṭṭhā) as well as the

island, the most excellent of bipeds. You, the experienced (nepuñño), the hero in insight (dassanevīro) send across the multitude of men. There exists no other transporter (tārako) in the world; O Sage! You are the best transporter (uttaritaro).

Possible it is to measure (pametum) the largest ocean with the tip of kusa grass, drop by drop (theve); it is but impossible to measure (pametave) your omniscient knowledge.

Having placed on the weight stick of scales (tuladaṇḍa) it is possible to support (dharetave). O Possessor of eye-sight! There is but no measurement of your wisdom. It is possible to have the sky measured either with a rope or with a finger; O Omniscient Buddha! It is but impossible to measure your moral precept (sīla).

Water in the large ocean, the sky as well as the earth; these are thoroughly measurable; O Possessor of Eyesight! You are immeasurable.

Having proclaimed the fully famous omniscient Buddha by means of six stanzas, I then stood in silence having lifted up my clasped hands.

Buddha Sumedha was such that people speak of Him as widely wise (bhūripañña) and very wise (Sumedhasa). He sat Himself down amidst the clergy of monks and spoke these stanzas:

I shall announce about him who proclaimed my knowledge with his mind clearly pleased with piousness; when I am thus speaking you all listen.

He will enjoy himself in the divine world for seventyseven aeons (kappa).

A thousand times he will be a divine king and exercise celestial sovereignty. Many a hundred times, he will be a world-king; his regional rulership will be so abundant that their occasions will be numerically incalculable.

Whether he would be a divine-being or a human-being, he will be well composed

with meritorious deeds, with no decrease in his mental plannings (saṅkappo) and keen wisdom (tikkhapañño). Thirty thousand aeons (kappa) hence, there will be the Master in the world, born of the family of Okkāka and named Gotama by clan. He will specially leave his household and become a monk, having nothing (akiñcano); he will achieve (phusissati) Arahantship within seven years from his birth.

Ever since I remember myself, from the time I arrived at the dispensation, (sāsaṇaṃ), during the period here, I do not know of my volition (cetaṇaṃ) that is not joyful to my mind.

Having wandered about my rounds of repeated rebirths in all existences, I enjoyed prosperity (sampattiṃ). There had been no decrease in my wealth; this is the fruitful result of my praise of Buddha's knowledge.

My three fires had been extinguished; all existence had been removed.

All my cankers had been thoroughly exhausted, there is now no more new existence.

It was thirty thousand aeons ago, that I praised the knowledge (of Buddha), I do not remember any evil existence; this is the fruitful result of praising the knowledge (of Buddha).

My depravity had been burnt. ...
Buddha's instruction had been carried out."

Having, however, attained Arahantship, remembering his own former abodes according to their successive serial order, came to find out up to the extent of his mindless conception in the existence of the brahmā without perception (asañña). Thereafter, not having seen the occurrence of mind for five hundred aeons (kappa) and having notices but what remained, he on reflecting why it was, came to the conclusion (niṭṭha), by way of method (naya) thus: "It must be the existence of non-perception (asañña)." On that account the Blessed One said thus: "O monks! There is the abode of long living divine-beings known as Asaññaṭṭa, the state of non-perception; having passed away from there, Sobhita sprang up here; he knows this existence; Sobhita does remember." When he recollects in this manner by way of method (naya), the Master, on having seen his cleverness in remembering, placed him at the foremost position among those who remember their former abodes. This venerable Thera, but thereafter, having reflected upon his own knowledge of remembering his former existence as well as his proper attainment (paṭipatti) which had become its

dependent origination (paccaya), became delighted and spoke two stanzas, making solemnly his joyous utterance, illuminating its meaning (tadattha dīpanam).

165. “I, the monk, who possessed mindfulness (sati) and wisdom, with vigorous exertion well begun (āroddha) recollected in a single night five hundred aeons (kappa).

166. “Developing the four foundations of awareness, the seven (elements of enlightenment) and the eight (elements of right path), I recollected in a single night five hundred aeons (kappa).

There, satimā means: possessed of awareness for himself to be endowed with receipt (samudāgamana) of all-round fulfillment of developing the foundations of awareness, as well as for the attainment of abundance of awareness (sativepulla). Paññavā means: possessor of wisdom for the all-round fulfillment of six sorts of higher knowledge and for the attainment of abundance of wisdom. bhikkhu(monk) means a monk because of the state of his depravity having been broken. Āracchabalavīriyo means for the well-made accomplishment (samsiddhi) and all-round fulfillment of such vigour as faith (saddhā) and so on, as well as of the exertion of the four forms of right effort (sammappadhāna). Indeed, here, there is taking (gahanaṃ) of faith and so on with the seizure of vigour (balaggaṇena) although when there exists the state of strength (balabhāva) of awareness (sati) and so on; according as: “Gobalibaddha puññañāṇasumbhāra (ox and bull, collocation of merit and knowledge).” Pañcakappasatanamaṃ ekarattiṃ anussariṃ means: I recollected as if it were one-night. Here, the grammatical word viya is indicated as had been elided (luttaniddiṭṭho; by means of this he illuminates the state of his own masterly knowledge in the knowledge of remembering his former abodes.

Now, he spoke the second stanza, starting with “cattāro” in order to show that proper practice (paṭipatti) by which his own accomplishment has been made together with the excellence (sātisayaṃ) in the knowledge of former abodes also after having become possessed of awareness (sati) and so on. There, cattāro satipaṭṭhane means: in such establishment of awareness as contemplating on the body (kāya) and so on, and on the four different mixed matters of mundane and (supermundane character reckoned as awareness by the classification of one’s own sphere (visayabheda). Satta means: seven elements of enlightenment (bojjhaṅga). Aṭṭha means: the eight elements of patha (maggaṅga); indeed, seven elements of enlightenment (bojjhaṅga) but came to have arrived at all-round fulfilled development of the mind which has been well established in the establishment of awareness (satipaṭṭhāna); likewise, the noble eightfold path (ariyo aṭṭhaṅgiko maggo). On that account, the commander-in-chief of the truth (dhamma) said; “Catūsu satipaṭṭhānesu suppatitṭhitacutta sattabojjhaṅge yathābhūtaṃ bhāvetvā (those who are well-established-minded in the four establishments of awareness (satipaṭṭhāna), having developed the seven elements of enlightenment (bojjhaṅga) according to the truth (yathābhūtaṃ)” and so on: when an all-round fulfillment (pāripūriṃ) of development (bhāvanā) is reached (gacchante) in one part (koṭṭhāsa) of the seven hares or in the thirty seven qualities contributing to enlightenment (bodhipakkhiyadhamma), there is no such thing as not reaching other parts (itare). Bhāvayaṃ means: the cause (hetu) of development (bhāvanā). The rest is but in the manner said.

The Commentary on the stanza of the Thera Sobhita is complete.

2.3-4 [144] Commentary on the stanza of Valliyatthera

The stanza starting with *yaṃ kiccaṃ daḥhavīriyena* constitutes that of the venerable Thera Valliya. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family at the time of the Blessed One Sumedha; on having attained the age of intelligence, he reached proficiency in the arts and sciences, gave up his wealth of eighty crores, renounced the world became a hermit recluse, had a hermitage built on the bank of a river, in a forest region, at the foot of a hill and was dwelling there, when he met the Master who went near him for the purpose of uplifting him; he became pious-minded, spread out his antelope skin and offered (it to Him). He made reverential offerings of flowers and sandal wood, offered mango fruits and paid his homage with five touching-ground postures (*pañcapatiṭṭhita*). Making manifest the comfort (*sampatti*) of His 'seated seat', to him, the Blessed One spoke words of thanks and departed. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family at *Vesālī* when this Buddha arose. He gained the name "Kaṇhamitta." On having come of age, he saw the power of the Master when the latter went to *Vesālī*, aptly gained pious faith and became a monk in the presence of the Thera *Mahākaccāna*. He, being of meagre wisdom, and slow effort, dwelt but depending on his wise fellow-leader of holy life for a long time. Monks used to call him Valliya only, saying: "According as a creeper is not able to grow increasingly without depending on trees and so on, in the same way, this one also is not able to increasingly develop without depending on any wise one." Subsequently, however, he approached the Thera *Venudatta*, abided by his advice, made himself mindful and ever aware (*sampajāno*), dwelt on and spoke two stanzas asking the Thera the serial order of proper practice (*paṭipattikkama*) since he had reached the all-round maturity of knowledge (*ñāṇa*).

167. "Whatever should be done with firm
exertion, and whatever ought to be
done by one who wishes to be enlightened,
I shall do; I shall not neglect.

Do see my exertion and effort.

168. "You, sir! Please speak to me of
the right path (*magga*), straight
diving into *nibbāna* (*amatogadham*);
I shall aptly attain *nibbāna* by the
knowledge of the right path (*monena*)
similar to the stream of the river

Gaṅgā reaching the ocean.

There, *yaṃ kiccaṃ daḥhavīriyena* means: Whatever duty is to be done and aptly practised by means of firm exertion and steady effort (*thira parakkama*); in other words with firm exertion and manly endurance (*dorayha*). *Yaṃ kiccaṃ boddhumicchatā* means: whatever duty should be done by one who wants to and desires to aptly penetrate into the fourfold noble truths, or even *nibbāna*. *Karissaṃ nāvarrajjhissati* means: I shall do that now, I shall not miss: I shall aptly practise according as I am instructed (to do). *Passa vīriyaṃ parakkamaṃ* means: when regulating one's life according to righteousness (*dhamma*) and from carrying it out (*īraṇato*) in due form (*vidhi*) is *vīriyaṃ* (exertion), from the stepping upon (*akkamana*) another and further place is "parakkama (effort);" if there be no belief, see my right effort which had gained the name *vīriya* and *parakkama* thus: thus, he shows the state of his own desire to do.

Tvañca means: he addresses his good friend the giver of mental exercise (*kammaṭṭhāna*). *Me* means my. *Maggamakkhāhi* means: Do speak of the noble path (*magga*); please teach the mental exercise of the four fold

noble truths which will well make me attain the transcendental path (lokuttatamagga); thus, is the meaning. Añjasam means: straight (ujukam), from not following (anupagamana) the two extremes (anta) because of the state of the middle path of practice (paṭipadā). Amatagadham means: the state of being established in the immortal nibbāna by means of the condition of facilitating the attainment. Monena means by means of the knowledge of the wisdom of the right path (magga). Monissam means:– I shall comprehend, I shall aptly penetrate and attain. Caṅgāsoto va sāgaram means: according as the stream of the river (Gaṅgā) enters into the ocean without fail (avirajjhanto) definitely (ekamsato), in the same way I ask the Thera for my mental exercise (kammaṭṭhāna), thus: “Devoting myself to (anuyuñjanto) mental exercise, I shall attain nibbāna by means of the knowledge of the right path; therefore, do inform me that mental exercise.

On having heard that request, the Thera Veṇudatta gave him the mental exercise. He also engaging himself in the mental exercise, became eager for developing spiritual insight (vipassanam ussukkāpetvā) and attained Arahantship but before long. Hence, has it been said in the Apadāna:–

“Having given up the five strands of
sensual pleasures of lovely beauty,
joyful to the heart. I became a house-
less monk, having abandoned the wealth
of eighty crores.

Having become a monk, I dwelt on the
shore of a river abstaining from doing
evil deeds by means of my body and
avoiding wicked conduct of works.
Buddha the best came to me who was
dwelling all alone. I did not know
Him to be Buddha with whom I held my
conversation (paṭisanthāra).
Having made my conversational greeting
I enquired after His name and clan
Are you a divinity or a celestial
musician or else are you Sakka, the
pioneer donor (purindada)?
Who are you? Or whose son are you?
The great brahmā must have come here.
You illuminate all directions resembling
the rising sun.

O my dear friend! Thousand spoked
wheels are seen on your soles (pāde).
Who are you? Or whose son are you?
How are we to know you?
Do let me know your name and clan;
do dispel my doubts. I am not a divinity,
I am not Sakka, the pioneer donor.
In me there is no condition of brahmā.
I am most excellent of these. I had gone
beyond their sphere (visaya); I had
broken asunder the fetter of sensual

pleasure. Having had all my depravity
burnt, I had attained the most excellent
self-enlightenment. Having heard what He
said, I spoke this statement.

If you are omniscient Buddha, O great
Sage! You please take your seat.
You are the maker of the end of misery
(dukkha): I shall make reverential
offering to you.

Having spread out my antelope skin,
I offered it to the Master. The Glorious
One sat Himself down there like a lion
in a mountain glen (girigabhare).

Swiftly did I climb the hill and collected
mango fruits, excellent Sal flowers as
well as much worthy sandal scent.

Having held up all of them quickly,
I approached the leader of the world;
Having held up all of them quickly,
I approached the leader of the world;
having offered the fruit to Buddha I
made reverential offering of Sala
flowers.

Having smeared (Buddha's body) with
sandal scent, I paid my homage to the
Master; I became pious-minded and good
hearted accompanied by bountiful zest
(pīti).

Having taken His seat on (my) antelope
skin, Sumedha, the leader of the world,
announced my deed making me cheerful
(hāsayanto) then.

On account of fruit offering along
with both flower garlands and sweet
scent, he will enjoy himself in the
divine world for twenty five hundred
aeons (kappa).

He will be having his highest power
(vasavattī), with no decrease in his
mental intentions (anūna manasaṅkappo);
he will go to become a human being for
twenty six aeons (kappa).

He will become a world-king of mighty
magical powers bounded on four sides
(by oceans) in the city named Vebhāra,

created by the divine architect (vissakamma).

(His palace) will be all gold adorned with varieties of gems; even by this means he will wander about his rounds of repeated rebirths in (every) existence. Everywhere he would be honoured (pūjito) in his divine state and then in human condition. When his last existence duly arrives he will become a kinsman of brahmā. Having specially come out of his household, he will become houseless; having become one who has gone to the further shore of higher knowledge, he will enter nibbāna canker-free.

Having said thus, the self-awakened Buddha Sumedha, the leader of the world, took His departure to the sky (anilañjase) while I was making my reflection.

On account of that well-done deed, with volition and resolution, I gave up my human body and went to Tāvatiṃsa. Having passed away from Tusita I sprang up in my mother's womb; there is no decrease in my wealth, in whichever womb I dwell.

When I had gone into my mother's womb, there did arise, as and when was wanted, food and drinks for nourishment by the desire of my mother.

By the fifth year from my birth, I became a monk of houseless life; when my hair was being shaved, I attained Arahantship.

Seeking former deeds, I did not see with my bosom (orena). I remembered my deed thirty thousand aeons (kappa) ago.

My adoration be to you, O Thorough-bred Man! Adoration be to you, O most excellent Man! Having come to your dispensation, I have attained the unshaken path.

It was thirty thousand aeons (kappa) ago that I made my special reverential offering to Buddha. I do not remember

any evil existence; this is the fruitful
result of my reverential offering to
Buddha.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, the Thera spoke these self-same stanzas even, revealing his Arahantship (aññā).

The Commentary on the stanza of the Thera Valliya is complete.

2.3-5 [145] Commentary on the stanza of Vītasokatthera

The stanza starting with *kese me olikhissanti* constitutes that of the venerable Thera Vītasoka. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family, at the time of the Blessed One Siddhattha, and reached perfection in the arts and sciences of the brahmins: having given up sensual pleasures, he renounced the world, became a recluse-ascetic and was dwelling in the forest surrounded by a big crowd of ascetics, when he heard of the appearance of Buddha; he became glad and joyful and said to himself: “Buddhas, the Glorious Ones are similar to fig flowers, difficult to gain for their sight; they should be approached but now:” on his way to see the Master, together with a large retinue (*parisā*), there remained one and a half leagues (*yojana*) to reach, when he fell ill (*byādhito*) and died with his perception in relation to Buddha (*Buddhagatāya saññāya*); he sprang up among divine beings, and wandering about his rounds of repeated rebirths among divine and human beings now and then, was reborn as the youngest brother of king Dhammāsoka, on the expiry (*matthake*) of two hundred and eighteen years after the appearance of this Buddha (*imasmim Buddhuppāde*). His name was Vītasoka. On having come of age, he reached perfection in arts and sciences which should be studied by warriorprinces (*khattiyakumāra*); as a layman he became confidently wise (*visārado*) in the *suttanta* and *abhidhamma piṭakas* because of his dependence on the Thera Giridatta: one day on the occasion of his shaving his beard (*massukamma*), he caught hold of a mirror from the hands of his hair-dresser (*kappaka*) and as he looked at (the reflection of) his body, he found his wrinkled (skin) and grey (hair), became remorseful, had his mind inclined towards the development of spiritual insight (*vipassanā*), roused his eagerness in doing the developing (*bhāvanaṃ*), became a stream-winner (*sotāpanna*) in that very seat of his, became a monk in the presence of the Thera Giridatta and attained Arahantship but before long. Hence, has it been said in the *Apadāna*:—

“I was a reciter and bearer of charms
(*mantadharo*), proficient in the three
vedas, as well as in palmistry (*lakkhaṇe*)
and traditional lore (*itihāsa*) together
with *nighaṇḍu*, along with *keṭubha*.
With the resemblance of a running stream
of river, pupils then came to me. I
taught charms (*mante*) to them without
being bored day and night. There and
then the self-awakened Buddha, named
Siddattha, arose in the world; having
had blinding darkness dispelled, He had
the light of knowledge shedded.
There was a certain pupil of mine; he
it was of my pupils spoke; having heard
of this matter (*atthaṃ*), they then in-
formed (of it).
‘The omniscient Buddha, the leader of the
world had well arisen; the multitude of
men followed Him; gain to us (*amhaṃ*) does

not exist’.

‘Buddhas are of spontaneous origin (adhiccuppattika); they are possessors of eye-sight and fully famous. What if I were to see Buddha, the best, the leader of the world.’

Having caught hold of my antelope’s skin, reed reiment and water pot (kamaṇḍalu), I came out of my hermitage and addressed my pupils.

Similar to the fig flower, like unto the hare in the moon, and according as the milk of the crows, difficult to get is the leader of the world.

Buddha has arisen in the world; humanhood also is difficult to get; when both are currently existing, extremely difficult It is, to get the opportunity of listening (to the teaching) also.

Buddha has well arisen in the world; we shall gain the eye of existence; come all, let us go to the presence of the well self-awakened Buddha.

All the bearers of water pot (kamaṇḍalu) wearers of rough antelope’s skin, those bearers of the burden of braided hair came out of the forest, then.

To the extent of a yoke they looked ahead, they were seekers of the most excellent benefit; detached and devoid of hatred (dosa), they were free from fear like the lion.

Meagre was their business (kicca), no greed they had (aloluppa); they were mature with calm conduct (santavutti), wandering about for gleanings of alms food (uñcha), they were on their way to Buddha, the best.

When there remained one and a half leagues (yojana), ailment arose in me; having remembered Buddha the best, I died there.

It was ninetyfour aeons (kappa) ago that I then gained the perception; I do not remember any evil existence; this is the

fruitful result of my perception of
Buddha.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he spoke two stanzas revealing his Arahantship (aññā).

169. "I shall shave off my hair"; thus,
the hair-dresser approached (me).

Thereafter I caught hold of the
mirror and examined (paccavekkhisam)
my body.

170. "I found my body to be empty; in blinding
darkness it went dark; all my rags (coḷā)
had been well cut asunder; there does not
exist now any new existence.

There, *kese me olikhissam'ti, kappako upasaṅkami* means: at the time I was a layman, on the occasion of beard-shaving business, the barber, the bather (*nhāpito*) so called because of his trimming (*kappana*) by way of such doings as cutting (*chedana*) etc. of such things as hair and so on approached me saying: "I am doing the deed of shaving off your hair." *Tato* cannotes from the hair-dresser. *Sarīram paccavekkhisam* means: I reflected on my won body, which had become overwhelmed with old age saying; "My body has indeed, been overwhelmed by old age," with the face (*mukhena*) of seeing such signs (*nimitta*) as white (hair) and wrinkled face in the all-bodied (*sabbakāyika*) mirror (*ādāsa*). *Tuccho kāyo adissattha* means: my body was seen to have appeared as having become devoid of such qualities as permanence, stability and happy nature, etc. Why? *Andhakāre tamo byagā* means: because of such a darkness (*tamasā*) reckoned as unwise-mindedness (*ayonisomanasikārena*) they had gone blind over their own body and not perceiving such a natural condition as unpleasant (*asubha*) etc., though subsisting (*vijjamānampi*), take such a characteristic (*ākāram*) as pleasant (*subha*) etc. which does not exist; in that blinding darkness, the region where blindness is made on the body (*kāye*), the darkness of ignorance had disappeared due to the light of knowledge reckoned as wise-mindedness (*yonisomanasikāra*); consequent upon that, even, *sabbe coḷā samucchinnā* means: forms of depravity (*kilesa*) had been well cut off, the depravity which had gained the name "*Coḷa (raga)*," which is similar either to a piece of rag discarded on dusty rubbish heaps and so on, as it should not be attached to (*alātabba*) nor ought to be clung to by good people, or to a rag because of its state of being despised by reigning rulers and noble personages (*ariyajana*); to them *n'atthi dāni punabbhavo*, means: in future there does not exist any specially new rebirths.

The Commentary on the stanza of the Thera Vitasoka is complete.

2.3-6 [146] Commentary on the stanza of Puṇṇamāsattara

The stanza starting with Pañcanīvaraṇe hitvā constitutes that of the venerable Thera Puṇṇamāsa. What is the origin? This one too having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home at the time of the Blessed One Tissa; on having attained the state of intelligence, on day, while the Master had entered His sweet-scented sanctum after having hung His robe of rags (paṃsukūlacīvaraṃ) on a branch of a tree, he entered the forest with his bow held in his hand, happened to have caught sight of the robe of rags (paṃsukūla) of the Master, became pious-minded, threw down his bow, recollected the qualities of Buddha and paid his homage to the robe of rags (paṃsukūla). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the family of an estate owner (kuṭumbi) in Sāvatti, when this Buddha arose. It is said that on the day of his birth, all the pots and pans in that house became but bountifully brimful with beans made of gold and gems. On that account they named him but Puṇṇamāsa, even. On having come of age, he wedded a wife, and when a son sprang up, he discarded his household life, became a monk, dwelt in a village-monastery, connected himself, (ghaṭento) making exertion and became an Arahant with six sorts of superknowledge (abhiññā). Hence, has it been said in the Apadāna:—

“The Blessed One named Tissa was
a self-dependent foremost individual;
having placed His robe of rags (paṃsu-
kūla), the conqueror entered His
monastery.

Having taken a bent (vinata) bow I
wandered about for the purpose of my
meal (bhakkha); having seized a cir-
cular sabre I entered the forest.

There I caught sight of a robe of
rags (paṃsukūlaṃ), hung on a tree-
top then. Having thrown down my
bow but there, I raised my clasped
hands on to my head.

Pious-minded and good-hearted, and
with abundant zest I paid my homage
to the robe of rags (paṃsukūla)
remembering Buddha the best.

It was ninety two aeons (kappa) ago,
that I adored the robe of rags
(paṃsukūla); I do not remember any
evil existence; this is the fruitful
result of my adoration.

My depravity had been burnt, ...
Buddha’s instruction had been carried
out.”

Having, however, become an Arahant, with six sorts of higher-knowledge (abhiññā) he went to Sāvatti, paid his homage to the Master, and dwelt in a cemetery; not long after his arrival there even, his son died, The mother of the boy, on having heard of the arrival of the Thera, saying to herself: “Let not kings carry away this

childless property (sāpateyyaṃ).” was desirous of disrobing (uppabbajetukāmā) his, went to the presence of the Thera accompanied by a large retinue, had her conversation and began to seduce (palobhetuṃ) him. The Thera stood in the sky and spoke two stanzas for the purpose of making her know the state of his being devoid of lust (rāga) and teaching the truth (dhamma) to her in the light of (mukhena) announcing his own proper practice (peṭipatti):—

171. “Having avoided the five hindrances
for the attainment of nibbāna, the
secure sanctuary free from fetters
(yogakkhema), I caught hold of the
mirror of truth (dhammādāsa), my
own insight of knowledge (ñānadassana)..

172. “I reflected upon this body, entirely
outside together with inside. I found
out that my body was empty both inter-
nally and externally.

There, pañca nīvaraṇe hitvā means: having discarded the five hindrances, beginning with desire for sensual pleasures, and destroyed (viddhaṃsatvā) them by means of the achievement of jhāna. Yogakkhemassa pattiyaṃ means: for the attainment of nibbāna which is secure from being oppressed by the four fetters (yoga) beginning with the fetter of sensual pleasure. Dhammādāsaṃ means the mirror which had become the truth (dhamma); indeed, according as the mirror shows by reflection (ādāṃseti) the quality in the mental body (nāmakāya) distinctively by making manifest (vibhāvanena) the purification (vodāha) of the deeds of self-depravity (saṃkilesadhamma) as well as by proving the abandoning of it to one who sees with spiritual insight (vipassantassa). Therefore, he said:—

“Dhammādasaṃ gahetvāna,
ñānadassanāmattano;
paccavekkhiṃ imaṃ kāyaṃ,
sabbāṃsantarabāhiraṃ”

(Having caught hold of the spiritual
mirror, my own insight of knowledge,
I reflected on this body, entirely
both inside and outside).”

Having caught hold of the dhamma mirror, I aptly reflected and observed by my eye of knowledge, this body, the collection of actions (dhammasamūhaṃ) this self-entity of mine, entirely outside together with inside, owing to being the abode of internal and external spheres of senses (āyatana) without leaving anything as “Impermanence (aniccaṃ),” “Painful misery (dukkhaṃ)” and “Non-self, (anatta).” By me who observes in this manner, ajjhatañ ca bahiddhā ca conntes in my own continuity of entity (attanosantāne) which is ever devoid of essence (sāra) etc., which is empty and reckoned as the five aggregates (khandhāpañcaka) according as it is by my eye of knowledge. Indeed, the entire five aggregates is said to be “kāya (body),” in such a context as: “Avijjānivutassa bhikkhave bāḍassataṃhāsaṃyuttassa evamayaṃ kāyo samudāgato (O monks! This body of a foolish person, enveloped by ignorance (avijjānivuta) and well yoked to craving (tañhāsaṃyutta) has resulted (samudāgato) in this manner),” and so on. “Adissatha” means: by means of this, “but whatever should be understood, that has been seen; there does not exist, now, anything which should be seen by me;” thus, he revealed his Arahantship (aññā) in order to show his state of having done what should be done. In this manner, the Thera taught the truth (dhamma) to his former wife, made her well established in the (three) refuges (saraṇa) and moral precepts and sent her away.

The Commentary on the stanza of the Thera Puṇṇamāsa is complete.

2.3-7 [147] Commentary on the stanza of Nandakatthera

The stanza starting with yathā pi bhaddo ājañño constitutes that of the venerable Thera Nandaka. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, sprang up in a border region at the time of the Blessed One Sikhi; on having attained the age of intelligence, he became a forest wanderer and was roaming about, when, one day, he happened to have sighted the site of cloister-walk of the Master, became pious-minded and scattered down grain of sand. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the family of a wealthy householder in Campā, when this Buddha arose. They gave him the name Nandaka. His eldest brother, however, was named Bharata. His ‘former connection’ (pubbayoga) will become clear (āvi) in the immediately following (anantara) story. Both of them also, having attained the age of intelligence, heard of the venerable Soṇa of good family (koḷivisaṃ) , who had become monk, said to themselves: “Even such a delicate dandy as Soṇa has become a monk; why should we not do so (kimaṅgaṃ)?,” and became monks. Out of the two, Bharata increasingly developed spiritual insight and became an Arahant with six sorts of higher-knowledge (abhiññā) but before long. On the other hand, Nandaka was not able to indulge in the development of spiritual insight (vipassanā) as far as it goes (tāva) owing to the condition of abundance of depravity; he just did the deed of developing spiritual insight (vipassanā). Thereupon, the Thera Bharata having come to know his inclination (āsaya), made his younger brother as his attendant follower (pacchāsamaṇa), because he was desirous of becoming a help (avassayo) to his younger brother, came out of the monastery, sat himself down near the road and taught (his younger brother) the discourse on developing spiritual insight (vipassanā).

At that juncture, when a caravan of carts was on its journey, an ox, yoked to a cart, not being able to pull out its cart at a swampy spot stumbled and fell (paripati). As a result of that, the caravan leader unyoked the ox from the cart, gave it water to drink and grass to eat, removed its fatigue and later yoked it to bear the burden (dhure yojesi). Thereafter the ox whose fatigue had disappeared (vūpasantaparissammo), having gained back its vigour pulled that cart out of the swampy spot and had it established on the dry land (thala), Thereupon, the Thera Bharata asked Nandaka thus: “Friend Nandaka! Do you notice the deed done by this (ox)?” Having thus shown him, the Thera Bharata, on being told by his younger brother that he saw it, said thus:– “You should note this matter well.” The other said to himself thus: “According as the ox whose fatigue had been allayed moved out its burden from the swampy spot, in the same way my self should be borne out from the swamp of saṃsāra by me also.” He made the self-same incident even as his object of contemplation and doing the deed of developing spiritual insight (vipassanā), attained Arahantship but before long. Hence has it been said in the Apadāna:–

“I was formerly a deer hunter, in
the woody forest; going about in
search of flying deer (vātamiga),
I lighted upon the cloister-walk
(caṅkama). Having brought sand in
my lap (ucchaṅga) I spread it down
on the cloister-walk of the speaker
of good words (sugata), possessor

of graceful glory (sirimā), being
pious-minded and good hearted.
It was thirty one aeons (kappa) ago,
that I spread down the sand; I do
not remember any evil existence;
this is the fruitful result of sand
(spreading).

My depravity had been burnt. ...
Buddha's instruction had been carried out."

Having, however, attained Arahantship, he spoke two stanzas revealing his Arahantship (aññā) in the presence of his own eldest brother the Thera Bharata.

173. "According as an excellent thorough-bred, having stumbled, stood up again; much more did I gain remorse; without being wretched (adīno) it bore the burden.

174. "In the same way please recognise (dhāretha) me to be a thorough-bred, endowed with insight, the disciple of well self-awakened Buddha, the bosom-son of Buddha."

There, bhiyyo laddhāna saṃvegam, adīno vahate dhuram means: Having received remorse thus: "This is not commensurate with my congenital vigour exertion (jātibalavīriya), this namely, not bearing the burden that had come," I am now not wretched (adīno), not low in spirits (adīnamānaso) but unclinging minded (alīnacitto). Alternatively there in such a reading as: "Alīno;" that even, is the meaning: "unattached." Much more, again and again, simply all the more, he bears his own heavy burden and carried away (ubbahati). The rest is but in the manner as has been said in the Commentary on the stanza of the Thera Ramaṇīyavihārī before (heṭṭhā).

The Commentary on the stanza of the Thera Nandaka is complete.

2.3-8 [148] Commentary on the stanza of Bharatthera.

The stanza starting with ehi Nandaka gacchāma constitutes that of the venerable Thera Bharata. What is the origin? It is said that this one was reborn in a family home at the time of the Blessed One Anomadassī; on having attained the age of intelligence, he was going, one day, after having taken a pair of two slippers (upāhanadvayaṃ), soft and comfortable to wear (mudusukhasamphassaṃ), and delightful to look at, when he saw the Master walking to and fro, became pious-minded, offered the slippers and said thus: “Let the Blessed One put on the slippers, so that it would be my welfare and happiness for a long time.” The Blessed One put them on for the purpose of uplifting him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a wealthy householder’s family in the city of Campā, When this Buddha arose. His name was Bharata. On having attained the age of intelligence, he heard of the news that the Thera Soṇa had become a monk,” himself joined the Order of monk, completed doing his preliminary duties (katapubbakicca), kept on doing the deed of developing spiritual insight (vipassanā) and became an Arahant with six sorts of super knowledge but before long. Hence, has it been said in the Apadāna:—

“The Blessed One Anomadassī, the
eldest in the world, the bull among
men, the possessor of eyesight came
out of His day sojourn and came on
the path. Having put on (gayaha) a
pair of well-made slippers (pānadhīṃ)
I enter upon a journey where I met
the self-awakened Buddha, the lovely-
looking pedestrian.

Having had my mind pleasingly pious,
I took off my slippers (pānadhīṃ),
placed them at the base of His feet
and made this statement.

O great Hero! O king of Sugata!
O Leader Disciplinarian (vināyaka)!
I shall gain fruition from here; may
that benefit of mine be accomplished.
The Blessed One Anomadassī, the eldest
of the world, the Bull among men put
on the pair of slippers (pānadhīṃ) and
spoke this word.

I shall make an announcement of him who
having become piously pleased offered
me his slippers (pānadhīṃ) with his palms;
do listen to me while I am speaking.
Having come to know what Buddha had
voiced, all divine beings came together
with elated minds and good hearts, filled

with enthusiasm (vedajātā) and had their hands clasped. This one will become happy by offering of slippers (pānadhinam).

Fifty five times also he will exercise divine sovereignty.

A thousand times, he will become a world-king; his regional reign will be abundant and incalculable numerically.

Immeasurable aeons (kappa) hence, there will become the Master in the world, named Gotama by clan, the offspring of Okkāka family. In His teachings (dhammesu) he will be an heir, a bosom son created by dhamma; having all round understood all the cankers, he will become free from cankers and enter nibbāna.

(This) possessor of merit will spring up either in the divine world or human world; he will aptly gain the resemblance of celestial conveyance.

To me there always become apparent palaces, palanquins, portable beds, well decorated elephants, and even chariots well-yoked with thorough-breds.

In coming out from my house, I did so, in a chariot; as and when my hair were cut off, I attained Arahantship.

My gains had been well received by me; (my) trade had been well engaged in; having offered a pair of slippers (pānadhiṃ) I had attained the unshaken path (of nibbāna).

It was immeasurable aeons (kappa) ago, that I made my offering of slipper; I do not remember any evil existence; this is the fruitful result of (my making offering of) slippers (pānadhī).

My depravity had been burnt. ...

Buddha's instruction had been carried out."

Having, however, become an Arahant with six sorts of super knowledge (abhiññā), he spoke two stanzas in order to speak to the Thera Nandaka the thought that had arisen (to himself) thus: "Now, Nandaka also had become an Arahant; well then, both of us will go to the presence of the Master and inform Him of our having led the highly holy life," when the revelation of having attained arahantship (aññā) had been made in the manner said before (heṭṭhā) by his own youngest brother, the Thera Nandaka.

175 "Come, O Nandaka! Let us go to
the presence of our preceptor
(upajjhāya); let us roar the roar
of a lion in the very presence of
Buddha, the best.

176 "For whatever purpose the Sage
made us monks out of compassion
for us, that purpose had accordingly
been achieved by us: all our fetters
had become destroyed."

There, Nandaka means: an address. Ehi means: the making of him to come near himself. Gacchāma means: the statement for doing what should be done by him to be in the same place (ekajjham) as himself. Upajjhāyassa means: to the well self-awakened Buddha; indeed, the well-self-awakened Buddha is distinctively a preceptor thus: 'By means of His universal eye and the eye of Buddha, with His clear observance according as what had become of the living beings of their inclinations, dispositions and so on, He makes consideration of sinfulness and sinlessness of the world along with the divine world; thus, He is worthy of what should be said. In order to show where he wanted to go he said: "Sīhanādaṃ nadissāma, Buddhaseṭṭhasammukhā." It means: Let us roar in front of and in the presence of the best of either the awakened Buddhas or the awakened disciples of Buddha, etc., of Buddha, of the well self-awakened Buddha, thereafter even, of the best owing to being the best of all living beings, the roar of a lion owing to being the fearless roar because of the fact that we are making special utterance (abhibyāhāra) or our qualities according as they had become (yathābhucca); thus, is the meaning.

He spoke the second stanza starting with "Yāya" in order to show such a manner as to how he was desirous of roaring the roar of a lion. There, yāyā means: whatever purpose; for the origination of whatever purpose; thus, is the meaning. No means: for us. Anukampāya means: literally; with the uplifting of two of us, for the uplifting of two of us; pabbājaya means: He made us monks. Muni means: the Blessed One. So on attho anuppatto means: that purpose, the fruition of Arahantship, the condition of all the worldly fetters having become destroyed, had been achieved and accordingly attained by us, thus, is the meaning.

The Commentary on the stanza of the Thera Bharata is complete.

2.3-9 [149] Commentary on the stanza of Bhāradvājatthera

The stanza starting with *nadanti evaṃ sappaññā* constitutes that of the venerable Thera Bhāradvāja. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home thirty one aeons (*kappa*) ago; on having attained the age of intelligence, he happened to have caught sight of a silent buddha named Sumana, who was wandering about for alms-food, one day, became pious-minded and offered him a fully ripe Vallikāra fruit. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family at Rājagaha when this Buddha arose; he was known but as Bhāradvāja by the name of his clan. On having come of age, he led a household life and gained a son whom he gave the name “Kaṇhadinna.” When his son attained the age of intelligence, he sent his son to Takkasilā saying thus: “My dear son! You should learn the arts and sciences (*sippaṃ*) in the presence of such and such a teacher and come.” On going there, he gained a good friend in a certain great Thera, a disciple of the Master on his way, listened to the teaching of truth (*dhamma*) in his presence, aptly gained pious faith, became a monk, finished doing his preliminary duties, kept doing the deed of developing spiritual insight (*vipassanā*) and attained Arahantship but before long. Hence, has it been said in the *Apadāna*:—

“The self-awakened Buddha Sumana, was
then the master of doing thereof (*takkarāyaṃ*
vasī); having collected Vallikāra fruit,
I offered it to Buddha, the Self-dependent.
It was thirty one aeons (*kappa*) ago, that
I made my offering of fruit then. I do not
remember any evil existence; this is the
fruitful result of my making fruit offering.
My depravity had been burnt; ...
Buddha’s instruction had been carried
out.”

Then his father, Bhāradvāja, approached the Blessed One who was dwelling at Veḷuvana, listened to the truth (*dhamma*), became a monk, and visualised Arahantship but before long. Then his son came over to Rājagaha to pay his homage to the Master, and on having seen him seated in the presence of the Master, he became joyful-minded, kept investigating thus: “Indeed, my father also had become monk; how is it indeed, has the highest height of monk’s duty been made to be attained by him?,” and when he came to know the state of his father being free from cankers, he was desirous of making his father roar the roar of a lion and asked thus: “Good, indeed, that monkhood had been gained by those of you; however, has the height of monk’s duty been made to be attained?” Bhāradvāja spoke two stanzas illuminating his achievement to his son.

177. “Men of wisdom roar in this manner,
like lions in mountain bosom. Heroes,
victors in battle-fields after having
conquered Māra together with his ele-
phant mount (*vāhana*).
178. “The Master had been worshipped (*pari-
ciṇṇo*) also by me; the truth (*dhamma*)

and the clergy of monks had been honoured
(pājito); I have been gladdened (vitto)
and of good heart, having met my son free
from cankers.

There, nadanti means: they roar and thunder (their) fearless roar by way of specially speaking of (their) qualities according as they have become (yathābhuccaṃ). Evaṃ means: the showing of such a manner as should be said at the present moment. Sapaññā means: those who had attained abundance of all wisdom owing to having achieved the wisdom of the foremost path (magga) and by having become possessed of all kinds of wisdom. Vīra means: heroes, because of being endowed with fourfold right effort and exertion; more than that even, by the total crushina (nimmathana) of the flanks of his own depravity (saṃkilesa); savāhanaṃ Māraṃjetvā means: having conquered the Māra of depravity (kilesa), the Māra of accumulation of deeds (abhisankhāra) as well as the youthful divinity (deveputta) Māra; in every respect: vijitasāṅgā mā means: victors in the battlefield, who are of wisdom, roar; thus, is the connection.

Having thus shown the roar of the lion, by the conquest of what should be clearly conquered (vijetabba), he spoke the second stanza starting with “Satthā ca pariciṇṇo me” in order to show now that of the prosperity which ought to be desired with the self accomplishment (samārādhana) of what should be accomplished. There, Satthā ca pariciṇṇo me means: the Master, the well-self-awakened Buddha had been attended upon and served by me by carrying out the advice and instruction according as was given to me; not a question of truth (dhammādhikaraṇa) had been made to wither (visosita); thus, is the significance. Dhammo saṃgho ca pūjito means: the ninefold transcendental truth (lokuttaradhamma) as well as the noble clergy (ariya-saṃgho) by the going to monkhood of good moral precepts and right view (diṭṭhi) for the appropriate attainment (anupatti) of the right path (magga) which has come out of proper practice (paṭipatti), accordingly, have been honoured and revered by me. Ahañ ca vitto sumano, puttaṃ divā anāsavaṃ means: I, also, have been gladdened (vitto) have become satisfied (tuṭṭho) with zest disinterestedly (nirāmisāya pītiyā), more than that even, have become good hearted with my delight free from sensual pleasures (nirāmisena); thus, is the meaning.

The Commentary on the stanza of the Thera Bhāradvāja is complete.

2.3-10 [150] Commentary on the stanza of Kaṇhadinnatthera

The stanza starting with Upāsītā sappurisā constitutes that of the venerable Thera Kaṇhadinna. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home ninetyfour aeons (kappa) ago; on having attained the age of intelligence, he, one day, happened to have met a silent Buddha named Sobhita, became pious-minded, and have his reverential offerings of Punnāga flowers. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family, at Rājagaha, when this Buddha arose; he gained the name Kaṇhadinna; on having come of age, being urged by the prosperity of his sufficing qualification to become an Arahant (upanissayasampattiyā) he approached the commander-in-chief of the truth (dhamma), listened to his teaching, aptly gained pious faith, became a monk, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna.--

“The self-awakened silent buddha,
named Sobhita dwelt then at Cittakūḷa;
having collected the hill punnāga flower,
I specially made reverential offering
to the self-dependent silent buddha.
It was ninetyfour aeons (kappa) ago,
that I made my reverential offering
to the silent buddha; I do not remember
any evil existence; this is the fruitful
result of my making reverential offering
to the silent buddha.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he spoke two stanzas revealing his Arahantship (aññā).

179 “Good people had been attended upon
(upāsītā); heard had been the truth
(dhamma) constantly. Having heard
I aptly practised (paṭipajjissam),
straightforwardly diving into the
ambrosia.

180 “When I had destroyed (hata) my lust
for existence, there does not exist
again in my any lust for existence.
There was none of it; there will not
be that to me and there does not exist
now in me.

There, Upāsītā means: attended upon, served by attending upon with proper practice (paṭipatti). Sappurisā means people who are endowed with such good qualities as good moral precepts and so on. Such noble (ariya) individuals as the Thera Sāriputta, etc. By means of this, he shows his own two forms of prosperity of

the former sphere (purimacakka). Indeed, without the dwelling in suitable locality (patirūpadesavāsa) no intimate dependence on good men (sappurisūpanissaya) can come into being (sambhavati). Sutā dhammā means: teachings of truth (dhamma) aptly associated with (the four-fold noble) truths and dependent originations (paṭiccasamuppāda) etc., had been closely borne in accordance with (anusārena) the ear-door. By means of this, he shows the prosperity of the two later sphere (pacchimaccakkadvayasampatti), pointing out his own condition of being much learned. Abhiṅhaso means: abundantly; not at the timely time. This word “Upāsītā sappurisā (good people had been attended upon),” should also be combined (yojetabbaṃ) here. Sutvāna paṭipajjissam, añjasam amatogadham means: having heard those teachings (dhamme), I took up (pariggahetvā) the physical and mental phenomena (rūpārūpadhamme) as stated there, from the point of view of their own characteristic marks and so on (salakkhaṇādito), increasingly developed spiritual insight (vipassanā) and attained, after aptly entered upon the eightfold noble path (ariyam atthaṅgikam maggam), after diving into the ambrosia which had made me reach that resting place of nibbāna (amatogadham nibbānapatiṭṭham tam sampāpakam).

Bhavarāgahatassa me sato means: when I was being hurt and oppressed by my lust for existence in the rounds of repeated rebirths (saṃsāra) which had no beginnings (anādimā); in other words, when my lust for existence was destroyed by my foremost path (aggamagga). Bhavarāgo puna me navvijjati means: as a result of but that there does not exist for me, now, any more lust for existence. Na cāhu na me bhavissati, na ca me etarahi vijjati means: Even if my lust for existence had existed formerly at the time when I was a monk of common category (puthujjana kāle) and at the time of my having become a learner (sekkha), beginning from the time I had attained the foremost path (aggamagga), there never was and never became; in future also it will not occur to me; now, at the present time also, there does not exist in me and is not to be closely gained (upalabbhati) by me; it had been abandoned; thus, is the meaning. He shows the state of the all-round destruction of the worldly fetters of existence (parikkhīṇasaṃvojanatam) in all respects saying thus: even by the statement lust for existence, here also, the absence of pride and so on also has been stated owing to the condition of standing together in one and the same place.

The Commentary on the stanza of the Thera Kaṇhadinna is complete.

The Commentary on the third Chapter is complete

2.4 Fourth Chapter

2.4-1 [151] Commentary on the stanza of Migasiratthera

The stanza starting with *yato ahaṃ pabbajito* constitutes that of the venerable Thera Migasira. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a brahmin family, at the time of the Blessed One Kassapa; on having attained the age of intelligence, he happened to have met the Master, one day, became piously pleased in mind and offered 'eight blades of kusa grass' (*kusaṭṭhaka*). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and took his conception in a brahmin family, in the kingdom of Kosala, when this Buddha arose; he gained the name Migasira owing to having been born with the lunar mansion of Migasira. On having come of age, he reached perfection in the arts and sciences of the brahmins and became (well) taught in the mantra of corpse's head (*chavasāsamanta*). He knew thus: "This creature had been born in such and such a place," after having given a knock with his nail the head of the dead which was of even three years ago after having uttered spells (*parijappetvā*).

Not wanting to lead a household life, he renounced the world by becoming a wandering philosopher (*paribbājaka*) and kept on wandering about after having become a recipient of offerings (*lābhī*) respected and revered by the people of the world depending on that science (*vijjā*), when he reached *Sāvatti*, where he went to the presence of the Master, to whom he said thus: "O Gotama! I know the birth-place of the dead," revealing (*pakāsanto*) his own power. On being asked: "How, however, do you know?," he spoke thus: "I had for the heads of corpses my spells uttered and knocking the same with my nails, I come to know their such individual birth place as purgatory and so on. There-upon the Blessed One had a head skull of a monk, who had entered *parinibbāna*, to him and said to him thus: "Now, tell me the whereabouts (*gati*) of him, the owner of this head-skull?" He uttered his spell, knocked that skull with his nail but did not see either the end or a trace (*koṭi*). Thereupon, when asked by the Master thus: "O wandering philosopher! Are you not able (to find out)?," he replied thus: "Now, I shall ascertain (*upaparikkhissāmi*)," but he was but unable to find out although he repeatedly recited and turned it round. How will he know the whereabouts (*gati*) of an Arahant, free from cankers, indeed, by means of the profane (*bāhiraka*) charm (*manta*)? Thereupon perspiration proceeded (*mucci*) from his head and arm-pits. He became ashamed and stood silent. The Master asked thus: "O wandering philosopher! Are you tired?" He replied; "Yes, I am tired; I do not know the whereabouts of this one; do you, however, know it?" The reply was "I know about this and I know also further beyond this." Having said so, the Master concluded thus: "He had gone to *nibbāna*." The wandering philosopher said: "Please give me this science." Having said: "Well then, you should become a monk," had him become monk first and had him engaged in the mental exercise (*kammaṭṭhāna*) of calm composure (*samatha*) and when he had become established in *jhāna* and higher knowledge, had the deed of developing spiritual insight (*vipassanā*) shown to him. Doing the deed of developing spiritual insight, he attained arahantship but before long. Hence has it been said in the *Apadāna*:—

"To the Blessed One Kassapa, who
had 'perfected' His holy life
(*brāhmaṇassa*), I, pious-minded and
good-hearted offered 'eight blades
of kusa grass'.

But in this very aeon (*kappa*) I
made my offering of 'eight blades

of kusa grass'. I do not remember
any evil existence; this is the
fruitful result of my having offered
the eight blades of kusa grass'
(kusaṭṭhaka)
My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he spoke two stanzas in order to reveal (byākaronto) his Arahantship (aññā).

181. "Since I became a monk in the dispensation of the well self-awakened Buddha, I rose being emancipated. I had overcome (upaccagaṃ), the element of sensual pleasure (kāmadhātuṃ).
182. "While the great Blessed One was looking on (pekkhamāna) my mind became emancipated consequent upon that. Steadfast is my emancipation (vimutti) owing to my having destroyed all my worldly fetters (saṃyojana).

There, Yato ahaṃ pabbajito, sammāsambuddhasāsane means: beginning from my having become monk, in the dispensation of the Blessed One, Buddha; starting from the time of having become monk. Vimuccamāno uggacchiṃ means: I arose with the purified hearing of the truth (dhamma) on being emancipated from the flank of self-depravity (saṃkilesa) first of all, now, by means of calm composure (samatha) and spiritual insight (vipassanā). Kāmadhātuṃ upaccagaṃ means: arising in this manner, I did overcome the element of sensual pleasure but definitely by means of the path of non-returning (anāgamimaggena).

Brahmuno pekkhamānassa, tato cittaṃ vimucci me means: while the Blessed One, Buddha, the brahmā, because of being the best of the best, owing to having become foremost of the world together with the divine world was looking on with His application of great mercy, saying to Himself: "How indeed is this son of a good family faring (paṭipajjati) after having become a monk in my dispensation;" consequently, subsequent upon my attainment of the path of non-coming (anāgāmi magga), my mind became but definitely emancipated from all self-depravity (saṃkilesato) because of my attainment of foremost right path (aggamagga). Akuppā me vimutti, sabbasaṃyojanakkhayā means: my emancipation, in this manner is steadfast thus owing to the destruction and all round elimination of all worldly fetters (saṃyojana) owing to the condition of my mind having become emancipated; thus, he revealed his Arahantship (aññā).

The Commentary on the stanza of the Thera Migasira is complete.

2.4-2 [152] Commentary on the stanza of Sivakatthera

The stanza starting with *aniccāni gahakāni* constitutes that of the venerable Thera Sivaka. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī. On having attained the age of intelligence, he one day saw the Blessed One, who was wandering about for alms-food, became pious-minded, took His bowl, filled it with junket (*kummāsa*) and offered it to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family at Rājagaha, when this Buddha arose. His name was Sivaka. On having come of age, he reached proficiency in arts and sciences, gave up sensual pleasures because of his inclination towards renunciation, renounced the world, became a wandering recluse (*paribbājaka*) and was wandering about, when he approached the Master, listened to His teaching (*dhamma*), aptly gained pious faith, became a monk, and doing the deed of developing spiritual insight (*vipassanā*), attained Arahantship but before long. Hence, has it been said in the *Apadāna*.--

“On having noticed the empty bowl
(*rittakaṃ pattamaṃ*) of the great sage
(*mahesino*) Vipassī, I filled it with
boiled rice (*kummāsa*).

It was ninetyone aeons (*kappa*) ago
that I then offered alms-food; I
do not remember any evil existence,
this is the fruitful result of (my
offering of) boiled-rice (*kummāsa*).
My depravity had been burnt. :P;
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he spoke two stanzas, revealing his Arahantship (*aññā*).

183. “Impermanent are house-like own
existences (*gahakāni*), repeatedly
here and there; seeking the builder
of my house (*gahakāraṃ gavesanto*),
painfully I suffered (*dukkha*) by
being reborn (*jāti*) repeatedly.

184. “O maker of house! You are found;
you will not make a house again.
All your rafters have become broken;
(your) gables (*thūṇika*) had become
split; my mind had been made unres-
trictedly free; even here, it will
fall away (*vidhamissati*).

There, *aniccāni gahakāni, tattha tattha punappunaṃ* means: in this and that existence, houses, the bodily structures (*attabhāvagehāni*), springing up repeatedly are not permanent, not lasting (*avaṭṭhita*), unstable (*ittara*) and of trifling time (*parittakāla*). *Gahakāraṃ gavesanto* means: I had accordingly wandered about for so long a period of time all-round seeking the craving-architect (*taṇhāvādḍhakī*); the builder of this my own body-house (*attabhāvagaha*); thus, is the significance. *Dukkha jāti punappunaṃ* means: this statement

constitutes the cause for seeking the house-builder (gahakāraka); this, namely, rebirth, since it is mixed with old age, ailments and death, it is painful (dukkha) to approach it repeatedly; not also does it vanish (nivattati) when it is not seen; on that account I wandered about seeking the same; thus, is the meaning.

Gahakāraka diṭṭho si means: now, however, O house-maker! You have been found by means of the eye of the knowledge of the noble path (ariyamaggañāṇaccakkhunā) with that by which he is possible to be found (daṭṭhum). Puna geḥaṃ means: my house, reckoned as my body (attabhāva) in this cycle of repeated rebirths (saṃsāraṇa) again, na kāhasi means: you will not make. Sabbā te phāsukā bhaggā means: all your rafters of depravity (kilesa) had been totally (anavasesa) broken (bhaggā) by me. Thūṇikā ca vidālītā means: now, the house-tops (kaṇikā) reckoned as ignorance (avijjā) of the body (attabhāva) house which are to be built by you had been broken (bhinnā). Vimariyādikataṃ cittaṃ means; my mind had been made to be foregone finally (vigatantaṃ); it had been made to arrive at the natural condition (dhammataṃ) of not springing up (anuppatti) in future (āyatiṃ). Idh'eva vidhamissati means: consequent upon that even, it will fall down (viddhamissati) but in this very existence; it will cease with the cessation of the last mind (carimaka cittanirodhena nirujjhissati).

The Commentary on the stanza of the Thera Sivaka is complete.

2.4-3 [153] Commentary on the stanza of Upavāṇatthera

The stanza starting with arahaṃ sugato constitutes that of the venerable Thera Upavāṇa. What is the origin? It is said that he was born in the family of a pauper at the time of the Blessed One Padumuttara; On having attained the age of intelligence, when the Blessed One entered parinibbāna, he made his reverential offering of a flag which he made after fastening his own upper garment, which had been well washed at a bamboo-top, at the solid shrine of seven leagues (yojanika) when the same was made of seven sorts of gems by human and divine beings, by dragons (nāga) and garuḍa birds (garuḷa), by celestial demons (kumbhaṇḍa), ogres (yakkha) and celestial musicians (gandhabba) after having collected His relics. The commander-in-chief of ogres, named Abhisammataka, who was posted (ṭhapito) for the purpose of looking after the reverential offerings of the shrine, by divine beings, with his body being unseen, caught hold of that flag, held it in the sky and circumambulated the shrine three times. On having noticed it, he became much more pious-minded. On account of that act of merit, he wandered about his rounds of repeated rebirths and was reborn in a brahmin family in Sāvatti when this Buddha arose; he gained the name Upavana; on having come of age, he happened to have notice the power of Buddha at the accepting celebration of Jetavana, aptly gained pious faith, became a monk, kept on doing the deed of developing spiritual insight (vipassanā), attained Arahantship and became possessed of six sorts of higher-knowledge. Hence has it been said in the Apadāna:—

“The Conqueror named Padumuttara,
proficient in all truths (dhamma)
having shone bright like a mass of
fire, Buddha the awakened entered
parinibbāna.

The multitude of men came together,
made reverential offerings to Tathāgata,
heaped up a funeral pile (citaṃ) well
finished (sugataṃ) and had the body
specially mounted (on it).

Having done their duty to the (demised)
body, they brought together relics there.
All those divine and human beings built
a shrine of Buddha.

Firstly the shrine was made of gold;
secondly it was made of emerald (maṇi);
thirdly, it was made of shining silver
(rūpiya), fourthly it was made of crystal;
there fifthly also it was made of red ruby;
sixthly it was made of cat’s eye precious
stone (masāragalla); all above was made
of gems.

The lower portion of the shrine (jaṅgha)
was made of emerald (maṇi); the railings
were made of gems; the shrine was made
wholly of gold; it went a league (yojana)

up above.

Divine beings assembled there and consulted unitedly (ekato) then; we also shall set up a shrine for such a great personage as the protector of the world. There exists no special relic; the body had become a single lump (of relics); at this shrine of Buddha we shall make an encasement (kañcuka).

With seven sorts of gems, divine beings increased the shrine by another league, (yojana); the shrine became two leagues (yojana) in height; that shrine dispelled (byapahanti) darkness (timiraṃ) dragons assembled there and consulted unitedly then; human as well as divine beings, they set up a shrine of Buddha.

Let us not be negligent; the world together with the divine world, are diligent. We also shall set up a shrine of such a sage as the protector of the world. Having had the celestial sovereign sapphire (indanīla), the mighty sapphire (mahānīla), besides the emerald of shining essence (jotiresamaṇi) assembled together they enveloped the shrine of Buddha.

As far as the shrine of Buddha became entirely made of emerald (maṇi) it well became three league (yojana) high, the maker of light then. Garuḍa birds also came together and consulted unitedly then; those human beings, divine-beings and dragons made reverential offerings to Buddha.

Let us not be negligent; the world together with the divine world had been diligent. We also shall set up a shrine for such a sage as the protector of the world. They also made an encasement; a shrine entirely made of emerald; they also increased outstretching (āyataṃ) the shrine of Buddha by a league (yojana). Four leagues (yojana) in height, the shrine of Buddha shone forth (virocati); it illumined all

directions resembling the sun that
has risen (sataraṃsīva uggato).

Celestial aemons (kumbhaṇḍa) also
came together, and consulted unitedly
then; human beings, and divine beings
also, dragons and likewise garuḍa birds
as well, respectively built the most
excellent shrine, for Buddha the best;
let us not be negligent; the world
together with the divine world, had
been diligent.

We also shall set up a shrine for such
a sage as the protector of the world.
Stretching out (āyataṃ) the shrine of
Buddha, we shall encase it with gems.
Outstretching the shrine of Buddha
they also increased it by a league
(yojana). Five leagues in height, the
shrine then shedded its light.

Ogres came together there, and con-
sulted unitedly then; human and divine
beings, dragons, garuḍas and divine
demons, respectively (paccekam) set
up the most excellent shrine; let us
not be negligent; the world together
with the divine world had been diligent.
We also shall set up a shrine of such a
sage as the protector of the world; let
us encase it with crystal (phalika) in
stretching out the shrine of Buddha.
They also in stretching out the shrine
raised it by a league (yojana). Six
league (yojana) in height, the shrine
shone forth then.

Celestial musician (gadhabbā) came
together and consulted then unitedly;
human beings, divine beings, dragons
divine demons and likewise garuḍas,
all of them had built a Buddha shrine;
here, we are non-doers; we also shall
set up a shrine, of such a sage as the
protector of the world.

Having made seven railings (vediyo),
they made a flag and an umbrella;
the celestial musicians made then the

shrine entirely of gold.

Seven leagues (yojana) in height, the shrine shone forth then. People did not know about day and night; there was light at all times (sabbadā).

Sun and moon together with the stars did not overwhelm the light of that shrine. For a league (yojana) all round, the lamp also was not bright. At that time, those human beings who made reverential offerings to the shrine, did not ascend the shrine; they threw their offerings up to the sky.

The ogre named Abhisammata, posted by the divine beings, specially mounted either the flag or flower wreath further up.

The donors did not see that ogre; they, however, saw their flower-wreath going up; those who went away after seeing their offerings in this manner, all went to the excellent existence (sugati).

Those human beings who were hostile (viruddha) to the teachings of Buddha (pāvācāna) and those human beings (who) were piously pleased with the dispensation (sāsana), who were desirous of seeing the miracle (pāṭihīraṃ) made their reverential offerings to the shrine. In the city of Hamsavatī, I was then a wage earner; having seen the multitude bemused (āmoditaṃ) I thought over in this manner, then. This (eso) Blessed One to whom there is such a relic residence (dhātughara) as this (īdisa) cannot but be excellent (na uḷāro); this multitude of men are joyful also; they are not satiated with their doing acts of worship (kāraṃ kubbaṃ na tappare). I also shall perform my act of worship (kāraṃ) to such a sage as the protector of the world. In time to come I shall

become an heir to His teachings of
truth (dhammesu).

I had my upper garment (uttareyyaṃ
patam) well-washed and dyed (sudhotam
rajakena), had it hung (ālaggatvā)
at a bamboo top (veḷagge), I hoisted
(to flew) a flag in the sky, Abhisam-
mataka took hold of my flag and carried
it in the sky. On having seen my flag
shaken by breeze I roused my joy much
more.

Having made my mind piously pleased
over that act, I approached a monk;
having paid my homage to that monk, I
asked him about the result (vipāka) of
that flag (offering).

He spoke to me gladdening words (ānandī)
arousing my zest (pītisañjananam); ‘you
will enjoy, at all times, the good result
of that flag’.

A fourfold (caturaṅginī) army (comprising)
elephants, horses, chariots and foot
soldiers will be your retinue (parivāressanti)
always; this is the fruit of flag-offering.

Sixty thousand musicians and well decorated
drums will surround you always; this is
the fruitful result of your flag offering.

Eightysix thousand well-adorned ladies,
wearing variegated clothes and ornaments,
adorned with emerald ear-rings, with
thick eye-lashes (aḷārapamhā) with
‘smiling speech’ (hasulā), having
good understanding (susañña), with
tender waist (tanumajjhimā), will
always surround you; this is the
fruitful result of your flag offering.

For thirty thousand aeons (kappa)
you will enjoy yourself in the divine
world; eighty times you will be a
divine ruler and will exercise divine
sovereignty.

A thousand times, you will be world-
king; in abundance will be your reginal
reign, incalculable numerically.

A hundred thousand aeons (kappa) hence,

the Master, named Gotama by clan, an offspring of Okkāka family will appear in the world.

Having passed away from the divine world, you will become a kinsman of brahmā urged by your bright basis (sukkamūlena codito), connected with your act of merit.

Having discarded (your) eighty crores (of wealth) and many slaves and servants, you will become a monk in the dispensation (sāsane) of the Glorious One Gotama.

Having won the heart (ārādhayitvā) of the self-awakened Buddha Gotama, the bull among men of the Sākiyans, you will become a disciple of the Master, known by the mane of Upavana. The deed done by me a hundred thousand (aeons ago) showed its fruitful result to me here; similar to the speed of an arrow well discharged I had burnt my depravity (kilesa).

When I was a world-king, exercising my sovereignty over the four islands, there were always erected flags all over three leagues (yojana) all round. It was a hundred thousand aeons (kappa) ago that I then did my deed; I do not remember any evil existence; this is the fruitful result of my flag offering.

My depravity had been burnt. ...
Buddha's instruction had been carried out."

The venerable Upavāṇa became the attendant (upaṭṭhāka) on the Blessed One. On that occasion also, there arose 'wind-disease' (vātābādha), internal pains to the Glorious One. A lay associate of the Thera, a brahmin named Devahita aptly resided in Sāvatti. He declared himself to be the supplier (pavedesi) of four recluses' requisites to the Thera. The venerable Upavāṇa put on his lower robe, took his bowl and robe and went to the residence of that brahmin. Having come to know that the Thera had come (to him) for this or that purpose (kenaci aññena payojanena), the brahmin asked thus: "Venerable Sir! You might tell (me) what you need. "The Thera spoke two stanzas informing his purpose to the brahmin:—

185. "The worthy sage Sugata in the world is ailing with internal pain (vāteḥābādhiko); O brahmin' If you have hot water, offer it

to the sage.

186. "I want to make offering to him,
who had been honoured by those
worthy of honour, respected per-
sonally by those who should be
personally respected, and has been
treated with courtesy by those who
should be treated with courtesy
(apacito'paceyyānaṃ).

The meaning of that speech; Loke pūjaneyyānaṃ pūjito means; whoever in this world had been honoured by such divine beings, etc., who ought to be honoured; Sakkareyyānaṃ sakkato means: had been personally respected by such kings as king Bumbisāra and Kosala who ought to be personally respected; apaceyyanaṃ apacito means: had been treated with courtesy by such great sages as Arahants who are free from cankers, who ought to be treated with courtesy; He is arahaṃ (Arahant) by being far away and so on from all forms of depravity; He is sugato, sugata by good going and so on; He is muni (sage) by being omniscient, my Master, the divine of divine, super-Sakka of Sakkas, super-brahmā of brahmās, vātehi ābādhiko means: He has become ill with disease caused by wind and marked by shaking of mind (vātakkhobhanimittam). Sace brāhmaṇa uṇhodakaṃ atthi (O brahmin! Should there be hot water); tassa means: for the purpose of dispelling His wind disease, hārave icchāmi means: I want you to offer it (to Him). Having heard what was said, the brahmin made his offering to the Blessed One, of hot water and medicine commensurately worthy of wiping out the wind disease. By means of it also, the ailment of the Master got cured. The Glorious One made His thanksgiving to him.

The Commentary on the stanza of the Thera Upavāṇa is complete.

2.4-4 [154] Commentary on the stanza of Isidinnatthera

The stanza starting with *diṭṭhā mayā* constitutes that of the venerable Thera Isidinna. This one also, having done devoted deeds of service toward former Buddhas, performing acts of merit in this and that existence, was reborn in a family-home at the time of the Blessed One Vipassī; on having attained the age of intelligence, he took hold of a fan and made his reverential offering of it to the bodhi tree. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, came to be reborn in a banker's family in the district of Sunāparanta, when this Buddha arose, gained the name Isidinna, and on having come of age, he happened to have noticed the miracle when the Master (formally) accepted the sandal-wood hall (*candanamāḷa*), became pious-minded, approached the Master, listened to His teaching the truth (*dhamma*), became a Stream-winner (*sotāpanna*) and took up his residence in a house. A divinity, who was in sympathy with his welfare, spoke two stanzas urging him:—

187. “Devotees, who are bearers of truth
(*dhammadharā*) and who are telling
about sensual pleasures being im-
permanent, have been seen by me.
Enamoured and excited in emerald
ear-rings, in sons and wives also
they long for them (*apekkhā*).

188. “Surely they do not know whence
the truth (*dhamma*) here; they say
also of the sensual pleasures as
being impermanent. They have no
strength to cut off the lust (*rāga*);
that is why they are attached (*sitā*)
to son and wife as well as wealth.”

There, *diṭṭhā mayā dhammadharā upāsakā, kāmā aniccā iti bhāsamānā* means: here, some devotees, who are bearers (in their memory) of the scriptures (*pariyattidhammadharā*) have been seen by me; even because of having learnt by heart the three *piṭakas*, they are talking of the truth (*dhamma*) aptly connected with the disadvantage in sensual pleasures thus: “These, namely, sensual pleasures are impermanent, painful (*dukkhā*) and subject to (*dhamma*) distortion (*vipariṇāma*); *sārattarattā maṇikuṇḍakesu, puttesu dāresu ca te apekkhā* means: having become enamoured, they got much stained with lust (*rāgarattā*) in emeralds and ear-rings, (or in ear-rings set with emerald). They achieved affection in sons, daughters and wives; saying one thing and doing another have I seen; thus, is the meaning.

Yato means wherefore, those devotees who are enamoured and excited in emerald ear-rings, and who possess longing for sons and wives; therefore, *idha* means: in this dispensation of Buddha, *dhammaṃ* means: After having become in this manner, they were those who say thus, also: “Sensual pleasures are impermanent;” the natural condition of a living-being (*sattapakati*) is of variegated character (*vicittasabhāvā*); thus, is the significance. *Rāgañ ca tesaṃ na bala'tthi chettuṃ* means: since there does not exist that like strength of knowledge of those devotees to chop and well cut off the lust (*rāga*), *tasmā*: under that circumstance; *sitā* means: got attached to under the circumstance; *sitā* means: got attached to under the influence of craving (*taṇhā*), *puttadāraṃ dhamañ ca* means: they did not get released from clinging to sons, wives and wealth;” thus all this, the divinity spoke in indication of Arahantship (*aññā*) with reference to that

self-same sevotee even. On having heard what was said by the divinity, the devotee became remorseful, became a monk, and attained Arahantship but before long. Hence, has it been said in the Apadāna:–

“At the most excellent bodhi tree
(pādapa) of the Blessed One Vipassī,
I caught hold of a fan and fanned
(abijim) the most excellent bodhi
tree godd-heartedly.
It was ninetyone aeons (kappa) ago,
that I fanned the most excellent
bodhi tree. I do not remember any
evil existence; this is the fruitful
result of my fanning.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he spoke these selfsame stanzas even, in order to reveal his arahantship (aññā).

The Commentary on the stanza of the Thera Isidinna is complete.

2.4-5 [155] Commentary on the stanza of Sambulakaccānatthera

The stanza starting with *devo ca* constitutes that of the venerable Thera Sambulakaccāna. What is the origin? This one also, having done devoted deed of service toward former Buddhas, performing acts of merit in this and that existence, was reborn in a family home ninetyfour aeons (*kappa*) ago and on having attained the age of intelligence, he happened to have met, one day, the silent buddha, named *Sataraṃsī* wandering about for alms-food, after having arisen from his trance of cessation (*nirodha*), became pious-minded, and offered him palm-fruit. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a wealthy householder's family, in the kingdom of Magadha, when this Buddha arose, gained the name as: "Sambula" and was known as Sambula Kaccāna owing to his being of kaccāna clan.

On having come of age, he listened to the teaching of truth (*dhamma*) in the presence of the Master, aptly fained pious faith, became a monk, and dwelt doing the deed of developing spiritual insight in a mountain cave known as *Bheravāya* near *Himavanta*. Then, one day a great unseasonal rain-cloud began to shower down, having arisen with hundred heaps and a thousand heaps (*paṭala*) roaring and thundering, sending forth creepers of lightning, in the form of a thunder-storm (*gaṇagaṇāyanto*); thunderbolts split asunder. On having heard the sound, bears, hyenas, wild buffaloes, elephants and so on, being frightened and terrified cried the cry of fear. The Thera, however, because of his having begun to develop spiritual insight, had no longing for his body and life, was free from hair-bristling, harboured no thought over that thundering rain, doing deeds of developing spiritual insight (*vipassanā*) even, became well-composed in mind owing to the gain of congenial climate with the disappearance of heat, and there and then indulging in developing spiritual insight constantly, attained Arahantship with six sorts of higher knowledge. Hence, has it been said in the *Apadāna*:—

“The glorious silent Buddha, named
Sataraṃsī the self-dependent and
invincible, having arisen from his
seclusion, specially came out for
collecting his alms-food (*gocarāya*).
With fruit in my hand I saw him,
and approached the bull among men;
pious-minded and good-hearted, I
offered the palm fruit.
It was ninetyfour aeons ago, that
I then made my fruit offering; I do
not remember any evil existence;
this is the fruitful result of my
fruit offering.
My depravity had been burnt. ...
Buddha's instruction had been carried
out.”

Having, however, attained Arahantship, he reflected upon his own proper practice (*paṭipatti*), became delighted and spoke two stanzas by way of his joyous utterance, revealing his Arahantship (*aññā*).

189. “The rain showered, the rain
roared and thundered. All alone

did I dwell doing away (bile)
with dangers (bherave); when that
I was dwelling alone breaking down
(bile) the dangers, there existed
neither fear (bhaya) nor trembling
(chambitatta) nor hair bristling.
190. "This was my nature (dhammatā)
which comprised my staying alone
doing away with dangers; to me
thus dwelling, there was neither any
fear, nor any trembling nor any hair-
bristling.

There, devo ca vassati devo ca galagaḷāyati means: the cloud of rain showers down; making "Gaḷagaḷa (thunderous roar)" the rain thunders; thus, is the meaning. Indeed, this is the imitation (anukaraṇaṃ) of the roaring thunder. Ekako cehaṃ bherave bile viharāmi means: I also, all alone without any companion, dwelt in a mountain cave infested with fear; tessa-mayaṃ means: when I had become in this manner; n'atthi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā means: there was neither fear, connected with (saññitaṃ) shaking of mind (cittutrāsa) nor the trembling of body which characterised it (taṃ nimittakaṃ) nor even to the extent of hair bristling.

Why? "Dhammatā mam'esā" means: he stated his reason there. Indeed, such feelings as fear and so on should happen there to one who had not forsaken his lustful desire (chandarāgatā) based on lack of all-round knowledge (apariññātavatthuka); by me, however, everything there (sabbaso tattha) had been all round understood (pariññātaṃ); there also my lustful desire had been well cut off; therefore the absence of fear and so on, dhammatā mam'esā (this is my nature) according to the truth (dhamma); thus, (the Thera) revealed his Arahantship (aññā).

The Commentary on the stanza of the Thera Sambulakaccāna is complete.

2.4-6 [156] Commentary on the stanza of Nitakatthera

The stanza starting with “Kassa Selūpamaṃ cittaṃ” constitutes that of the venerable Thera Nitaka. What is the origin? This one also having done devoted deeds of service toward former Buddhas, performing acts of merit in this and that existence, was leading his life as a custodian of monastery (ārāmagopaka) in the city of Bandhumatī at the time of the Blessed One Vipassī, when, one day, he happened to have caught sight of the Glorious One going in the sky, became pious-minded and was desirous of offering a cocoanut fruit (nāḷikeraphala). In order to uplift him, the Master stood but in the sky and accepted it. Having offered it, he aptly enjoyed immense zest and delight. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family in the kingdom of Kosala, when this Buddha arose; he gained the name Nitaka; on having attained the age of intelligence, he listened to the teaching of truth (dhamma) in the presence of the Master, aptly gained pious faith, became a monk, took hold of his mental exercise (kammaṭṭhāna), dwelt in the forest and exerting himself (ghaṭento), attained Arahantship. Hence, has it been said in the Apadāna:—

“In the city of Bandhumatī, I was then
a monastery-man. I happened to have seen
the stainlessly pure (virajaṃ) Buddha
going straight in the sky (anilañjase).
Having collected a cocoanut fruit, I
offered it to Buddha, the best.
The fully famous Buddha accepted it
as He still stood in the sky.
Prosperity (vitti) was properly
promoted for me, it brought about
immediate happiness (diṭṭhadhammasukhavāho),
after I had offered the fruit, with my
pleasingly pious mind, to Buddha.
I then achieved zest as well as abundantly
best bliss; to me who was born here and
there, gem but sprang up.
It was ninety one aeons (kappa) ago,
that I then made my offering of fruit;
I do not remember any evil existence;
this is the fruitful result of (my)
fruit-offering.
My divine-eye is clearly pure; I am
clever in concentration (samādhikusalo).
I have reached perfection in (my) higher
knowledge; this is the fruitful result
of my fruit offering.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, the Thera spoke the first stanza, starting with “kassa selūpamaṃ” for the purpose of protecting (pariggaṇhanatthaṃ) the monks who were dwelling in the forest region after having gone there, while he was dwelling with the bliss of fruition and happiness of nibbāna, fostering his firm effort (padhānapariggāhako).

191. There, Kassa selūpamaṃ cittaṃ; ṭhitaṃ nanupakampati means: Among those who dwell in this forest region, the mind of which monk does neither shake nor tremble owing to all monk worldly vicissitudes (lokadhammehi), having abided by (ṭhitaṃ) the attainment of mastery (vasābbāvappatti), because of the absence of shakings (iñjana), similar to a hill made of a single solid mass of stone, by means of the attainment of the foremost fruition (aggaphalādhigamena). Now, his statement has been made starting with “Virattaṃ,” in order to show the manner of his not trembling together with its cause. There, virattaṃ rajanīyesu means: (my mind) has become detached (virettaṃ) from (all) matters pertaining to the three main planes of existences (tebhūmakadhammā), which had become the cause of the springing up of lust (rāguppatti) and which are excitingly lovely (rajanīyesu), by means of the noble path (ariyamagga) reckoned as lustless (virāga); there, lust had been well cut off in every respect (sabbaso); thus, is the meaning. Kuppanīya means: in what is caused by (ṭhānīye) anger (paṭigha); on all occasions of ill will (āghātavatthu); na kuppatti means: does not get offended, does not beget upset (vikāraṃ āpajjati). Yass’evaṃ bhāvitaṃ cittaṃ means: the ‘mental’ mind of one, who is a noble individual (ariyapuggala) has been developed (bhāvitaṃ) by having been such as in the said manner, in this way; kuto taṃ dukkhamessati means: from where, either from the living being (sattato) or from confections (saṅkhārato) will painful misery (dukkhaṃ) go near that individual; to a person like that, there exists on suffering (dukkha); thus, is the meaning.

192. In this manner, the Thera Nitaka revealed his Arahantship (aññā) by means of the second stanza starting with “Nama selūpamaṃ cittaṃ (my stone-like mind),” answering the matter questioned indefinitely (aniyamavasena) making reference to himself (attūpanāyikaṃ). That meaning has but been said.

The Commentary on the stanza of the Thera Nitaka is complete.

2.4-7 [157] Commentary on the stanza of Soṇapotiriyaputtatthera

The stanza starting with *na tāva supitaṃ hoti* constitutes that of the venerable Thera Poṭiriyaputta of Soṇa. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, was leading his life as a forest wanderer, at the time of the Blessed One Sikhi, when, one day, he happened to have met the Master, became pious-minded, and offered Kurañjiya fruit to the Master. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a village headman named Poṭiriya in Kapilavatthu, when this Buddha arose. His name was Soṇa. On having come of age he became the commander-in-chief of the army of Sākiyan Sovereign Bhaddiya. Then, when king Bhaddiya became a monk in the manner said before (*heṭṭhā*), the generalissimo became a monk (also) saying: “Even the king himself had become a monk; what is the use of household life to me.” Having, however, become a monk, he dwelt enjoying himself in sleep; he did not engage himself accordingly in the development of his mind (*bhāvanā*). The Glorious One, dwelling in the mango grove at Anupiya, had His own light pervaded (*pharāpetvā*) over him, had his mindfulness aroused by that light and spoke two stanzas in order to advise him by means of this verse.

193. Now is not to sleep; the night is
garlanded with lunar mansions
(*nakkhattamālinī*); that night is
but to be nursed (*paṭijaggitaṃ*) for
the wise people.

194. If the elephant were to follow
(*anukkame*) me who had fallen down
from the body of the elephant, my
death in the battle field is better
than living after being defeated.

There, *na tāva supitaṃ hoti, ratti nakkhattamālinī* means: having gained the ninth moment, which had been avoided (*vajjita*) by eight inopportune moments (*akkhaṇa*), a congenital by wise man does abide by it; to that wiseman, as long as arahntship has not come into his hands, so long, this night, garlanded with lunar mansions, is not to lie down and sleep; there is no time for sleeping. Indeed, on the other hand, however, *paṭijaggitaṃ av’essa, retti hoti vijānatā*; this night, namely, has become a sound free occasion (*nissaddavelā*) distinctively (*visesato*), with the going off to sleep (*niddupagamana*) of human beings, beasts and birds, and is wanted by a clearly knowing wise man but to nourish his proper practice (*paṭipatti*) in himself and to engage himself in his devotion to wakefulness.

On having heard that stanza, Soṇa became all the more remorse-minded, his sense of shame (*hirī*) and fear (*ottappaṃ*) became imminent (*paccupaṭṭhapetvā*), made his resolution (*adhiṭṭhāya*) over the austere practice of living in open air (*abbhokāsikaṅgaṃ*) and doing the deed of developing spiritual insight (*vipassanā*), spoke the second stanza starting with “*Haṭṭhikkhandhāvapatitaṃ.*” There, *avapatitaṃ* means: fallen with face downwards, fallen with feet up and face down. *Kuñjaro ce anukkame* means: if the elephant were to go after (*anukkameyya*). This is what has been said:— When I had entered (*paviṭṭho*) the fighting field after having mounted (*āruhitvā*) my elephant, and had fallen from the back of the elephant (*haṭṭhikkhandhato patito*), then if I became dead, having been trodden upon (*maddito*) by that elephant, *saṅgāme*: (in the fighting field of battle), that death me (of mine) *seyyo* (is better); *yañ ce jive parājito*: (now I were to live having been defeated by all forms of depravity; that is not better. As and when he was reciting this stanza, the Thera had himself

indulged in developing spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna.

“A deer hunter, formerly, I was;
I roamed about in the forest. I
saw the stainless Buddha, proficient
in all dhamma.

Having collected Kurañjiya fruit,
I offered it to Buddha, the best, who
was such a sage as was the field for
making merit; piously did I offer with
my own hands (pññibhi).

It was thirtyone aeons (kappa) ago
that I then offered the fruit.
I do not remember any evil existence;
this is the fruitful result of fruit
offering.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, the Thera reiterated (paccudāhāsi) both the stanzas as spoken by the Master nad himself, which was the stanza starting with “Hatthikkhandhā’vapatitaṃ.” By means of that verse, this, even, became the revelation of his Arahantship (aññā).

The Commentary on the stanza of the thera Soṇapoṭiriyaputta is complete.

2.4-8 [158] Commentary on the stanza of Nisabhatthera

The stanza starting with pañca kāmagaṇe hitvā constitutes that of the venerable Thera Nisabha. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Vipassī; on having attained the age of intelligence, he happened to have noticed, one day, the Master wandering about for alms-food, became pious-minded, and offered wood apple fruit (to Him). On account of that act of merit, he wandered about his rounds of repeated rebirths but in excellent existences and was reborn in a family home in the district of Koliya, when this Buddha arose; having gained the name Nisabha, he came of age and happened to have seen the power of Buddha at the battle field of Sākiyans and Koliyans, aptly gained pious faith, became a monk, and attained Arahantship on that very day. Hence, has it been said in the Apadāna:–

“I made my offering of wood apple
fruit to the gold-complexioned self-
awakened Buddha, the recipient of
sacrificial offerings, who was entering
upon a chariot road.

It was ninetyone aeons (kappa) ago,
that I then made my offering of fruit;
I do not remember any evil existence;
this is the fruitful result of (my)
fruit-offering.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.

Having, however, attained Arahantship, he spoke the first stanza, on having noticed that his own companion monks were spending their time by leading negligent lives, in order to give them instruction.

195. Having given up the five lovingly beautiful
and mentally enjoyable strands of sensual
pleasures, you have come out of your houses
with your pious faith; you should become
one who puts an end to painful misery
(dukkha).

It’s meaning:– Piyarūpe means: lovingly beautiful to unwise common folk (puthujjana) because of such a nature as should be loved; mano rame means: enjoyable to the mind because of pleasing nature; pāncakāmagaṇe means: five shares (koṭṭhāsa) of sensual pleasures starting with beautiful form (rūpa); hitvā means: having forsaken and all round sacrificed: saddhāya means having come under the influence of pious faith in the action and reaction (kammaphala) and in the three gems (ratanattaya); ghara means: having renounced and gone towards monkhood; exerting and making effort beginning from the time you have become a monk, being congenitally wise (viññūjātiko); dukkhassa antakaro bhava means: one should become such as would have put an end to the painful circle of repeated rebirths. Having in this manner advised those monks, he revealed his arahantship (aññā) by means of the second stanza in order to make clear, the condition of his own proper attainment (paṭipanna) to them thus: “Do not consider in this light: ‘This one dwells but advising (saññāpento) others; he himself, however, is not the doer’.

196. "I do not welcome death; neither do
I welcome life; mindful and thoughtful
I long for time."

There, *nābhinandāmi maraṇaṃ* means: I do not specially long for death. *Nābhinandhāmi jīvitaṃ* means: this, however, is the statement of its cause (*kāraṇa*); since I do not welcome life, there for I do not well come death. Indeed, whoever heaps up and accumulates special confections of depravity (*kilesa-bhisaṅkhāre*) of birth, old age and death in future, he, welcoming the special springing up (*abhinibbattiṃ*) of a new existence (*punabbhava*) because of having no interval, is said to be (*nāma*) welcoming his own death also; owing to not having forsaken the cause (*kāraṇassa appahīnattā*); the Arahant, free from cankers, however, having totally forsaken the deeds (*dhamme*) that go towards accumulation and having become well established (*patiṭṭhito*) in the deeds (*dhamme*) of decrease (of possibility of rebirth), being based on all-round understanding (*pariññātavatthuko*), not welcoming life in every respect (*sabbaso*) is said to be (*nāma*) not welcoming death also, because of having but well forsaken the cause. Therefore he said: "Nābhinandāmi maraṇaṃ, nābhinandāmi jīvitaṃ (I do not welcome death. I do not welcome life)." If, in this manner, there is special desire of an Arahant, free from cankers to enter *nibbāna*, how is his position up to the occasion of his complete passing away into *nibbāna*; thus, he said: "Kālaṅ ca paṭikaṅkhāmi, sampajāno patissato" means: when the all-round extinguishing of fires of depravity had been accomplished (*siddhe*) I become mindful (*sato*) and thoughtful (*sampajāno*) for the attainment of abundance of awareness and wisdom and long for (*paṭikaṅkhāni*) the time when there will be complete entry into *nibbāna* of the aggregates (*khandha*) totally; I dwell expecting (*udikknamāno*) and awaiting (*āgamayamāno*) that event; there does not, however, exist my pleasure (*abhinandanā*) either in my death or life, because of the abolishment (*samugghātita*) of it by means of the self-same path of Arahantship even.

The Commentary on the stanza of the Thera Nisaba is complete.

2.4-9 [159] Commentary on the stanza of Usabhatthera

The stanza starting with Ambapallavasaṅkāsaṃ constitutes that of the venerable Thera Usabna. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, performing acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Sikhi; on having attained the age of intelligence, he happened to have seen, one day, the Master, wandering about for alms-food became pious-minded and offered Kosamba fruit (to Him). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the royal family of the Sākiyans at Kapilavatthu when this Buddha arose; having gained the name Usabha and come of age, he happened to have noticed the power of Buddha at the coming together of the relatives of the Master, aptly gained pious faith and became a monk, he did not do his monk's duties (dhamma) and spent his time enjoying in society (saṅgaṇikārāmo) by day and sleeping the whole night. One day, on falling off to sleep unawares (muṭṭhasati) without thoughtfulness (asampajāno) he saw himself in his dream as having descended from the back of an elephant shamefully on having seen man well arrived there, where even, he had entered the city for alms-food having seated himself on the neck of an elephant, after wearing his upper robe of the colour of mango-sprout, having shaved off his hair and beard, aptly became enlightened (paṭibuddho), saying to himself; "Such a dream as this has been seen by me by sleeping unawares and without being thoughtful," got remorse stricken, placed himself in the path of developing spiritual insight and attained arahantship but before long. Hence has it been said in the Apadāna.--

"Resembling regalia unfolding its
splendour (kakudhaṃ vilasantaṃ)
was the divine of the divine (deva-
devaṃ) and bull among men.
I offered then Kosamba fruit to Him
when He entered upon the chariot road.
It was thirty one aeons ago, that I
then offered the fruit; I do not
remember any evil existence; this is
the fruitful result of my making the
fruit offering.
My depravity had been burnt. ...
Buddha's instruction had been carried
out.

Then, the Thera, having made the dream, according as he had seen, as (his) goad (aṅkusa), spoke two stanzas, in order to reveal his Arahantship (aññā), by way of announcing that self-same dream even, because of it's being the cause of his attainment of Arahantsip:—

197. Having worn (katvāna) my robe,
resembling a mango sprout on my
shoulder, I entered the village
for alms-food, seated on the neck
of an elephant.
198. Having descended from the back of
the elephant, I then gained remorse.

That I then, (though) having been
proud (ditto), the canker-free
Arahantship had been attained by me.

There, ambapallavasāṅkāsaṃ, aṃse katvā cīvaraṃ means: having made an upper-robe of, after wearing (karitvā) on my body (khandhe) my coral coloured robe which had the characteristic (ākāra) of a mango sprout (ambapallava). Gāmaṃ means: his own kingdom; hatthigīvāyaṃ nisinno piṇḍāya pāvisiṃ means: seated on the back (khandhe) of an elephant, I entered for alms: hathikkhandhato oruyha means: even at the very moment I had entered (the village), I was being looked at by multitude of men, (and so I) descended from the back of the elephant, stood myself up and became aptly woke up from sleep (paṭibojjhiṃ); saṃvegaṃ alabhiṃ tadā means: as soon as I woke up (pabuddho va), I then gained remorse thus: “This has happened owing to my falling off to sleep unawares and without being thoughtful.” Other scholars, however, assert thus: “Having but become king, dreamt such a dream as this in the portion of the night, mounted on the back of his elephant at dawn, remembered his dream as he wandered about the streets of his city, descended from the back of his elephant, gained remorse, became a monk in the presence of the Master, attained Arahantship and recited these stanzas, solemnly making his joyous utterance (udāna). Ditto means: I did not gain remorse because I was all round arrogant over my intoxication with parentage and my being conceited with wealth and so on; thus, is the interpretation.

The Commentary on the stanza of the Thera Usabha is complete.

2.4-10 [160] Commentary on the stanza of Kappaṭṭakuratthera

The stanza starting with Ayam iti kappaṭṭo constitutes that of the venerable Thera Kappaṭṭakura. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Glorious One Vipassī; on having attained the age of intelligence, he, one day, happened to have caught sight of the Blessed One, seated at the foot of a tree on the shore of a river named Vinatā, became pious-minded and made reverential offerings of Kataka flowers. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, was reborn in a destitute family at Sāvathi, when this Buddha arose; until such time as he came of age, not knowing any other means (of livelihood), he dressed himself with a torn old garment (kappaṭakhaṇḍa nivāsano), and holding a cup (serāva), he wandered about here and there, in search of boiled-rice; on that account, he was known but as Kappaṭakura. When he came of age, he was leading his life by selling grass, when one day, for the purpose of reaping grass, he went to the forest, where he happened to see a certain Arahant, free from cankers, approached him, paid him his homage and sat himself down. The Thera taught the truth (dhamma) to him. Having heard the teaching of truth (dhamma) he aptly gained pious faith, became a monk, saying: “What is the use to me of this difficult livelihood,” and threw down the dirty clothe which he was wearing at a certain site. Whenever there arose displeasure to him, then when he looked at that old garment his displeasure disappeared; he aptly gained remorse. Doing in this manner, he became an ex-bhikkhu, seven times: The monks reported that matter about him to the Blessed One. Then, one day, the monk Kappaṭakura was seated at the all round end of the audience in the hall for the discussion of the dhamma; the Blessed One spoke two stanzas in order to urge him:—

199. “This monk Kappaṭakura, painful (acchaya) and overloaded (atibhāritāya) says: ‘This is my dirty dress’. In my jar of ambrosia (amatagahaṭikā), he is negligent (matto) of good (kaṭa) truth (dhamma), for developing (ocetuṃ) jhānas after having done the procedure (katapadaṃ).

200. “Indeed, O dirty dress! You should not be unsteady; do not let me beat you near your ear. Indeed, O Kappaṭa you did not understand the measure (matta), moving about in the midst of the clergy of monks.”

There ayamiti kappaṭo kappaṭakuro means: the monk Kappaṭakura is with wild wrong thoughts arisen in this manner: “This is my dirty dress; having all round put it on I make my living somehow or other;” acchāya atibharitāya amataghaṭikāyaṃ means: when my pitcher of ambrosia (amataghaṭe) rain down its shower here and there, by means of this: “I do teach you to attain immortality (amata); I do teach the truth (dhamma),” “In the world which has become blindingly dark, I beat (āhañchaṃ) the drum (dundubhi) of immortality (amata),” etc.; having thus proclaimed (ghosetvā) and when the (rain of) immortal truth (dhammate) is being showered down by me; katapadaṃ jhānāni ocetuṃ means: in order to accumulate (upacetuṃ) and develop the mundane (lokiya) and super-mundane (lokuttara) jhānas, the proceeded path (katapadaṃ), the right path

(magga) for the development (bhāvanā) of the prepared (vihita) good (kata) path (magga): this is my dispensation (sāsanam); dhammakaṭamatto means: likewise also Kappaṭakura is off his mind (apagatamānaso), being bored by my instructive (sāsana) teaching (dhamma): thus, having urged (codetvā) him, Buddha spoke the stanza starting with: “Mā kho tvaṃ kappaṭa pacāleni” in order to show him again his dwelling negligently similar to seizing a thief along with his stolen-property (sahoḍḍham) .

There, mā kho tvaṃ kappaṭa pacālesi means: O Kappaṭakura! Having sat down saying that you would listen to my teaching of truth (dhamma), do not indeed be sleepy (pacālesi), do not waver, do not go off to sleep. Mā tvaṃ upakaṇṇambi tālessam means: do not make me strike you sleeping, near your ear, by means of my hand of teaching (desanāhattha). According as I would not have to advise you from now subsequently for the avoidance of depravity, in that manner you should aptly practise (paṭipajjāhi); thus, is the meaning. Na hi tvaṃ kappaṭa mattamaññāsi Saṅghamajjhambhi pacalayamāno means: moving amidst monks, O Kappata! Neither did you consider the extent and quantity nor did you understand this much also thus:– “This moment, extremely difficult to gain, has been aptly obtained; let not that moment pass away (fruitlessly);” see, now, what has been missed by you (te aparaddham); thus, Buddha urged.

When, in this manner, by means of these two stanzas, he was being urged (codanāya katāya) after having been strongly censured (gāḷham niggayha) by the Blessed One, he became well stricken with remorse resembling being pierced and perforated to the bone as well as similar to a violent elephant descending the road, placed himself towards developing spiritual insight and attained Arahantship but before long. Hence has it been said in the Apadāna:—

“The most excellent of men dwelt on
the shore of the river Vinatā. I saw
the stainless Buddha, one-pointed and
well composed.

Pious-minded and good hearted, I then
made my reverential offering of sweet-
scented Ketaka flowers to Buddha the best.
It was ninetyone aeons ago that I made
my reverential offering of flower; I do
not remember any evil existence; this is
the fruitful result of my reverential
offering to Buddha.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.

Having, however, attained Arahantship, he reiterated the two self-same stanzas spoken by the Master, which had become the goad (aṅkusa) for the attainment of his own Arahantship. On that account that reiteration even became the revelation of his Arahantship (aññā).

The Commentary on the stanza of the Thera Kappaṭakura is complete.

The Commentary on the fourth Chapter is complete.

2.5 Fifth Chapter

2.5-1 [161] Commentary on the stanza of Kumāarakassapatthera

The stanza starting with aho Buddha aho dhamma constitutes that of the venerable Thera Kumāarakassapa. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulation acts of merit in this and that existence, was reborn in a brahmin family, at the time of the Blessed One Padumuttara and attained the age of intelligence. In the commentary on Aṅguttara nikāya, however, it has been stated as: “Kulagehe (in a family home).” He went to the presence of the Master, and as he kept listening to the teaching of the truth (dhamma), he happened to have seen the Master placing a monk at the foremost place of brilliant teachers, made his resolution, aspiring himself for that same ranking position, performed acts of merit commensurate with his aspiration, did his monk’s duties at the time of the Blessed One Kassapa, wandered about his rounds of repeated rebirths but in excellent existences even, and took his conception in the womb of a banker’s daughter, at Rājagaha, when this Buddha arose. It is said that she was desirous of becoming a bhikkhunī even at the time, when she was still a young maid even, asked her parents for permission, which she did not gain; though she had reached her husband’s house (kulagharaṃ), she, not knowing that she had become pregnant (gabbhasaṅṅhitaṃ), even, won over her husband, and on being allowed by him, she became a nun among the bhikkhunīs. On having noticed the condition of her pregnancy, the bhikkhunīs consulted (pucchimsu) Devadatta, who told them that it was one not becoming of a bhikkhunī (assamaṇī). Later they placed the matter before (pucchimsu) the Dasabala. The Master made the Thera Upāli to aptly make investigation (paṭipucchāpesi). The Thera had the families, who were residents of the city of Sāvatti, as well as the lady devotee Visākhā sent for (pakkosāpetvā) and making his investigation in the presence of the audience including the king, said thus: “The pregnancy was gained formerly: her renunciation as a bhikkhunī is without blemish (agogā).” The Master gave His congratulations to the Thera saying: “Well decided has been (suvinicchitaṃ) the dispute (adhikaraṇaṃ).

That nun gave birth to a son similar to a gold image (bimba). King Pasenadī Kosala looked after his nourishment (posesi); they gave him the name “Kassapa.” Subsequently, he was dressed and adorned, led to the presence of the Master, and made a monk (pabbājesi). Because he was made a monk at the time of his youth by the Glorious One, on being told: “Send for Kassapa; Give Kassapa either this fruit or hard food,” (the question arose): “To which Kassapa?” The answer was: “To the young Kassapa.” Because of the name taken in this manner and also because of being the son, brought up by the king, he came to be known but as Kumāarakassapa even at the time of his having grown up.

Beginning from the time of his having joined the Order of monks, he did but the deeds of developing spiritual insight (vipassanā); Buddha’s word also he learnt. Then a Thera who did his monk’s duties on the top of a hill together with him, became a Non-returner (anāgāmi), sprang up as a great brahmā in Suddhavāsa, the pure abode of brahmās, specially prepared (abhisāṅkharitvā) fifteen questions saying to himself: “Having shown the entrance (mukha) to the development of spiritual insight (vipassanā) I shall make (his) means of attaining the fruition of the right path (maggaphala), informed the Thera, who was then dwelling in the dark forest (andhavane), saying: “You should ask the Master these questions” and went away. He asked the Blessed One those questions. The Blessed One also gave His expositional answers to him. The Thera learnt them but in the manner taught by the Master, had the chamber (gabbhaṃ) for developing spiritual insight (vipassanā) taken and attained Arahantship. Hence has it been said in the Apadāna:—

“A hundred thousand aeons ago there arose
the leader named Padumuttara, who was a
hero, the welfare-maker of the whole world.
I was then a brahmin, popular, being proficient
in vedas: I met the leader of the world

wandering in His day sojourn, making manifest the four noble truths, enlightening the world together with the divine world. (I saw also) multitude of men prasing the foremost of all variegated teachers (vicittakathikānaggaṃ). Being glad-minded then, I invited Tathāgata, after having adorned the pandal with pieces of cloth dyed with multi-coloured different dyes. At that time, there, I entertained the Master together with His clergy of monks with food, shinning with various different gems. Having for seven days offered food of different best flavours, I made my reverential offering of flowers, variously variegated to Buddha together with His disciples and having fallen down myself at the feet (pādamūla) of the Master, I made my aspiration for that position.

Thereupon, the excellent sage, the abode of unique mercy (karuṇekarasāsayo), said: See this excellent brahmin (dija), with lotus-like mouth (ānana) and eye (locana), with much zest and elation, with his thin-waist-body rising up to proper height (samuggatatanurūhaṃ), with extensive eyes (visālakkaṃ) connected with joy, with his eager desire (lālasā), who has fallen himself down at my feet, who is well-minded, wearing a single garment; this one aspires for that position of chief of variegated teachers for himself, A hundred thousand aeons (kappa) hence, there will become in the world the Master, named Gotama, by clan, an offspring of Okkāka's family.

He will be an heir to the teachings (dhammesu dāyādo), a bosom son, created by dhamma, a disciple of the Master named KumāraKassapa.

He will attain the state of chief of variegated teachers, and wearers of clothes of variegated flowers, on account of gems also (ratanānañcavāhesā).

On account of that act, well done with volition and resolution, I went to Tāvatiṃsa after having given up the human body.

I rolled round major and minor existences,
similar to a dancer in the centre of his
theatre (raṅga). I became a son of
Sākhaleer, having descended into the womb
of a female deer.

At the time when I had reached my mother's
womb, the turn for being killed (vajjhavāro)
arrived (upaṭṭhito). Neglected (cattā) by
Sākha my mother reached Nigrodha for refuge.

On account of that deer-king, she entirely
escaped from death because the deer-king
totally sacrificed his own life; (my mother)
then advised me in this manner.

One should serve but Nigrodha; one
should not dwell together near Sākha;
it is better to die in (the presence
of) Nigrodha than to live in (the
presence of) Sākha.

Guided (anusitṭhā) by that leader
of the herd of deer, my mother and myself,
likewise other deer also had come to dwell
in the delightful divine Tusita even as if
having gone away from one's own home.
Again when the dispensation of the heroic
Buddha Kassapa was disappearing (atthameti)
I ascended the crest of a hill (sela) and
engaged myself in the dispensation (sāsana).

Now, I was born in a banker's family, at
Rājagaha. Pregnant though she was (āpannasattā),
my mother joined the houseless Order of
bhikkhunī. When the nuns (bhikkhunī) came
to know her to be with pregnancy, they led
her to the presence of Devedatta, who advised
them to ruin her saying: "this is a wicked
nun."

Now, also, being sympathised by the sovereign
of sages, the Conqueror, my mother gave birth
to me happily in the nunnery of bhikkhunī.
The ruler of earth, Kosala, on having come
to know of it brought me up; I am Kassapa
by name because of being looked after as
a prince.

Thanks to Mahākassapa, I am KumāraKassapa.
Having heard about my body being similar to
an ant hill as pointed out by Buddha, my mind

became emancipated, unattached in every respect consequent upon that. Having subdued the 'starting of my expectation' (pāyāsiṃ) I attained this foremost position (etadagga).
My depravity had been burnt. ...
Buddha's instruction had been carried out."

Having, however, attained Arahantship, and been placed at the foremost position by the Master, owing to his being a variegated teacher, he spoke two stanzas, revealing his Arahantship (aññā) in the manner (mukhena) of making manifest the quality of the three gems.

201. "Wonderful is Buddha! Wonderful is His teaching (dhamma)! Wonderful is the prosperity of our Master, where a disciple visualised this sort of transcendental attainment (dhamma).

202. "In the innumerable series of aeons (Kappa) I was the recipient of my body in being (sakkāya); this is the last (pacchimako) of them; this is the final (carimo) complex (samussayo); the round of repeated birth and death in the form of a new existence does not now exist."

There, aho means: an indeclinable particle in the meaning of astonishment. Buddha means: omniscient Buddhas: it is said in the plural by way of respect; wonderful and astonishing are self-awakened Buddhas; thus, is the meaning. Dhammā means the nine transcendental truths (dhamma) together with the canonical three piṭaka (pariyatti dhamma). Aho no satthusampadā means: wonderful is the prosperity (sampattiyo) of our Master, the Dasabala. Yattha means: by means of the holy life (brahmacariyavāsa) in the presence of which Master. Etādisaṃ dhammaṃ, sāvako sacchikāhi'ti means: the disciple also, namely, will visualise the peaceful exalted, transcendental truth (dhamma), the promoter of the total destruction of depravity; therefore, because they have become the cause of attaining thus classified (evaṃvidha) distinctive quality (guṇavisesa), wonderful are Buddhas, the Blessed Ones, wonderful are the qualities of truths (dhamma), wonderful are our Master's much prosperity; thus, he made known the quality of higher emancipation (guṇadhimuttiṃ) of the three gems. Indeed, but by means of announcing the prosperity of the truth (dhamma) the proper practice (paṭipatti) of the clergy of monks becomes having been announced (kittitā).

In this manner, the visualisation of truth (dhamma) has been pointed out in general and now in order to show after having made himself as being referred to, he spoke a stanza, starting with "Asaṅkheyyesu." There, asaṅkheyyesu means in the great aeons (mahākappa) which passed the path of numerical calculation. Sakkāya means: the five clinging aggregates (upādānakkhandā). Indeed, they are said to be 'sakkāya (the existing body),' because of being a collection (samūha) of existing state (dhamma) from the point of view of absolute meaning. Ahūt means: became without having gone away because of the state of not having attained the means of receding. (nivattanūpāya). Tesamayaṃ pacchimako, carimo'yaṃ samussayo means: since this is the last of all, the last thereafter even; therefore, jātimaraṇa saṃsāro means: the round of repeated rebirths, accompanied with (sahito) birth and death, so to speak (saññito)

the suitable series starting with aggregates (khandha); punabavo n'atthi means: now, owing to the absence of a new existence in future, this is the last and final birth; thus, is the meaning.

The Commentary on the stanza of the Thera Kumāra Kassapa is complete.

2.5-2 [162] Commentary on the stanza of Dhammapālatthera

The stanza starting with Yo have daharo bhikkhu(monk) constitutes that of the venerable Thera Dhammapāla. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Atthadassī; on having attained the age of intelligence, he went towards the forest on a certain business, happened to have met the Master, became pious-minded and offered the fruits of a wave-leaved fig tree to Him. On account of that act of merit, he wandered about his rounds of repeated rebirth among divine and human beings, and was reborn in a brahmin family, in the kingdom of Avanti, when the Master entered parinibbāna, after the appearance of this present Buddha; having gained the name Dhammapāla, he went to Takasilā, on having come of age, learnt his lessons in arts and on returning home, he met on his way, in a certain monastery, a certain Thera, listened to his teaching of truth (dhamma) in the Thera's presence, aptly gained pious faith, became a monk, increasingly developed spiritual insight (vipassanā) and became an Arahant with six sorts of higher-knowledge. Hence, has it been said in the Apadāna:—

“One having seen Buddha Atthadassī,
the fully famous, I offered fig fruit,
pious-minded and good hearted.
It was eighteen hundred aeons (kappa)
ago, since I then made my offering of
fruit; I do not remember any evil
existence; this is the fruitful result
of my offering of fruit.
My depravity had been burnt. ...
Buddha's instruction had been carried
out.”

Having, however, become an Arahant with six sorts of higher-knowledge, he kept on spending his time with the bliss of the attainment of jhāna, when, one day he happened to have noticed in that monastery, two novices (sāmaṇera) falling down owing to the breaking of a branch of the tree which they climbed to the top for plucking flowers, the Thera, by means of his magical power caught them by means of his hand, placed them but uninjured even (arogeyeva) on the ground, and spoke these stanzas, teaching the truth (dhamma) to those novices (sāmaṇera):—

203. “Whosoever young monk does, certainly,
engage himself in the dispensation
(sāsana) of Buddha; that wakeful monk,
indeed, among those who are asleep
(suttesu), his life is not in vain.

204. Therefore, O wise people! Remembering
the instruction (sāsanam) of Buddhas,
you should equip yourselves with pious
faith, moral precept and clear sight of
truth (dhamma).

There, yo means an indefinite statement. Have means: an indeclinable particle in the meaning of firmness (daḥattha). Daharo means: tender (taruṇo). He begs alms food; thus, he is bhikkhu. Yuñjati means: he makes

effort, he exerts. Jāgaro means: being endowed with the deed (dhamma) of wakefulness; Suttasu means among people who are sleeping. This is what has been said:– Yo bhikkhu(monk) daharo means: a monk who is but tender (taruṇo) without thinking thus: “Likewise I shall come to know later when I grow up,” sāsane yuñjati means: makes himself devoted to (yogaṃ karoti) the development (bhāvanā) of calm composure (samatha) and spiritual insight (vipassanā) for the proper practice (paṭipatti) of diligence in the dispensation (sāsana) of Buddhas. Suttasujāgaro means: among those who are negligent, sleeping the sleep of ignorance (avijjānidā) he is wakeful by being endowed with such such deeds (dhamma) of wakefulness (jāgara) as pious faith (saddhā) and so on; amoghaṃ tassa jīvitam means: his life is not barren (avañjham) but as a result of that (wakefulness) it is for the all-round fulfillment of one’s own welfare and the welfare of others. Tasmā saddhañ ca sīlañ ca means: since this is in this manner, therefore, pious faith in action and reaction (kammaphala), the manner of such occurrence (nayaṃ pavattam) as: “There is action, there is result of action,” and so on; because of close connection of moral precept (sīla) with pious faith (saddhā) based on it are the four all-round pure precepts. Pasādam means; “The Blessed One is well self-awakened Buddha (sammāsambuddho), the truth (dhamma) has been well taught (svakhāto), the clergy is well-equipped with proper practice (suppaṭipanno), thus, clear sight of the three gems which have happened in this way; dhammadassanam means: seeing of the four noble truths by way of all-round knowing (pariññā) and so on, by means of wisdom of the right path (maggapaññā) which is connected with wisdom of spiritual insight (vipassanā). Medhāvā means: a monk, endowed with the wisdom of essence of truth (dhammoja); buddhānam sāsanaṃ means; constantly remembering the advice and teachings of Buddhas and having specially exercised equanimity over his own head though being burnt; anuyuñjetha means one should make constant devotion (anuyogaṃ) and austere effort there; thus, is the meaning.

The Commentary on the stanza of the Thera Dhammapāla is complete.

2.5-3 [163] Commentary on the stanzas of Brahmālitthera

The stanza starting with Kassindriyāni samathaṅgatāni sa athaṅgatāni constitutes that of the venerable Thera Brahmāli. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from, rouds of repeated rebirths in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī, and on having attained the age of intelligence, he happened to have seen, one day, the Master, wandering about for alms-food, became pious-minded, paid his homage and offered pada fruit (padaphala) to Him. The Master said His word of thanks and departed. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family, in the kingdom of Kosala, when this Buddha arose; having gained the name Branhmāli, and attained the age of intelligence, being urged by his prosperity of cause (hetusampatti), he became remorseful over his rounds of repeated rebirths (samsāre), became a monk in the dispensation of Buddha, owing to his being well connected with (sannissaya) good friends like himself, took hold of a suitable mental exercise (patirūpakammaṭṭhāna), kept on dwelling in the forest, increasingly developed spiritual insight (vipassanā) owing to his having reached all-round maturity of his knowledge and became an Arahant with six sorts of higher-knowledge and became an Arahant with six sorts of higher-knowledge but before long. Hence has it been said in the Apadāna:—

“I offered pada fruit (padaphala)
to the gold complexioned self-awakened
Buddha, the worthy recipient of
sacrificial offering, entering upon
a chariot road.

It was ninetyone aeons (kappa) ago,
that I then made my offering of fruit;
I do not remember any evil existence;
this is the fruitful result of fruit
offering.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, become an Arahant with six sorts of higher-knowledge, he was spending his time with the bliss of the right path (magga) and happiness of fruition (phala) when, one day, he spoke two stanzas, embracing the invitation to strenuous effort (padhānānuyogaṃ pariggaṅhanto) which had been said with reference to monks in that forest region, by a Thera, who was occupying himself with stenuous effort (padhāna):—

205. “Whose were the controlling faculties
(indriyāni) which had reached calm
composure (samatha) similar to horses
which had been well tamed by the
charioteer? Who is such a one as had
given up pride, free from cankers, whom
even divine-beings are dear to?
206. My controlling faculties (indriyāni)

had reached calm composure (samatha)
similar to horses well tamed by the
charioteer. Even divine beings love
such a one as me, whose pride had been
dispelled and who had become free from
cankers.

Its meaning:— Among those monks living in the forest region, Kassa: Whose, of which monk, whether of a Thera, senior, or newly-fresh junior, or of middle rank, sārathinā assā yathāmeans: similar to horses well trained by a clever charioteer; indriyāni samathaṃ gatāni means: six senses with mind as the sixth senses (manacchaṭṭhāni) reached the state of having been tamed and the condition of having become meekly gantle; pahīnamānassa means: whose pride of nine varieties (vidha) was it which had been forsaken and on account of whom, who had stood thus: anāsavassa means: of one free from cankers, owing to the absence of four forms of cankers; tādino devāpi pihayanti means: of him, who had attained such like characteristics as are desirable and so on (iṭṭhādīsu tādilakkhaṇappattiyā) human and divine beings also are fond and they long for respectfully (ādarenapattenti) by means of such gestures as showing well their proper practice (paṭipatti).

There, in the stanza, by means of the former half the attainment of the path of Non-returner (anāgāmmaggādhigamo) was asked; indeed, the controlling faculties (indriyāni) of a Non-returner (anāgāmī) also become calmly composed (samathaṃ) and rendered gentle owing to having forsaken the lust for sensual pleasure (kāmarāga) and ill will (byāpāda); by means of the latter (half), the apt gain of the path of Arahantship (Arahanttamaggapaṭilābho); indeed, an Arahant is said to be “Pahīnamāno anāsavo tādi (such a canker-free who had abandoned pride).”

Thereupon, the venerable Brahmāli spoke a stanza in reply to what has been said: “Kassindriyāni (whose senses),” by (the Thera) who was occupying himself with strenuous effort (padhāna). He revealed his Arahantship (aññā) by means of the second stanza, starting with “Mayhindriyāni,” giving his answer to that matter by way of referring to himself. There, mayhindriyāhi means: my such senses (indriya) as eyes and so on. The rest is but in the manner as has been said.

The Commentary on the stanza of the Thera Brahmāli is complete.

2.5-4 [164] Commentary on the stanza of Mogharājatthera

The stanza starting Chavipāpakacittabhaddakā constitutes that of the venerable Thera Mogharāja. What is the origin? This one also having done devoted deeds of service toward former Buddhas, was reborn in a family home at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he kept listening to the teaching of truth (dhamma), one day, in the presence of the Master, when he saw the Master placing a monk in the foremost position of those who wear shabby robes (lūkha cīvara); desiring that ranking position, he made his resolution, kept on performing acts of merit in this and that existence, was reborn in the family of a brahmin, at the time of the Blessed One Atthadassī, reached proficiency in the arts and sciences of the brahmins, and was teaching the brahmin youths arts and sciences when, one day, he saw the Blessed One Atthadassī on His move (gacchantam) surrounded by the clergy of monks, became pious-minded, paid his homage with his posture of five earth-touchings (pañcapatiṭṭhita), placed his clasped hands on his head, particularly praised the Master by means of six stanzas starting with “Yāvatārūpino satthā,” filled the bowl (bhājanam) and offered honey to Him.

On account of that act of merit, he wandered about his rounds of repeated rebirths amongst divine and human beings and became a minister of the king named Kaṭṭhavāhana at the time of the Blessed One Kassapa; on being sent by that king with a thousand men to bring the Master, he went to the presence of the Master, listened to the truth (dhamma), aptly gained pious faith, became a monk, did his duties of a monk for twenty thousand years, passed away thence, wandered about his rounds of repeated rebirths but in excellent existences, for an intervening period between one Buddha and another (Buddhantara), and was reborn in a brahmin family, when this Buddha arose; having gained the name Mogharājā he had himself trained to be learned in the brahmin lore (ugghitasippo) in the presence of the brahmin Bāvarī, became remorseful, renounced the world by becoming a hermit-recluse, and being sent to the presence of the Master together with Ajita and so on, surrounded by a thousand hermits, he asked questions as the fifteenth of them and attained Arahantship at the all-round end of answering the questions. Hence has it been said in the Apadāna:–

“The Blessed One Atthadassī, the self-
dependant and invincible, surrounded by
(paribyū!ho) clergy of monks, entered
upon the chariot road.

I, well surrounded by my pupils,
specially came out of my house;
having come out there, I saw the
leader of the world.

Having paid my homage to the self-
awakened Buddha, I placed my clasped
hands on my head; having made my mind
piously pleased, I made my praise of
the leader of the world.

All the living beings as many and
varied as they comprise creatures with
from (rūpī) or without form (arūpī) or
without perception (asaññī) are well

merged (samogadhā) within (anto)
your knowledge. Whoever might surround
the water with a fine-meshed (sukhumacchika)
net, whatever aquatic creatures there may
be, they all get into your net.

Whoever have vilitation (cetanā) whether
they are with form (rūpino) or formless
(arūpino), all of them well merged
(samogadhā) within your knowledge.

You well pull our (samuddharasi) this
world, well disturbed (samākulaṃ) with
darkness; having listened to the truth
(dhamma) taught by you, they do cross
over the stream of doubt.

When your knowledge shines bright in
the world which is enveloped by ignorance
and hidden (otthaṭe) by darkness, the
blinding darkness becomes dispelled.

You are the eye of all, the dispeller
of deep darkness; having heard your
teaching of the truth (dhamma), the
multitude of men, enter nibbāna.

Having filled a small container with
soe clear honey, I lifted it up with
both of my hands and offered the same
to the great Sage.

The great heroic Sage accepted my offering
with His own hand; the Omniscient Buddha
enjoyed that honey and went up through
the air into the sky.

The Master Atthadassī, the Bull among
men, having stood in the sky, spoke these
stanzas making my mind piously pleased.
He, by whom my knowledge had been praised
and Buddha, the best, eulogised, never goes
to evil existence on account of that piously
pleased mind (of his).

For fourteen times, he will exercise divine
sovereignty; for eight hundred times as the
monarch of the earth, he will inhabit the
earth (vasudhaṃ āvasissati).

For five hundred times, he will become
a world-king and he will make himself on
earth a regional ruler for innumerable
occasions.

As a reciter and bearer of charms (manta)
proficient in the three vedas, he will
become a monk in the dispensation of the
Blessed One Gotama.

He will, by means of his knowledge,
scrutinise (vicinissati) the deep and
subtle meaning and become a disciple
of the Master known by the name of
Moghanājā.

Gotama, foremost caravan-leader will
place, at the foremost position, him,
endowed with threefold super-science
(vijjā), an Arahant free from cankers
with his duty done.

Having forsaken human fetters (yoga)
and cut off the bondage of existence,
I dwell free from cankers (anāsavo)
after having all round understood all
the cankers.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he wore a pair of robes made of raga (paṃsukūla) endowed with three kinds (vidha) of meagreness in such a variety as: meagre knife (sattha), meagre thread (sutta) and meagre dye (rajana). On that account, the Master placed him in the foremost position of those who wear meagre pair of robes. Subsequently, the Thera developed eruptions, boils and so on, on his body for not doing the looking after, owing to (paccaya) the deeds (kamma) to be done previously (purima). Saying to himself: "The monastery is being offended (dussati)" he slept (seti) after having spread straw-spreads in the fields of Magadha even in the cold season (hemante). One day the Master, by means of first stanza, starting with "Chavipāpaka" etc., in the way of welcoming conversation (paṭisanthārevasena) asked him, who was seated on one side, after he had approached Him and paid Him his homage, in order to attend upon Him.

207. There, chavipāpaka means: O monk of spoilt skin (duṭṭhachavika), contemptible skin, because of the skin having become broken by marshy eruptions, boils and so on. Cittabhaddaka means: O well-minded and good hearted! By abandonment of depravity totally. Mogharāja means the address made to him. Satataṃamāhito means: with your mind well-composed, ever permanently and constantly by means of your concentration (samādhi) on the foremost fruition (aggaphala). Hemantikasītakālarattiyo means (in) cold night periods of time in the cold season; this is a word in the accusative case (upayogavacanam) in absolute (accenta) construction (saṃyoga). There is such a test (pāli) also as: "Hemantikā sītakālarattiyo). There, hemantika means; merging into the cold season, included into the cold season; thus, is the meaning. bhikkhu(monk) twaṃ'si means: O monk! Who are you? Having become in this manner, when other people, having made a monastery, did not offer you and you were not entering the monastery common to the congregation of monks (saṃghikaṃ senāsanam). Kathaṃ karissasi means: how did you make your body survive in such cold climate as has been said? Thus, the Master asked. Having been asked, however, in this manner, the Thera spoke this stanza in order to speak about that matter to the Master:—

208. "All the people of Magadha are wholly

well-provided with crops; thus have I
heard; I sleep covered with straw,
according as others with easy life.

There, sampannassassā means: people with completed crops. Magadhā means: he says of the kingdom of Magadha; royal princes who live in the district named Magadha; although their abode is a single district, it has been said in the plural as but “Magadhā” by way of tradition (ruḥhī). Kevala means: without remainder. Iti me sutam means: it was heard by me in this manner. There, whatever region has not been seen, by way of that it has been heard; thus, it has been said. By that statement the Thera shows thus: “I am able to dwell any and every where in such a time as this.” Pelālacehannako seyyam, yathaññe sukhajīvuno means: according as other monks who were leading easy lives (sukhajīvino), having gained suitable monastery (senā sanasappāya) slept blissfully with excellent spreads and cloaks; in the same manner, I also lay down and slept covered over with straw, because of my body being covered but by the cover of straw both above and across after having spread the straw-spread below me; I made my bed for sleeping; thus, he made manifest his own contentment in whatever is obtained accordingly.

The Commentary on the stanza of the Thera Mogharājā is complete.

2.5-5 [165] Commentary on the stanza of Visākhapañcālaputtathera

The stanza starting with Na ukkhipe no ca parikkhipe pare constitutes that of the venerable Thera Visākha Pañcālaputta. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a destitute family in a border village fourteen aeons (kappa) ago; on having attained the age of intelligence, he went to the forest together with people in that village who were wandering about in search of fruits; there, he saw a silent buddha, became pious-minded and offered a creeper-fruit (valliphala). On account of that merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the royal family of a king's deputy (maṇḍaḷika), in the kingdom of Magadha, when this Buddha arose; having gained the name Visākha, he was later known as Pañcālaputta because of being the son of the daughter of Pañcāla king. On the death of his father, he was exercising sovereignty, when the Master reached the neighbourhood of his own village, went to the presence of the Master, listened to the teaching of the truth (dhamma) aptly gained pious faith, became a monk, went to Sāvatti together with the Master, placed himself in the path of developing spiritual insight (vipassanā) and became an Arahant with six sorts of higher-knowledge (abhiññā). Hence has it been said in the Apadāna:---

“All the multitude of men came together
and went to the forest then; accordingly
in search of fruits they then obtained
fruits.

There I saw the self-awakened Buddha,
the self-dependent, the invincible;
pious-minded and good hearted, I offered
creeper fruit to Him.

It was fourteen aeons (kappa) ago, that
I then made my fruit offering; I do not
remember any evil existence; this is the
fruitful result of my offering of
fruit.

My depravity had been burnt. ...
Buddha's instruction had been carried

out.

Having, however, become an Arahant with six sorts of higher-knowledge, the Thera went to his kinsmen's land out of compassion for his kinsmen. There, people approached the Thera and time after time, listened to his teaching the truth (dhamma) and one day they asked about the characteristic qualifications of a teacher of truth (dhamma) thus; “Venerable sir! Indeed, endowed with what qualifications, one becomes a teacher of truth (dhamma). The Thera spoke two stanzas in order to speak of the qualifications of a teacher of truth (dhamma) to them.

209. “One should not exalt (oneself);
nor should one disparage others.
One should not look down upon nor
clash with the Arahants who had
reached the further shore (pāragataṃ).

One should not speak in praise of
oneself amongst the audience (parisāsu);
one should not be snobbish (anuddhato)
but speak well measured words and should
be of good moral conduct.

210. Indeed, nibbāna is not difficult of
attainment by him who sees the extremely
delicate and subtle meaning, is clever
in knowledge, humble in behaviour, and
has the habit of serving the elderly
people well.

There, na ukkhipe conotes: one should not throw oneself up; one should not do the exalting of oneself with such qualities as birth or parentage and so on as well as much learning and so on. No ca parikkhipe pare means: one should neither throw other people all round nor throw them after having cut them completely with those self-same such qualities as birth and so on nor should one throw by way of destructiveness of qualities; one should not let down others; thus, is the connection, in this manner. Na ikkhipe means: by way of burning down (ojjhāpana) others, having made below (heṭṭhato katvā) others should not be made to be looked at; they should not be made to be burnt down; thus, is the meaning. Some scholars read; “Na ukkhipe;” that is but the meaning. Pāragataṃ means: either the Arahant, free from cankers or with threefold super-science (tevijjā) or with six sorts of higher-knowledge, who had gone to the further shore, by means of his super-science (vijjā) similar to the further shore of rounds of repeated rebirths (saṃsāra); na ereye means: one should not offend (ghaṭṭaya) nor insult (āsādeyya). Na ca’ attavaṇṇaṃ parisāsu byāhare means: one should not speak of one’s own praise and quality in such an assembly as that of the warrior princes and so on because of being desirous of gain, personal respect (sakkāka) and reputation (siloka); anuddhato means: free from flurry; indeed, they do not speak raised words; sammitabhāṇī means: speaker of measured statement but well (sammadava) is in the habit of speaking such words as are timely (kālena), with reasons (sāpadesaṃ), discriminating (pariyantavatiṃ) and but connected with benefit (atthasañhitameva); thus, is the meaning. The word of one who speaks in any other manner than this is not acceptable (aghaṇīyaṃ). Subbato means: he is of good conduct (sundravato), endowed with moral precept. The verbal word (kiriyaṇaṃ) “Siyā. (one should be)” should be brought in and thus, ought to be interpreted.

Having said about the characteristic qualification of a teacher of truth (dhamma) but in an abridged manner, the Thera spoke the second stanza starting with “susukhumanipuṇattha-dassinā,” showing thus: “Nibbāna is not difficult of gaining by a teacher of truth (dhamma) who is categorised (vidha) in this manner and who is connected with (sannisita) the field of freedom (vimuttāyatana); indeed, on the other hand, (nibbāna to him) is but easy to gain,” having come to know that the multitude had become piously pleased to a much more extent after having become clear about (adhimuccitvā) the potentiality of gaining (labbhamānataṃ) in themselves of those qualities (guṇa). Its meaning has but been said before (heṭṭhā).

The Commentary on the stanza of the Thera Visākhapañcālaputta is complete.

2.5-6 [166] Commentary on the stanza of Cūḷakatthera

The stanza starting with nadanti morā susikhā supekhuṇā constitutes that of the venerable Thera Cūḷaka. What is the origin? This one also, having done devoted deeds conducive towards escape from the rounds of

repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Blessed One Sikhi, thirty one aeons (kappa) ago; on having attained the age of intelligence, he, one day, met the Master, became pious-minded and offered Chattapaṇṇi fruit to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family at Rājagaha when this Buddha arose; having gained the name Cūḷaka, he came of age, aptly gained pious pleasure in the Master at the taming of the (elephant) Dhanapāla, became a monk and dwelt in Indasāla cave, doing his monk's duties. One day, seated at the door of the cave, he had a look at the field of Magadha. At that juncture, the seasonal cloud of rain with deep and sweet sound, in a hundred and a thousand layers, looking like (sannikāso) collirium crest (añjanasikhara), filled up the sky, and sent down showers of rain; crowds of peacocks, on having heard the roar of rain-cloud, became bemused with galdness and joy, released their cooing voice (kekāsaddaṃ) and wandered about dancing at this and that site. There was noe-pointedness of mind of the Thera also in the chamber of his residence owing to his gain of congenial climate (utusappāya) when his quieted (passaddha) impure (karaja) body had attained the condition of being ready (kallataṃ) owing to the heat having been removed by contacts (phassa) with the wind of the rain-cloud; (his mind) descended down to the path of mental exercise (kammaṭṭhāna); on having come to know of it, he spoke two stanzas making himself put forth effort for the development of spiritual insight (bhāvanā) in the face of such facilities (kittanamukhena) as opportune time (kālasampadā) and so on.

211. "Well crested peacocks with fine feathers make their sweet cry; they are with their throats of good sapphire colour, good faces and excellent voice (sugajjino); the great earth is well grassy and the sky is well pervaded with rain clouds and coloured clouds.

212. Being in the form of excellent preparedness of one when good-heartedly entering upon jhāna, a good man is well self-exerting in the dispensation (sāsana) of the excellent Buddha. You should come into contact with that most excellent immortal path which is purely and brilliantly bright, subtle and exceedingly difficult to see.

There, nadanti morā susikhā supekhuṇā, sunīlagīvā sumukhā sugajjino means: these are susikhā (well crested) because they are endowed with excellent crests which have themselves stood up (uṭṭhitā) on the head; they are supekhuṇā (fine feathered, because of being endowed with many multi-coloured graceful and excellent tail-feathers; sunīlagīvā (good sapphire neck) because of being endowed with excellent sapphire coloured neck similar to streaks of colour; sumukhā (good-faced), because of having good face; sugajjino (well voiced) because of delightfully (manuñña) musical (vādita) voice; morā nadanti means: crested peacocks, who are good-voiced speakers (chajjasamvadi) made their cry releasing the sound of kekā. Susakkalā cā pi mahāmahī ayaṃ means: this great earth also is well grassy with excellent green grass. Subyāpitambu means: well pervaded and diffused with rain-water because of the condition of the impending overflow (vissandamāna) of water here and there owing to the immediately fresh rain (abhinavavutṭhi). There is a reading also as: "Susukkatambu" (well pure rain-water);" thus, is the meaning. Suvalakakaṃ nabhaṃ means: this etherial sky is well thunder-

clouded by means of good thunder-cloud and rain clouds which have stood after having filled up the sky all around with clouds similar in colour to petals of blue lotus flowers.

Sukellarūpo sumanassa jhāyatam means: now, with the gain of congenial climate (utusappāya) you are in good form of being ready (kallarūpo) and in natural condition congenial for doing your deed (kammaniyasabhāyo); when a good-minded earnest student of spiritual exercises (yogāvacara) is entering upon jhāna (jhāyatam), by way of meditation upon objects of sense (ārammaṇūpanijjhāna) and also by way of meditation upon characteristic marks (lakkhaṇa) because of the condition of his mind not being high over (ajjhārūḷha) hindrances (nīvaraṇa). Sunikkamo ... accutam padaṃ means: entering upon jhāna also in this manner; sādhu subuddhassa sāsane means: in the dispensation of the well self-awakened Buddha; susukkam means: well bright because of the state of all round well purified moral precepts, having become one who had excellently come out; sukkaṃ means: bright because of the natural condition of being clearly pure, from not going near the state of pasture (gocarabhāva) of all forms of self-depravity (saṅkilesa); nipuṇam means: subtle because of the state of sphere of subtle knowledge; sududdasaṃ means: extremely difficult to see because of absolute profundity; uttamaṃ means most excellent because of being exalted and best; accutam padaṃ tam phusāhi means: you should visualise that immortal nibbāna, free from death because of the state of permanence, by means of right and proper practice (sammāpaṭipatti) and by making it yourself (attapaccakha).

In this manner, the Thera, as soon as he had instructed himself, became well composed (samshita) in his mind, with his gaining of congenial climate, indulged himself in the development of spiritual insight and attained Arahantship. Hence it has been said in the Apadāna:—

“I saw the leader of the world shining
bright like the yellow Kaṇikāra flower,
resembling the full moon, shining similar
to a tree of lighted lamps.

Having held up banana fruit I offered it
to the Master: pious-minded and good
hearted I paid my homage to Him and took
leave of Him.

It was thirty one aeons (kappa) ago, that
I made my offering of fruit; I do not
remember any evil existence, this is the
fruitful result of my fruit offering.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, the Thera reiterated the self-same two stanzas starting with “Nadanti morā,” having become full of zest and delight after having reflected upon his own proper practice (paṭipatti).

The Commentary on the stanza of the Thera Cūḷaka is complete.

2.5-7 [167] Commentary on the stanza of Anūpamatthera

The stanza starting with *nandamānā'gataṃ cittaṃ* constitutes that of the venerable Thera Anūpama. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating meritorious deeds conducive towards escape from rounds of repeated rebirths in this and that existence was reborn in a family home, thirty one aeons (kappa) ago; on having attained the age of intelligence, he, one day, happened to have met a silent Buddha named Paduma who was wandering about for alms-food, on a chariot road, became pious-minded, and made his reverential offering of ankola flowers (to him). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a wealthy family in the kingdom of Kosala, when this Buddha arose; he gained the name Anūpama owing to this good achievement (*sampatti*) of beauty. (*rūpa*); on having come of age, he forsook sensual pleasures (*kāma*) because of being endowed sufficing qualification for becoming an Arahant (*upanissaya*), became a monk, and dwelt in the forest doing the deed of developing spiritual insight (*vipassanā*). His mind roamed outside in such sense-objects as visible forms and so on. His mental exercise (*kammaṭṭhāna*) became twisted (*parivaṭṭati*). The thera admonished himself controlling (*niggaṇhanto*) his running-away mind, by means of two stanzas.--

213. "O mind! You have come rejoicing,
resembling being mounted on a spike
to be impaled; you go but to this
and that place where there is spike,
a piece of wood for impalement.

214. I speak of the misfortune of mind;
I tell you about the treachery of
my mind. The Master, difficult of
gaining has been gained by you.
Do not incite me to do what is not
beneficial.

There, *nandamānāgataṃ citta* means: O rejoicing, specially rejoicing mind! You have come and arisen rejoicingly, *Sūlamāropamānakaṃ* means: being mounted on a spike for impalement of this and that existence by deeds of depravity for so long a time, since an existence is similar to a spike for impalement because of its being the place of origin of pain (*dukkha*). *Tena ten'eva vajasi, yena sūlaṃ kaliṅgaram* means: O evil mind! You go but to this and that place, where there is existence (*bhava*) reckoned as spike for impalement (*sūla*) and where there are strands of sensual pleasures (*kāmaguṇa*), which are executioner's blocks reckoned as pieces of wood; that mind, you approach that very place; you do not bear in mind (*sallakkhesi*) your own disadvantage (*anattham*).

Tāhaṃ cittakaliṃ brūmi means: Therefore, to you, I speak of the bad-luck (*kaliṃ*) and misfortune of mind, because of being negligent. *Taṃ brūmi* means: again also I tell you; *Cittadubbhakaṃ* means: treacherous mind, because it brings about disadvantage to one's own continuity of many manners, reckoned as mind. Scholars read also as "*cittadubbhāgā*;" meagre merit which is not considered by what is reckoned as mind; thus, is the meaning. If asked why should you say? He said: "*Satthā te dullabho laddho, mānatthemaṃ niyojayi*" means: There is such a phenomenon as a world without Buddha for innumerable number of aeons (*kappa*); even when a Master has appeared, but difficult of gain are such events as the condition of a human being, the apt gain of pious faith (*saddhā*) etc., when those have been gained also, the Master, however, is but difficult of gain even; in this way the Master who is difficult of gaining, had now been gained by you. Now also (*sampatipi*) when that Master has been gained, do not incite me in such acts as are disadvantageous, non-

beneficial, in future and also in matters which bring about disadvantage, miserable pain (dukkha) and what is sinful (akusale). In this manner, the Thera instructing his own mind, immediately developed increasingly his spiritual insight (vipassanā) and attained Arahantship. Hence has it been said in the Apadāna:---

“The self-awakened silent buddha,
named Paduma, then dwelt at Citta-
kūṭa; having seen that silent buddha,
self-dependent and invincible,
I happened to have noticed the Aṅkola
tree blooming; having, then, plucked
the flowers I approached the self
awakened silent buddha Paduma, the
conqueror.

It was thirtyone aeons ago that I made
my reverential offering of flower; I
do not remember any evil existence,
this is the fruitful result of making
my reverential offering to the silent
buddha.

My depravity had been burnt. ...
Buddha’s instruction had been carried out.

The Commentary on the stanza of the Thera Anūpama is complete.

2.5-8 [168] Commentary on the stanza of Vajjitatthera

The stanza starting with saṃsaram dīghamaddhānam constitutes that of the venerable Thera Vajjita. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a border village, sixtyfive aeons (kappa) ago; on having attained the age of intelligenece, he became a forest wanderer and on his roaming about, he, one day saw a silent buddha, named Upasanta, who was dwelling in a hill cave. On having noticed the serenity of that silent buddha, he became pious-minded and made his reverential offering of flowers of the Champaka tree (to him). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a wealthy family, in the kingdom of Kosala, when this Buddha arose; beginning from the day he was born, he wept on having reached the hand of woman. It is said that he had come here after having passed away from the brahmā world; since he could not tolerate the contact with women, therefore, his name became Vajjita because of his avoidance of feminine touch. On having come of age, he happened to have seen the twin miracle of the Master, aptly gained pious faith, became a monk, placed himself in the path of developing spiritual insight (bhāvanā) and became an Arahant with six sorts of higher-knowledge on that very day. Hence has it been said in the Apadāna.--

“The self-awakened silent buddha,
Upasanta dwelt inside a hill;
taking with me a Champaka flower,
I approached the most excellent of
men.

Pious-minded and good-hearted, I

held the flower up with both of my
hands and made my reverential offering
to the invincible, most excellent
silent sage.

It was sixty five aeons (kappa) ago,
that I made my reverential offering
of flowers; I do not remember any evil
existence; this is the fruitful result
of my making reverential offering to
silent buddha.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, become an Arahant with six sorts of higher-knowledge, he spoke two stanzas with spiritual (dhamma) remorse after having remembered his own former abodes.

215. "Wandereing about my rounds of repeated
rebirths for a long period of time, I
moved myself about (parivattisaṃ) in
existences (gatīsu). I was one of
common category (puthujjana), who had
become blind (andhabhūto), not seeing
the noble truths.

216. To that me who have become diligent,
rounds of repeated rebirths (saṃsāra)
had been destroyed (vinalīkatā); all
existences (gati) had been well cut
off; there is now no more new existence.

There, saṃsāraṃ means wandering about rounds of repeated rebirths; running well now and then in this and that existence, by way of taking and rejecting (nikkhepa). Dīghamaddhānaṃ means: for a long time in the circle of repeated rebirths whose beginning is unthinkable (anādīmatī) for an all-round immeasurable period of time. Gatīsu means in excellent existences and evil existences as a result and consequence of deeds well done and ill done. Parivattisaṃ means: I made myself move about (parivattiṃ) now and then, by way of passing away (cavana) and springing up (upapajjana), revolving like a potter's wheel (ghaṭṭiyanta). He said about the cause of that rolling all round (paribbhamanto), however, thus: "Apassaṃ ariyasaccāni, andhabhūto puthujjano." Not seeing, not aptly penetrating by means of the eye of knowledge the fourfold noble truths beginning with painful misery (dukkha); consequent upon that even, I became blinded by the darkness of ignorance, and being a man of common category (puthujjano) on account of such causes as such productions and so on (jananādīhi) of individuals (puthūnaṃ), I moved about in existences (gati); this is the interpretation. On that account, even, the Blessed One said thus:

"Catunnaṃ bhikkhave ariyasaccānaṃ
ananubodhā appativedhā evamidaṃ
dīghamaddhānaṃ sandhāvitaṃ saṃparitaṃ
mamañ c'eva tumhākañ ca (because of
not knowing and proper penetration
of the fourfold noble truths, O monks!

There is in this manner this running
about rounds of repeated rebirths of
me as well as of you for a long period
of time).”

Tassa means: when I was formerly but a common monk (puthujjana) in the manner as has been said, now, by means of the method given by the Master, appamattassa, means: when I have established myself after having made myself reach the top of the development (bhāvanā) of calm composure (samatha) and spiritual insight (vipassanā) for the proper practice (paṭipatti) of diligence. Saṃsārā vinaḷīkatā means: the depravity of deeds (kammakilesā) which has gained the name “Saṃsārā (circle of repeated rebirths)” since by means of these, creatures wander round and round (saṃsaranti), had been well cut off, with reed removed (vigatanaḷā) and made rootless (nimmūlā) by means of the foremost path (megga). Sabbā gatī samucchinnā means all such existences (gati) as purgatory and so on, had but been cut off and destroyed because of the condition of having done away with the reeds of circle of repeated rebirths due to deeds (kamma) and depravity (kilesa); but consequently n’atthi dāni punabbhavo means: there is now no more new existence in future; this even, became the Thera’s revelation of his Arahantship (aññā).

The Commentary on the stanza of the Thera Vajjita is complete.

2.5-9 [169] Commentary on the stanza of Sandhitatthera

The stanza starting with assatthe haritobhāse constitutes that of the venerable thera Sandhita. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existences, became a cowherd at the time of the Blessed One Sikhi thirty one aeons (kappa) ago. When the Master entered parinibbāna, he approached a certain Thera, listened, in his presence to the truth (dhamma) aptly associated with the qualities of Buddha, became pious-minded, asked as to where the Blessed One was, came to hear the state of having entered parinibbāna, and aptly gained the perception of impermanence (aniccasaññā) thus: “in this manner such a highly powerful Buddha had to go under the influence of impermanence; alas! Confections (saṅkhāra) are not everlasting.” The Thera caused him to make effort for the performance of honouring the bodhi tree. Time after time he went near the bodhi tree, placed himself in the path of developing spiritual insight and paid his homage to the bodhi tree reflecting up on the qualities of Buddha. On account of that act of merit, he wandered about his rounds of repeated rebirths among, divine and human beings, and was reborn in a wealthy family in the kingdom of Kosala, when this Buddha arose; having gained the name Sandhita, he came of age and having listened to the teaching of truth (dhamma) aptly associated with impermanence, he happened to be remorseful, became a monk, placed himself in the path of developing spiritual insight (vipassanā) and became an Arahant with six sorts of superknowledge but before long because of his having reached the all-round maturity of knowledge (ñāṇa). Reflecting upon his own former abodes, he remembered his paying of homage to the bodhi tree, his reflection on Buddha and his apt gaining of the perception of impermanence at the time of the Blessed One Sikhi and in order to make manifest his own achievement of distinction (visesa) by means of that sufficing qualification (upanissaya), spoke two stanzas:—

217. At the holy fig tree (Assattha) of
green shining colour, at the well-
grown tree, being aptly aware, I
gained a perception in relation to

(gata) Buddha.

218. It was thirtyone aeons (kappa) ago
that I then gained the perception
(saññā); being borne by that percep-
tion, I have attained Arahantship being
free from cankers (āsava).

There, assatthe means: at the site of the holy fig tree; since at present the Bo tree of our Blessed One is the bodhi tree, at the site of this Bo tree, there stood the bodhi tree Puṇḍarīka of the Blessed One Sikhi then; thus, because of its being the site of comfortable encouragement it has been said as “Assattha (encouraged)” in other words, because it arouses the confidence (assāsa) of living beings. Other scholars, however, say thus: “Having had himself seated, then, at the foot of the bodhi (assattha) tree, and developed his reflection on Buddha, on that account, the Thera spoke of it as ‘Assattha’.” Haritobhāse means: shining with the colour of essence of emerald (sāramaṇi) of green shade. Saṃvirūḷhamhi means at the well grown up and excellently established (tree); they say also; clearly grown and well-foliaged with enmassed (sughana) accumulated (nicita) leaves, stalks and sprouts. Pādape means trees. Ekaṃ Buddhagataṃ saññaṃ, alabhitthaṃ patissato means: I gained, having become aptly aware because of suitable and apt remembrance of the qualities of Buddha, the perception (saññā) which went together with (my) reflection upon Buddha, which occurred singly in such a manner as: “Iti pi so Bhagavā” (that Blessed One is thus also), because of the state of being born singly (ekajātiyattā) of such object of contemplation as contemplation on Buddha.

When, however, was that perception gained? How long ago was it accomplished (siddhā)? (In answer to these two questions) the Thera said: “Ekaṭṭhese ito kappe” and so on. By way of mounting up above from this excellent (buddha) aeon (kappa) thirty one aeons (kappa) previous to the present. Yaṃ saññaṃ means: this perception which went together with reflection on Buddha; I gained the perception of impermanence, then, in all confessions (saṅkhāra) commensurate with what I saw alternatively the impermanence of Buddhas. Tassa saññāya vāhasā means: having made it my sufficing qualification for the attainment of Arahantship (upanissaya), by the condition of making that perception (saññā) according as has been said. Patto me āsavakkhaya means: Arahantship, free from cankers had been attained by me; now, by me has been attained the truth of cessation (nirodha) which is the extinction of cankers. These self-same stanzas are also the Apadāna verses of this Thera. According as he said:—

“At the bodhi tree of green colour; ...
the canker-free condition was attained
by me.

Thirteen aeons (kappa) ago, I was a world
King of warrior clan (khattiya) named
Dhaniṭṭha, of great vigour, endowed with
seven gems.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

The Commentary on the stanza of the Thera Sandhita is complete.

The Commentary on the fifth Chapter is complete.

is complete also is the Commentary on the Second Section.

3.Third Section

3.1[170] Commentary on the stanza of Aṅgaṇikabhāradvājatthera

The stanza starting with ayoni suddhimanvesaṃ in the third section (tikanipāte) constitutes that of the venerable Thera Aṅgaṇikabhāradvāja. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit, conducive towards escape from rounds of repeated rebirths in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhi, thirtyone aeons (kappa) ago; on having attained the age of intelligence, he, one day, happened to have met the Master who was wandering about for alms food, became pious-minded, paid his homage with fivefold earth-touchings (pañcapatiṭṭhita), and raised up his clasped hands. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the home of a brahmin who was endowed with wealth in a city named Ukkaṭṭha near the Himavanta when this Buddha arose; having gained the name Aṅgaṇikabhāradvāja, he reached proficiency in arts and sciences, on coming of age, renounced the world by becoming a wandering recluse owing to his inclination for renunciation, happened to have caught sight of the well self-awakened Buddha who was making tour of the districts, when he kept wandering about here and there, while practising his immortal (amara) austerity, became pious-minded, listened to the teaching of truth (dhamma) in the presence of the Master, gave up that wrong practice of austerity, became a monk in the dispensation (sāsana) and doing the deed of developing spiritual insight (vipassanā), became, but before long, an Arahant with six sorts of higher-knowledge, Hence, has it been said in the Apadāna.--

“Pious-minded and good hearted,
I paid my homage to Buddha, the
best, the Bull among man, the most
excellent hero, the winner of
conquests Vessabhū.

It was thirtyone aeons (kappa) ago,
that I then did my deed. I do not
remember any evil existence; this
is the fruitful result of my paying
homage.

Twentyfour aeons (kappa) ago, I was
a world-king named Vikatananda, of
great vigour, endowed with seven
sorts of gems.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, become an Arahant with six sorts of higher-knowledge, he went to his own native land (jātibhūmi) out of compassion for his kinsmen, while he was dwelling with the bliss of emancipation, had his many relatives established in the three refuges (saraṇa) and moral precepts, receded (nivattivā) from there, lived in the forest not far from a market town (nigama) named Kuṇḍiya in the kingdom of Kuru, and went to Uggārāma on a certain business. On being asked thus: “O Bhāradvāja! After having seen what, did you catch hold of this doctrine (samaya) subsequent upon having abandoned the doctrine of brahmins?” by those

brahmins who had assembled together, who were his friends (samdiṭṭha) and who had come from Uttarapatha, he spoke his first stanza in order to show to them that there is no purity (sudāṇi) outside this dispensation (sāsana) of Buddha.

219. “I attended upon the fire in the forest, in search of purity unwisely (ayoni); not knowing the path of purity, I did my immortal austerity.”

There, ayoni means: unwisely, without proper means (anupāyena). Suddhiṃ means: the purity from the circle of repeated rebirths (saṃsāra), the escape from existences. Anvesaṃ means: seeking. Aggiṃ paricariṃ vane means: I made reverential offering according to the rituals stated in the vedas and attended upon the fire divinity promoting (paggaṇhanto) the sacrificial offering, having made a fire chamber (agyāgāraṃ) in the hall of fire-sacrifice (aggihuta) in the forest region with such a significance as: “This is the pure path.” Suddhimaggaṃ ajānanto, akāsiṃ amaraṃ tapaṃ means: not knowing the path to nibbāna, the pure, I performed, practised and entered upon my devotion to such self-strain (kilamatha) as satiating with five forms of religious austerity, similar to attending upon fire (aggiparicaraṇa), thinking it to be the pure path (suddhimagga).

Having, in this manner, shown the absence of purity outside by means of the state of not having attained purity by having looked after (anuṭṭhāya) such rituals as attending upon fire, etc., according to the formalities (vidhi) prescribed in the vedas similar to going from one hermitage to another hermitage, the Thera spoke the second stanza, in order to show now that there is purity but in this very dispensation (sāsana) and that purity had been attained by me (mayā).

220. “That happiness had been gained easily (sukhena); behold the good nature (sudhammatā) of the truth (dhamma); the threefold super-science (vijjā) had accordingly been attained; Buddha’s instruction had been carried out.”

There, taṃ means: not knowing that path of purity for which purpose I am seeking, I attended upon the fire, and I practised the immortal austerity; sukhaṃ sukhena means: that happiness of nibbāna, by means of the proper practice (paṭipadā) of the bliss of calm composure (samatha) and spiritual insight (vipassanā), without having recourse to (anupagamma) self strain (attakilamatha); laddhaṃ means: had been attained and achieved by me. Passa dhamma Sudhammataṃ means: see and understand the good nature and the character (sabhāvaṃ) of the act (dhamma) of escape (niyyānika) and endurance (aviparītā) of the truth (dhamma) of dispensation (sāsana) of the Master; thus, the Thera speaks by way of addressing the truth (dhamma). In other words, he addresses himself. In order to show the state of having gained it the Thera said:

“Tisso vijjā anupattā, kataṃ buddhānasāsanaṃ.”

The meaning of it has been said. The Thera spoke the third stanza in order to show thus:— “Hence forward I am a brahmaṇa (the chaste), in its absolute sense (paramatthato),” because of having purity in this manner.

221. “I was formerly a kinsman of brahmā; now, indeed, I am a brāhmaṇa (the holy). I am a thrice learned (tevijjo) who had had his bath (nhātako). I was learned in the lore (sattiyo) and versed in the vedas

(vedagū).

The meaning of that stanza:— Brahmabandhu āsiṃ means: - Previous to this present time, just by mere birth, because of being a brahmin, I was known as the Kinsman of brahmā, (brahmabandhu) according to the appellation (semaññā) of the brahmins. Idāni kho brāhmaṇo amhi means: Because evil had become ousted, however, I am a brahmaṇa in its absolute sense (paramattha), with the attainment of Arahantship. Tevijjoca amhi means: previous to the present, I was known as tevijja (thrice learned), just merely (mattena) by designation (samaññā) by my recitation (ajjhāyana) of sciences reckoned as three vedas which are makers (kara) of accumulation of existences (bhavasañcaya) formerly; now I am a tevijja in its absolute sense (paramatthato) because of my having attained the three vijjā by way of makers of the elimination of existences. Nhātako ca amhi means: likewise, previous to the present, I was known as the bathed (nhātaka) just by mere designation (samaññamatta) on account of having finished fulfilling the rite of religious bathing, because of being fettered (gadhita) by the sweetness (assāda) of existence formerly, but now I am well bathed (nhātaka) in its absolute sense (paramattha) because of the condition of having well washed off (suvikkhālita) the impurity of depravity (kilesa) with the water (jala) of eightfold noble path (atthaṅgika magga). Sothiyo c'amhi means previous to the present, I was known as being learned (sottiya) just by mere terminology (vonāramatta) by me being able to recite the charms (mantajjhāna) which are not clearly free from the sweetness of existence formerly but now I am learned (sottiya) in its absolute sense by my jhāna of truth (dhamma) which is well emancipated from sweetness of existence. Vedagū means: previous to the present, I was known as Vedagū just merely by my having gone through the vedas, which had not forsaken evil deeds (appaṇissatṭhapāpadhamma) formerly, now I have become vedagū in its absolute sense, because of having known, attained and gone to the further shore of the fourfold noble truths, the knowledge (veda) of the great flood of rounds of repeated rebirths (saṃsāra), by means of the knowledge of the right path (magga) reckoned as veda. Having heard that stanza, the brahmins acknowledge their profusely (uḷāra) pious pleasure (pasāda) in the dispensation (sāsana).

The Commentary on the stanza of the Thera Aṅgaṇikabhāradvāja is complete.

3.2 [171] Commentary on the stanza of Paccayatthera

The stanza starting with pañcāhāmaṃ pavvajito constitutes that of the venerable Thera Paccaya. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī, ninetyone aeons (kappa) ago; on having attained the age of intelligence, he, one day, happened to have seen the Master on His way to the bank of the river named Vinatā, became pious-minded, plucked beautiful-looking big fig fruits and offered them to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths in excellent existences even, and when, in this excellent aeon (Bhadda kappa) the Blessed One Kassapa arose in the world, turned the excellent wheel of truth (dhamma), and was making the uplift of leadable multifude (veneyyajanā), he became a monk in His dispensation (sāsana), placed himself in the path of developing spiritual insight (vipassanā), and while being engaged himself in mental development (bhāvanā), he one day, thought of the painful misery (dukkha) of rounds of repeated rebirths (saṃsāra), became extremely remorseful, seated himself in the monastery, made his resolution thus: “I shall not go away from here without having attained Arahantship,” kept on making his exertion but was not able to make himself eagerly engaged in the developing of spiritual insight because of the absence of all-round maturity of knowledge. He died and wandering about his rounds of repeated rebirths, among divine and human beings, was reborn in the family of a princely warrior (khattiya) in the city of Rohita, when this Buddha arose; having gained the name Paccaya, he, on having come of age, with the passing away of his father, became established in sovereignty, and began to make, one day, a great royal oblation (bali). There the multitude of men assembled. The Master, for the purpose of promoting his pious pleasure amidst that assembly took His seat while the multitude of men was still looking on, upon the bejewelled lion throne in the pinnacle-roofed mansion (kūṭāgāra) made of gems, created by Vessavaṇa in the sky and taught the truth (dhamma). There was realisation of truth (dhamma) to the large multitude of men. After having listened to that teaching of truth, (dhamma), king Paccaya also abdicated his sovereignty and became a monk, being well urged by his former cause (purimahetu). He made his pledge (paṭiññā) according as he did at the time to the Blessed One Kassapa; having made his pledge in this manner, he entered the monastery, increasingly developed spiritual insight (vipassanā) and attained Arahantship there and then (tāvadeva) because of having reached all round maturity of knowledge. Hence has it been said in the Apadāna.--

“On the shore of the river Vinatā,
there dwelt the most excellent of
men; I saw the stainless Buddha, one
pointed (ekaggam) and well composed.
Being pious-minded over Him who
washed off the impurity of depravity,
I collected fig fruits and offered
them to Buddha the best.
It was ninety one aeons (kappa) ago,
that I then made my offering of fruit;
I do not remember any evil existence;
this is the fruitful result of
fruit offering.
(In this excellent aeon (bhaddake

kappe), being remorseful-minded,
 I became a monk in the dispensation
 of the Blessed One Kassapa.
 According as I had become a monk,
 I engaged myself in my mental
 development (bhāvanā); I would not
 leave my monastery; I made up my
 mind thus. Not having well-attained
 the highest benefit, I was not one
 who had made the attainment for all
 times (tāvade). Now, however, my
 fires are extinguished (nibbuto)
 with the all-round maturity of my
 knowledge. Having made my contact
 with the immortal path, I have attained
 the unshaken site (of nibbāna).
 My depravity had been burnt. ...
 Buddha's instruction had been carried
 out."

Having, however, attained Arahantship, he spoke three stanzas, revealing his Arahantship (aññā) in the face of announcing his own proper practice (paṭipatti).

222. "I was, on the fifth day after having become a monk, a learner (sekha) who had not attained Arahantship. When I had entered the monastery, there was my mental resolution.

223. "Neither shall I sit and drink nor shall I leave my monastery, nor shall I lie down on my side (passaṃ nipātesaṃ) without the thorn of craving (taṇhāsalla) had been removed (ūhata).

224. "When that I was dwelling in this manner, see my exertion and effort. Threefold knowledge (vijjā) had accordingly been achieved; Buddha's instruction had been carried out."

There, pañcānāhaṃ pabbajito means: I am five days; five days after having become a monk; the fifth day from the day of having become monk, had come to an end (niṭṭhito); thus, is the meaning. Sekho apattamānaso means: a learner (sekha) because of having been trained in such discipline as higher moral precepts (adhisīla), conduct (sikkhā) and so on; the pride is laid low (siyati) and well cut off (samucchindati) totally (anavasesato); thus; mānaso (parideless); foremost path (magga); from the active mind (mānasa) which produced (nibbattita) it had come the intention (mānasaṃ) and the Arahantship; that Arahantship had not been attained by this one. Vihāraṃ me pavitṭhassa, cetaso paṇidhī ahu means: when I who was a learner (sekha) in this manner had entered the inner room (ovaraka) of my residential monastery, and remained so

(sato), there was now my such mental resolution in the manner being said at present. In this manner, my mind had been made up by me; thus, is the meaning.

Nāsissaṃ: starting with this word, he shows his mental resolution. There, nāsissaṃ means: Whatever there is to eat (bhojanaṃ) (I shall not eat), I shall not enjoy; taṇhāsalle anūhate means: when that thorn of craving which had gone into my heart had not been pulled; thus, the interpretation should be made in all words in this manner. Na pivissāmi means: whatever there is to be drunk, I shall not drink. Viharato ne nikkhame means: I would not go out from this chamber where I have been seated now. Na pi passaṃ nipatessaṃ means: I shall not let fall down even a single side out of the two sides of my body for the purpose of removing physical fatigue; I shall not lie down even on a single side; thus, is the meaning.

Tissaṃ m'avaṃ viharato means: when I was dwelling by way of devotion to the development of spiritual insight (vipassanā) after having made my resolution for firm exertion and after having made up my mind in this manner. Passa vīriya parakkamaṃ means: See and understand the exertion which had become exerted effort (ussoḥhī), which had gained the name of "Parakkama (effort)," due to rreading upon (akkamana) another place, and "viriya (exertion)," from the fact that movement should be made in due form (vidhinā īrayitabbato). Tisso vijjā anupattā, kataṃ buddhassa sāsanam means: by which power the threefold knowledge (vijjā) had accordingly been attained by me; Buddha's instruction had been carried out; this had but been said.

The Commentary on the stanza of the Thera Paccaya is complete.

3.3 [172] Commentary on the stanza of Bākulatthera

The stanza starting with *Yo Pubbe Karaṇīyāni* constitutes that of the Venerable Thera Bākula. What is the origin? It is said that this one also, long ago, was reborn in a brahmin family even prior to the appearance of the Blessed One Anomadassī, a hundred thousand aeons (kappa) over and above an innumerable set of aeons (kappa) ago; on having come of age, he studied the three vedas where not seeing any essence (sāra) renounced the world by becoming an ascetic recluse, saying to himself “I shall seek the benefit of the future (samparāyikattham), kept on dwelling at the foot of a hill, become a gainer of fivefold higher knowledge (abhiññā) and eight stages in the good attainment of jhāna (samāpatti), heard about the appearance of Buddha, went to the presence of the Master, listened to the teaching of truth (dhamma), became established in the refuges, and when stomach-ache arose in the Master, he brought medicine from the forest, dispelled the disease, there made his merit of offering for the purpose of freedom from ailment (ārogya), passed away thence, sprang up in the world of brahmā, wandered about his rounds of repeated rebirths for a set of innumerable aeons (asaṅkhyeyya) among divine and human beings, and came to be reborn in a family home, in the city of Hamsavatī, at the time of Buddha Padumuttara; he happened to have noticed the Master placing a monk in the foremost position of those who happened to be healthy, and desiring that ranking position himself, made his resolution (paṇidhāna), accumulated good deeds as long as he lived, wandered about his rounds of repeated rebirths but in excellent existences, and was reborn in a brahmin family, in the city of Bandhumatī even prior to the arising of the Blessed One Vipassī; he renounced the world, by becoming an ascetic recluse, even in the former manner, became a gainer of jhāna and higher knowledge (abhiññā) and dwelling at the foot of a hill, heard of the appearance of Buddha, went to the presence of the Master, listened to the teaching of truth (dhamma) in the presence of the Master, became established in the refuges, and when the disease of grass-flower (tiṇapupphaka roga) arose among the monks, dispelled the disease (taṃvūpasametvā), lived on there as long as his life-span lasted, passed away thence, sprang up in the world of brahmā, and having wandered about his rounds of repeated rebirths among divine and human beings, for ninetyone aeons (kappa), was reborn in a family home in Benares at the time of the Blessed One Kassapa, and leading his household life, he came across an old large monastery in a state of ruin, had all such dwellings as sabbath hall (uposathāgāra) and so on, made there, arrange all kinds of medicine for the clergy of monks there, did good deeds as long as he lived, wandered about his rounds of repeated rebirths among divine and human beings for one Buddha interval (Buddhanteram), and was reborn in the house of a banker of Kosambī even prior to the arising of our Blessed One, Because of his being devoid of disease, he was being bathed in the large Yamunā river, when he was swallowed by a fish from the hands of the wet nurse and when the fish reached the hands of a fisherman, and was bought, brought and split open by the wife of the banker of Benares, he happened to be but free from ailment owing to the vigour of his merit, and on being brought up (posiyamāno) by her after having taken him as her son, the parents, who gave birth to him heard about that incident (pavatti), make their claim (anuyoga) saying: “This is our son: give us our son:” there upon, the decision was made by the king causing him to become an heir of the two families saying: “Let him be the common son of both:” because of being placed thus, he gained the name *Bākula*; on having come of age, he became an owner of eighty crores of cash (āsītiko), experiencing bountiful prosperity; on having listened to the teaching truth (dhamma) in the presence of the Master, he aptly gained pious faith, became a monk and was an ordinary common bhikkhu(monk) for but seven days; at sun-rise on the eighth day, he attained Arahantship along with the four forms of analytical knowledge. Hence, has it been said in the Apadāna.--

“Not far from Himavanta there was

a hill named Sobhita, where I had a hermitage well-made, built by my own pupils. Many pandals were there: Sindhuvāraka trees were blooming flowers woodapple trees were many there; phaesant bird-like flowers were blossoming.

Many a shrub of Nigguṇḍī were there; as well as jujube and 'guava' (malakāni); Phārusaka fruits and flowers as well as long white gourds; Puṇḍarika lotus also flowered.

There grew there grape vines (āḷaka) Vilva trees, banana and citron trees as well. Many were Mahānāma plants there and Ajjuna and Piyaṅgula trees as well. There were Kosamba trees, the sweet scented Salala trees, neem trees, banyan trees and wood apple trees as well; like this, was my hermitage; I dwelt there together with my pupils.

The Blessed One Anomadassī, the self-dependent leader of the world, seeking seclusion (paṭisallānaṃ) came close to my hermitage.

When the great Hero, Anomadassī, full of fame had come near, there soon (khaṇena) arose wind-ailment to the protector of the world.

Wandering about in the forest, I saw the leader of the world; having approached the self-awakened Buddha, the possesor of eyesight (cakkhumā) full of fame, and having noticed His deportment (iriya) also, I noted (upalakkhiṃ) then that indeed, undoubtedly ailment must have arisen to our Buddha.

Speedily did I come back to my hermitage, to the presence of my pupils; I then addressed my pupils and told them that I wanted to make medicine.

Having acknowledge what I said to them, all my pupils with their respects assembled together (ekajjhaṃ) because of their respect for me as their teacher.

Having swiftly climbed the hill, I made
every greatly enduring medicine, mixed
with drinking water, and offered it to
Buddha, the best.

When the great Hero, the omniscient
leader of the world partook of the
medicine, the wind trouble of the great
Sage Sugata swiftly subsided (vūpasamati).

Having found out that His ailment had
become allayed Anomadassi, full of fame,
having been seated on His own seat, spoke
these stanzas.

I shall pronounce about him who offered
me medicine, and made my ailment get
allayed; listen when I am speaking.

For a hundred thousand aeons (kappa)
he will enjoy himself in the divine
world. This one will always bemuse
himself there amidst playing of music.
Having come to the human world, he
will, being urged by bright basis
(sukkamūla), become a world-king,
for a thousand times.

Fifty five aeons (kappa) hence, we will
be the sovereign of Jambu island (mandala),
bounded by four oceans (caturanto) and
will make many conquests (vijitavi); a
warrior-prince (khattiya) by clan and
Anoma by name, will he be known; he will
be a world king of great vigour endowed
with seven sorts of gems; he will exercise
his sovereignty shocking (khobhetvā)
even the Tāvatiṃsa heaven.

Whether he becomes a divine-being or
a human-being he will be free from
ailment.

Having avoided a wife (pariggaha) he
will cross over the disease in the
world.

Immeasurable aeons (kappa) hence,
there will be in the world, a Master,
named Gotama by clan, the offspring of
Okkāka's family,

He will be an heir to His teachings
(dhemmesu), a bosom son created by the

truth (dhamma); he will enter nibbāna
canker-free after having all round
understood all the cankers.

Having burnt all his depravity he will
cross over the stream of craving (taṇhā
sotaṃ); he will be a disciple of the Master
known by the name of Bākula.

Having specially known all this, Gotama,
the bull among the Sākiyans, having become
seated amidst the clergy of monks will
place him at the foremost position.

The Blessed One Anomadassī, the self-
dependent leader of the world, seeking
(anuvilokento) His solitude (viveka)
came near my hermitage.

I satisfied (tappesiṃ) the great Hero,
the omniscient leader of the world who
had come near because I was piously pleased
with His palms.

That deed of mine was well done; the
field was fertile and the seed was
prosperous (sampadā); I was but unable
to have it thrown away (khepetuṃ);
indeed, at that time, mine was well-done.

My gain was well gained by me in that
I met the Leader; with the residue of
that deed, I have attained the unshaken
path (acalaṃ padaṃ).

Having specially known all this,
Gotama, the Bull of the Sākiyans placed
me at the foremost position (etadagga).
It was immeasurable aeons (kappa) ago,
that I then did my deed; I do not
remember any evil existence; this is
the fruitful result of medicine (offering).

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he, having been placed at the foremost position of those free from ailment, one day, by the Master who was placing his own disciples in succession in their respective ranking positions, spoke three stanzas in order to reveal his Arahantship (aññā) in the light of (mukhena) giving instruction to monks in the midst of the clergy (Saṅgha) on the occasion of his entering the parinibbāna.

255. "Should he desire to do afterwards
whatever he ought to have done formerly,
he falls from (dhamṣate) happy places;

he repents also afterwards.

226. “One should speak of what one could do;
one should not speak of what one has not
done or could do; the wise know those
who speak but do not do.

227. “Indeed; Nibbāna is extremely happy;
it has been pointed out by the well
self-awakened Buddha. It is free from
anxiety, without lust (virajaṃ) and is
secure; it is where painful misery
(dukkha) comes to an end (nirujjhati).

There, *yo pubbe karaṇiyāni, pacchā so kātumicchati* means: an individual who would not do, under the influence of negligence, deeds, which bring about his own welfare and happiness, and which should be done formerly only at the time prior to his being harassed by old age and ailment and so on, but desires to do afterwards when he has passed beyond the time when he ought to have done. *So* means just a mere particle (nipāta). Then, however, he is not able to do because of being overwhelmed by his old age and ailment and so on. *Sukha so dhamṣate ṭhānā, pacchā ca manutappati* means: not being able also, that individual, falling away from (parihāyanto) happy places, heaven and nibbāna, because of the condition of not obtaining (anuppādito) the means for the same becomes regretful (anutappati) and has to meet with (āpajjati) remorse (vippaṭisāraṃ), after wards, saying to himself: “Good deed had not been done by me.” The letter *m* is a maker of union of words. On the other hand, I, for my part, having done good deed, I say to you in this manner:” showing thus, he spoke the second stanza starting with “Yañ hi kayirā.”

There, *parijānanti* means: they know after analysis (paricchijja) thus; “This one is this much; they do not think much of;” thus, is the meaning. Indeed by way of good and right proper practice (sammāpaṭipatti) whoever is the doer according as he has said is splendid (sobhati); not in another manner than that. He spoke the third stanza starting with “*Susukhaṃ vata,*” in order to show now from the point of view of having the same form (sarūpato) the meaning of what has been said in common with (sādhāraṇato) the means of what ought to be done. Its meaning:—*Sammāsambuddhena desitaṃ* means: taught by the Blessed One because of His awakened knowledge of all truths (dhamma) rightly well all by Himself: *asokaṃ* means; free from anxiety because of the absence of causes of anxiety in all respects; *virajaṃ* means; stainless because of the state of being shorn of such stain as lust and so on; *khemam* means: secure because of not being oppressed by the four yokes (yoga); *sukhaṃ vata* means: happy indeed, the excellence of nibbāna; why? *Yattha* means: in which nibbāna; *vaṭṭa dukkhaṃ nirujjati* means the entire painful misery of circle of repeated rebirths but definitely comes to an end (vūpasamati).

The Commentary on the stanza of the Thera Bākula is complete.

3.4 [173] Commentary on the stanza of Dhaniyatthera

The stanza starting with *Sukhañce jīvitum icche* constitutes that of the venerable Thera Dhaniya. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhī; on having attained the age of intelligence, he, one day, happened to have seen the Master, became pious-minded and

made reverential offering of reed-garland (naḷamālā) to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the family of a pot-maker, in Rājagaha when this Buddha arose; having gained the name Dhaniya, he, on having come of age, earned his living with the work of pot-making. On that occasion, the Master, having become seated in the hall of the pot-maker, taught the *Chadhātuvibhaṅga sutta* to the young man (kulaputta), Pukkusāti. On having heard that teaching, he became one who had done his duty (to become an Arahant). Dhaniya, having heard of the state of his having entered parinibbāna, aptly gained pious faith, saying to himself: “Indeed, the dispensation of Buddha is profitable (niyyānika), in that one is able to get oneself free from the painful misery (dukkha) of circle of repeated rebirths (vaṭṭa) just by being familiar with it (paricaya) for a single night,” become a monk, and was dwelling being always engaged (anuyutto) in adorning his residential cottage (juṭi), was reproached (garahito) due to thus making his cottage (kuṭi), by the Blessed One, and (later) dwelling in a monastery belonging to the clergy (saṃghika), he increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the *Apadāna*.-

“I saw the gold-complexioned self-awakened Buddha, the leader of the world, the worthy recipient of sacrificial offerings going over the top of the wood.

Having collected a garland of reed, I presently (tāvade) came out, and I met there the self-awakened Buddha, free from cankers as He had crossed over the flood (oghatiṇṇa).

Pious-minded and good-hearted, I made my reverential offering of reed garland to the great Hero, the worthy recipient of dedicated donations, the sympathiser of the world.

It was thirtyone aeons (kappa) ago that I specially made my garland offering; I do not remember any evil existence; this is the fruitful result of my making reverential offering of Buddha.

My depravity had been burnt. ...
Buddha’s instruction had been carried out.”

On having, however attained Arahantship, he spoke three stanzas in order to reveal his Arahantship (aññā) by way of (mukhena) giving advice to those monks, who, having exalted themselves by their concentration (samādhāna) in austerity (dhutaṅga), slighted (avajānanti) the other monks enjoying (sādiyante) the meal meant for the clergy.(Saṅghabjatta) etc.

228. “If one desires to live happily, Longing for (apekkhavā) monkhood (sāmañña), one should not minimise any such thing connected with the Order as robe, drink and food.

229. “If one wants to live happily,
 longing for the life of a monk,
 one should make use of his monastery
 similar to what one would behave
 towards a hole of a snake or a rat.
 230. “If one wishes to live in happiness
 and long for the life of a monk, one
 should be content with this or that;
 one should cultivate the single truth
 (dhamma).

There, *sukhañ ce jīvitum icche, sāmaññasmiṃ apekkhavā* means: if one desires to live, should one be desirous of the happiness of monkhood, after having forsaken (pahāya) impropriety (anesanaṃ), having become full of longing for the condition of a monk, and keen respect (tibbagāravo) for disciplined conduct (sikkhāya); thus, is the meaning.

Samghikaṃ nātimaññeyya, cīvaraṃ pānabhojanaṃ means: one should not minimise the robe and food brought from the Order of monks; the gain that arises to the Order of monks, is, namely, an all-round pure product; thus, to one who wears and eat (paribhuuñjantassa) them (taṃ) the happiness of monkhood has but reached his hand owing to the springing up (sambhava) of the all-round purity of livelihood; thus, is the significance. *Ahimūsikasobbhaṃ vā* means: a hole dug up by a rat resembling a snake; *sevetha* means: one should serve the monastery. According as a snake, without making its own abode (āsaya) by itself, having dwelt in the shelter made either by a mouse or by any other creature takes its departure wherever it likes (yena Kāmaṃ), but in the self-same manner, a monk, without incurring self depravity personally because of a monastery, having dwelt here, there and anywhere, should take his departure; thus, is the meaning.

Now, in order to show thus: “There is monkhood’s happiness by but being contented according as one’s gain of recluse’s requisites, said and unsaid as well; not in any other manner, he said thus: “Itarītarena tusseyya.” One should be contented with requisite according as gained somehow or other, whether inferior or superior; thus, is the meaning. *Ekadhammaṃ* means the condition of diligence; indeed, to one who is being engaged in it, all faultless mundane bliss and transcendental happiness have but reached his hands. Therefore the Blessed One said thus: “Appamatto hi jhāyanto, pappoti vipulaṃ sukhaṃ (indeed, a diligent person, entering upon jhāna attains bountiful happiness).”

The Commentary on the stanza of the Thera Dhaniya is complete.

3.5 [174] Commentary on the stanza of Mātaṅgaputtatthera

The stanza starting with *atisitaṃ* constitutes that of the venerable Thera Mātaṅga. What is the origin? It is said that he was reborn as a king of dragons of mighty power in a massive mansion of dragons under a great natural lake near Himavanta, at the time of the Blessed One Padumuttara; having come out of his dragon-mansion, one day, he was wandering about when he happened to see the Master going through the sky, became pious-minded and made reverential offering to Him with his head gem. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human-beings, and was reborn as the son of an estate owner, named Mātaṅga, in the kingdom of Kosala, and came to be known as *Mātaṅgaputta*, even. On having attained the age of intelligence, he was not doing any work since he was

congenitally lazy; being blamed by relatives as well as other people, he said to himself: “Leaders of happy easy life, these monks, sons of the Sākiyana,” and being desirous of leading an easy life, he made himself familiar with the monks, approached the Master, listened to the teaching of truth (dhamma), gained pious faith, noticed other monks as being possessed of magical powers, aspired for the vigour of magic, collected his mental exercise (kammaṭṭhāna) from the presence of the Master, engaged himself in developing meditation (bhāvanā) and became an Arahant with six sorts of superknowledge. Hence has it been said in the Apadāna.-

“The Conqueror named Padumuttara,
profoundly proficient in all truths
(dhamma), the self-awakened Buddha,
being desirous of seclusion, went
straight through the sky.

There was a massive natural lake not
far from Himavanta; there my mansion
was, well associated with acts of merit.
Having specially come out of my mansion,
I caught sight of the leader of the world,
shining like a blue water-lily and blazing
like sacrificial fire (hutāsanam).

Investigating (vicinam) and not seeing
(addasam) any flower, they will honour
the Leader; having made my mind piously
pleased, I paid my homage to the Master.

Catching hold of the gem on my head,
I offered it reverentially to the Leader
of the world saying: “By means of the
reverential offering of my gem, may there
be good result!”

Padumuttara, the world-wise, the worthy
recipient of sacrificial offering, the
Master, stood in the sky and spoke this
stanza.

Let that intention of yours get accomplished;
may you gain bountiful bliss! By means
of your reverential offering of this gem,
you should enjoy fame fully.

Having said this, the Blessed One named
the Most Excellent Lotus, Buddha, the best,
went away to the place where His mind had
resolved to go.

For sixty aeons (kappa), I was divine
sovereign and I exercised divine sovereignty;
for many a hundred times I was a world
king.

When I kept remembering my former
deed, while I had become a divine

being, there sprang up my gen the
maker of light to me.
Eighty six thousand ladies, variegatedly
dressed and decorated, adorned with
emerald ear-rings attended up on me.
Ladies with thick eye-lashes (aḷāra-
pamhā), with smiling speech (hasulā),
with good perception (susaññā) and
with tender waist (tanumajjhimā)
surrounded me always; this the fruitful
result of my reverential offering
of emerald gem.

As and when I desired trinkets for
my embellishment, there were my jewellery
(bhaṇḍā) well executed, made of gold,
made of emerald and likewise made of
ruby.

Delightful pinnacled-houses, highly
worthy beds sprang up as and when I
wanted, knowing my intention. Gains
are well-gained for them, who gain
attention (upassuti); they constitute
a fertile field for human-beings,
and medicine for all living beings,
My deed also had been well done in
that I met the Leader; I escaped
purgatory and I have attained the
unshaken path.

Wherever I might have sprung up,
whether in divine state or human
condition, there was light for me
always by day as well as by night.
By means of that very reverential
offering of my emerald, I had enjoyed
prosperity (sampadā); the light of
knowledge had been seen by me; I
have attained the unshaken path
It was a hundred thousand aeons
(kappa) ago, that I specially offered
remember any evil existence; this
is the fruitful result of my reverential
offering of emerald.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, However, become an Arahant, with six sorts of higher knowledge, he spoke three stanzas announcing his own making of exertion reproaching laziness by way of individual determination (puggaladhiṭṭhāna).

231. “It is extremely cold; it is very hot;
this has gone late in the evening;
thus, the youths let moments pass
dismissing their occupations (kammantā).
232. “He who does not think of cold and heat
more than grass, does not get dismissed
(vihāyati) from happiness, doing
his duties of a man.
233. “I shall uproot dabba grass, kusa grass,
poṭakila grass, fragrant usira root,
the muñja grass and the bulrush (pabbaja)
with my bosom breast, devoting myself to
detachment.

There, *atisītamaṃ* means: extremely cold with dropping dew and pouring down of rain shower (vakala) ; *idamaṃ* means; this is; the connection is after having brought this expression, *Atiṇḥamaṃ* means; extremely hot with heat and all round burning and so on; he spoke about the basis of laziness, by way of both kinds of weather also. *Atisāyamaṃ* means: extremely late in the evening, when the day has all-round bent down (pariṇati) ; here, with the taking of evening even, morning (pāto) also is being taken together (saṅgayhati); he said about the basis of laziness by way of both those occasions. *Iti* means; in this manner. By means of this, he takes together (saṅgaṇhāti) the basic of laziness which has been said thus: “Idha bhikkhabe bhikkhunā kammaṃ kattabbaṃ hoti (O monks! Here work ought to be done by a monk).” *Visatṭhakammante* means: all round giving up of devotion to occupation. *Khaṇa* means: the opportunity for leading a holy life (brahmacariyavāsa) and the appearance of Buddha, etc. *Accenti* means: they go past. *Māṇave* means: living being. *Tiṇa bhiiyyo na maññati* means: he does himself what ought to be done. *Kamaṃ* means: doing (karonto). *Purisakiccāni* means: the welfare of himself and the welfare of others which ought to be done by a brave man. *Sukhā* means: from happiness from the bliss of nibbāna; thus, is the significance. The meaning of the third stanza has but been said before (heṭṭhā)

The Commentary on the stanza of the Thera Mātāṅgaputta is complete.

3.6[175] Commentary on the stanza of Khujjasobhitatthera

The stanza starting with *Ye ciṭṭkuthī bahussutā* constitutes that of the venerable Thera Khujjasobhita. That is the origin? It is said that this one was reborn in a family home at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he, one day, happened to have seen the Blessed One going about together with a large clergy of monks, became pious-minded, and praised Him with ten verses. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in the city of Pāṭaliputta, when this Buddha arose. His name was “Sobhita.” However, he came to be known as *Khujjasobhita* because of his being a hump-back by nature. On having come of age, he, when the Master and passed away into parinibbāna, became a monk in the presence of the thera

Ānanda and became an Arahant with six sorts of superknowledge (abhiññā). Hence has it been said in the Apadana:—

“Who will not be piously pleased after
having seen the divine of divine, the
Bull among men, like a pearl (kakudham)
displaying its splendour (vilasantam)
who was entering upon a chariot road?
Who will not become piously pleased after
having seen the One shining bright with
His light of knowledge, having dispelled
the deep darkness after having sent well
across, many men?

Who will not become piously pleased,
after having seen the leader of the world
with a hundred thousand masters of their
senses (vasī) being led by Him, pulling
out many living beings (from the sea of
saṃsāra)?

Who will not become piously pleased,
after having seen the One beating the
drum of dhamma, crushing the crowd of
heretics and roaring the roar of a lion?

Who will not become piously pleased
having seen divine beings along with brahmā
who have come from as far away as the world
of brahmā asking subtle questions?

Who will not become piously pleased
after having seen the divine beings
who, having made their clasped hands, so
make their request that they may enjoy
fruition of their merit on account of
that?

Who will not become piously pleased
after having seen all the multitude of
men having come together, and personally
invite Buddha, possessor of eyesight,
who does not yet shaken when invited
(ajjittho)?

Who will not become piously pleased
after having seen many drums hum
(ravanti) and elephants make trumpet
cry in rut (matta), when He enters the
city?

Who will not become piously pleased
after having seen all His rays always

shining bright when He goes along the street; they have become equally sprung up (abbhunnatā)?

Who will not become piously pleased after having seen that when Buddha does speak (byaharantassa), the universe is made to hear and when He makes all living beings understand (viññāpeti)? It was a hundred thousand aeons (kappa) ago, that I made my special praise of Buddha; I do not remember any evil existence; this is the fruitful result of my making praise (kittanāya). My depravity had been burnt. ... Buddha's instruction had been carried out."

Having, however, become an Arahant, with six sorts of higher-knowledge (abhiññā), he was given orders by the Order of monks (Saṅgha) who had assembled in Sattapaṇṇi cave, at Rājagaha, at the time of the first great Council (saṃgīti), thus: "Go and call the venerable Ānada:" he dived himself into the earth, rose up in front of the Thera, whom he informed the message of the Saṅgha, himself went ahead through the sky, and reached personally the door of Sattapaṇṇi cave a certain divinity sent by the divine crowd for the purpose of prohibiting Māra and Māra's body of army; in order to tell that divinity of his own coming, Khujjasobhita spoke the first stanza.--

234. "This Khujjasobhita is one of those long lived (āyuvā) monks, who teach variegated sermons, who are much learned and who are citizens of Pāṭaliputta, stands at the door.

There, *cittakathī* means: teaches of variegated truth (dhamma); they are accustomed to teaching the truth (dhamma) commensurate with the inclination (ajjhāsayā) of others in such a variously different method as abbreviating, lengthening (vitthāraṇaṃ), deepening, simplifying, doubt-dispelling the truth (dhamma) establishing; thus, is the meaning, Bahussutā means: much learned, because of being bounteously full of such much learning as the canonical texts (pariyatti) and apt penetration into the truth (paṭivedha). *Samaṇa* means a monk because of the condition of having brought the evils to cessation (samita) in every respect (sabbaso). *Pāṭaliputtavāsino*, *tesaññataro* means: citizens of Pāṭaliputta because they reside in the city of Pāṭaliputta; one of them; *eyaṃ āyuvā* means: this one is a long-living venerable. *Dvāre tiṭṭhati* means: he stands at the door of Sattapaṇṇi cave; to enter according to the approval (anumati) of the Order of monks. On having heard that stanza, that divinity spoke the second stanza in order to inform the arrival of the Thera to the Saṅgha:--

235. "Those variegated teachers. ... Having come through the air, he stands at the door."

There, *māluterito* means: moved (erito) by the mind, with the production of the mind of magical powers (iddhicittajanitena); he had come with the vigour of magical power: thus, is the meaning.

The Thera, on being made to be admitted (katokāso) by the Saṅgha who had been informed by that divinity in this manner, revealed his Arahantship (aññā) by means of this third stanza, on his going to the Saṅgha:--

236. “By means of my giving good battle,
by means of my good offering, by means
of my victory in the battle field, by
means of continuous leading of holy
life of chastity, in this manner, this
one enjoys bliss.

There, *suyuddhena* means: previously (pubbabhāge) by means of fighting well with many a depravity (kilesa) under the influence of such forsakings as momentary (tadaṅga) and enduring elimination during the duration of jhāna (vikkhambhana). *Suyiṭṭhena* means: by means of the offering of truth (dhamma) given suitably by good friends at regular intervals (antarantarā). *Saṅgāma vijayena ca* means: also by means of the victory in the battle-field gained, by crushing (nimmathana) the creation (abhisankhāra) made by depravity (kilesa) in every respect, by way of forsaking, by completely cutting off (samuccheda). *Brahmacariyanuciṇṇena* means: by means of the holy life of foremost path (aggamagga) by continuous practice (anuciṇṇa). *Evāyaṃ sukhamedhati* means: in this world this Thera Khujjasobhita enjoys the bliss of nibbāna, as well as the happiness of the proper attainment of fruition even, in the said manner; thus, is the meaning.

The Commentary on the stanza of the Thera Khujjasobhita is complete.

3.7 [176] Commentary on the stanza of Vāraṇatthera

The stanza starting with *Yo'dha koci manussesu* constitutes that of the venerable Thera Vāraṇa. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, performing acts of merit in this or that existence, was reborn in a brahmin family, even prior to the arising of the Blessed One Tissa, ninetytwo eons (kappa) ago, became proficient (pāragū) in the arts and sciences of the brahmins, renounced the world by becoming an ascetic recluse and dwelt teaching charms to his fifty four thousand resident pupils. On that occasion also, there was a great earth-quake owing to the descending into His mother's womb in His last existence of the Blessed One Tissa in His condition of Bodhisatta after having passed away from the body of Tusita. On having noticed it, the multitude of men became afraid and excited, approached that ascetic and enquired about the cause of the earth-quake. He comforted the crowd after having spoken to them of it's being the foreboding omen of the arising of Buddha saying thus:— “The great Bodhisatta descended into His mother's womb; on that account there was this earth-quake; therefore you need not fear.” He aptly felt the feeling of zest (pīti) over Buddha as his object of contemplation. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in the kingdom of Kosala, when this Buddha arose; having gained the name *Vāraṇa*, he, on having come of age, listened to the teaching of truth (dhamma) in the presence of a certain Thera who resided in a forest, gained his pious pleasure (pasāda), became a monk, and did his monk's duties. One day, he was going on his journey to attend upon Buddha, when, on his way, he saw people of not inferior families (ahīnakule) dead after having quarrelled with each other, became remorseful, saying to himself; “These creatures had reached destruction of their lives by being mutually antagonistic,” and went to the presence of the Blessed One, who, having understood the behaviour of his mind, spoke three stanzas, in order to give him instruction, commensurate with it.

237. “Whoever here among human beings,
harrasses other creatures, from this

world as well as from the other world,
the man falls from (dhamṣate) both.

238. “On the other hand whoever sympathises
all living beings with his heart of
loving kindness, such a man like that,
indeed, produces much merit.

239. “Get yourself trained in good speech,
as well as service to monks; train
yourself to get seated alone in
seclusion, as well as the calmness
of your mind (cittavūpasama).

There, yo’dha koci manussesu means: here, among man, anyone, who is either a princely warrior (khattiya) or a brahmin or a commercial man or a labourer (sudda), a layman (gahaṭṭha) or a monk, here, the taking of human being (manussaggahaṇa) indicates the most superior living creature; thus, it should be seen.

Parapāṇāni hiṃsati means: he harms and kills other living beings. *Asmā lokā* means: from this world; *paramhā* means: from the other world. *Ubhayā dhamṣate* means: he falls from both; he falls away from (parihāyati) the welfare and happiness pertaining to (pariyāpanna) both the worlds; thus, is the meaning.

Having shown the evil deed (dhamma) characteristic of oppressing (pīḷa) others, now, in order to point out the good deed (dhamma) characteristic of receding from oppressing others, Buddha spoke the second stanza starting with “Yo ca mettena.” There, *Mettena cittena* means: with the mind well connected with loving kindness; in other words with the attainment of conception (appanā) of one kind or another.

Sabbapāṇāukampati means: is filled with loving kindness (mettāyati) over all living beings as if over his own bosom son. *Bahuṃ hi so pasavati puññaṃ tādisako naro* means: that individual, who lives with such loving kindness as in that manner, produces, aptly gain and achieve much great bountiful good-deed of merit.

Now, Buddha spoke the third stanza, starting with *subhāsitaṣṣa*, in order to assign him in the performance of such deeds as calm composure (samattha) and spiritual insight (vipassanā) along with their constituent parts (sambhāra). There, *Subhāsitaṣṣa sikkhettha* means: one should learn the well-spoken pariyatti truth (dhamma) classified (bheda) as teaching (kathā) on few wants (appichā) and so on, by way of hearing, bearing in memory and all-round questioning and so on. *Samaṇūpāsanaṣṣa ca* means: after having approached time after time (kālena kālaṃ) monks who had put an end (samita) to evil deeds, good friends and devotees, one should learn to be near then to attend upon them as well as for proper practice (paṭipatti), *Ekāsanassa ca raho cittavūpasamassa ca* means: when continuously practising (anubrūhantassa) alone, without any associate, bodily seclusion, one should learn sitting his seat by way of being continuously engaged in mental exercise in solitude (raho); in this manner, engaging oneself continuously in mental exercise (kammaṭṭhāna) and arriving at the head (matthaka) of the cultivation of meditation (bhāvanā), one should learn how to rid one’s mind of the different forms of depravity (kilesa). Indeed, whatever depravity had been allayed and dispelled but definitely by means of such disciplined conduct as higher morality (adhisīla) they amount to the fact that the disciplined conduct in the right path and fruition (magga phalasikkhā) has but definitely appeased the mind of the learner. At the total end of the stanzas, the Thera increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the *Apadāna*:—

“Having penetrated into the Himavaṃ,
I then taught charms (mante). Fifty
four thousand pupils attended upon
me.

All of them were highly advance (adhita)

versed in the vedas; they had reached
perfection in the six constituent
sectors (chaṅga); supported by
their own science, they dwelt in
Himavanta.

Having passed away from the body of
Tusita the fully famous divine youth,
thoughtful and mindful sprang up in
His mother's womb.

When the self-awakened Buddha came to
arise, the ten-thousand extensive earth
quaked. The blind got back their eye-
sight, when the Leader was appearing.
This entire earth quaked in all manners;
after having heard the sound of proclamation
(nigghosa), the multitude of man became
excited.

All men came together and arrived at my
presence (and said); The earth quaked
what result would happen?

I then told them thus: 'Do not be afraid;
there is no danger to you. You all should
be relieved; this occurrence is of good
benefit (suvatthiko).

With eight causes of self-awakened Buddhas,
this earth used to quake; likewise signs
are seen; the light is abundantly great.
Undoubtedly, Buddha, the best, possessor
of eye sight, will arise'; having made the
mass of men know well, I spoke to them
the five precepts.

Having heard the five precepts and about
the appearance of Buddha also which is
difficult to gain, they became excited
and gooe-minded; glad and joyous, they
said:

It was ninetytwo aeons (kappa) ago,
that I made my expository explanation
of the sign (of Buddha's appearance);
I do not remember any evil existence;
this is the fruitful result of my expository
explanation.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

The Commentary on the stanza of the Thera Vāraṇa is complete.

3.8 [177] Commentary on the stanza of Vassikatthera

The stanza starting with *eko pi saddho medhāvī* constitutes that of the venerable Thera Vassika. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, performing acts of merit in this and that existence, was reborn in a family home and on having attained the age of intelligence, he, one day, happened to have met the Master, became pious-minded and offered fruits of the wave-leaved fig tree to Him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in the kingdom of Kosala when this Buddha arose; having gained the name *Vassika*, he, on his having come of age, saw the twin-miracle of the Master, aptly gained pious faith, became a monk, and doing his monk's duties he became ill. Thereupon, his relatives attended upon him with medicine prescribed by the physician who all-round examined (*paridiṭṭha*) him and had him cured of his disease. Having recovered from that ailment, he became remorseful, indulged in developing deep meditation (*bhāvanā*) and became an Arahant with six sorts of higher-knowledge. Hence, has it been said in the *Apadāna*.--

“After having seen amidst the forest,
Buddha Atthadassī, full of fame, I
became pious-minded and good-hearted
and offered fig fruit, to him.
It was eighteen aeons (*kappa*) ago that
I offered fruit; I do not remember
any evil existence; this is the fruitful
result of fruit offering.
My depravity had been burnt. ...
Buddha's instruction had been carried
out.”

Having, however, become an Arahant with six sorts of higher knowledge (*abhiññā*), he went to the presence of his relatives, stood in the sky, taught the truth (*dhamma*), and had them become established in the (three) refuges and moral precepts. Some of them died and were reborn in heaven (*sagga*) because of their having been established in refuges and moral precepts. Then the Master asked him who had reached near Him for attending upon Buddha thus: “O Vassika! How is the health of your relatives?” He spoke three stanzas in order to speak to the Master of the benefit done by himself to his relatives:—

240. Even a single wise man who has
pious faith (*saddho*), stood in
truth (*dhamma*), endowed with moral
precepts is of benefit to his related
kinsmen who here are lacking in
pious faith.

241. “Out of compassion for them, my
relatives were kept under (*niggayha*)

and urged (codita) by me, owing to my love (pema) for my related kinsmen, making them to be respectful toward monks. When they died and passed away (abbhatīta) they have attained to the blissful Tāvatiṃsa; my mother and brothers are joyful because they have got what they wanted.

There, the meaning of the first stanza is: *Saddho* means: he who has pious faith, by way of fruition of action and faith in the three gems; *medhāvī* means: a wise man who but because of that, owing to being associated with such knowledge as the knowledge of the state of possessing one's own kamma, etc. *dhammattho* means: because of the condition of having stood in the act (dhamma) of advice of the Master, as well as in the mine transcendental truths (dhamma); *sīlasampanno* means: endowed with moral precepts by way of good moral conduct (ācāra), moral practice of the path and fruition; *eko pi* means: alone though he is; *asaddhānaṃ* means: of the unfaithful, because of the absence of pious faith according as said; *idha* means: in this world; *ñātīnaṃ* means: of the relatives because of such meaning as should be understood as "These are ours;" *bandhu* means: likewise, they are kinsmen because of the meaning of bondage with the binding of love; *atthāya hoti* means: is for the welfare of related kinsmen who had gained the name "bandhu."

Another stanza has been said starting with "Niggayha" in order to show the said meaning, making it referring to himself rather than being general (sādhāraṇato). There, *niggayha anukampāya, codito ñātayo mayā* means: relatives were advised by me after having kept them under (niggahetvā) thus:— now also you are poverty-stricken, not having done any good deed; do not enjoy again in future any form of all-round depravity (kilesa). *Ñātibandhavapemena* means: because of love which has happened (pavatta) in this manner as: "There are our kinsmen;" *kāraṃ katvāna bhikkhūsu* means: not being able to transgress (atikkamituṃ) my discipline, they have become pious-minded, and have done honour (sammāna) and hospitality (sakkāra) to monks, by offering such recluses requisites as robes and so on as well as by attending upon them; the *abbhatītā kālaṅkatā* means: having become dead, they have passed beyond this world. *Te* means: again a mere particle (nipātanatta). *Tidavaṃ sukhaṃ* means: the bliss pertaining to the divine world; in other words, they have attained the Tāvatiṃsa heaven's which they wanted (iṭṭhaṃ). Who, however, were they? He said: "*Bhātaro mayhaṃ mātā ca, modanti kāmakāmino,*" means: they are specially delighted being endowed with sensual pleasures of material character according as desired by themselves, thus, is the meaning.

The Commentary on the stanza of the Thera Vassika is complete.

3.9 [178] Commentary on the stanza of Yasojatthera

The stanza starting with Kālapabbaṅgasaṅkāso constitutes that of the venerable Thera Yasoja. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in the family of a custodian of monastery (āramagopaka), at the time of the Blessed One Vipassī; on having attained the age of intelligence, he happened to have seen, one day, the Blessed One Vipassī soaring up in the sky, became pious-minded and offered bread fruit (lābujaphala) to Him.

On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human-beings, and was reborn as the son of a fisherman, who was the eldest of five hundred families in a fishing village at the gate of the city of Sāvatti; they gave him the name *Yosaja*. On having come of age he threw the net in the river Aciravatī for the purpose of catching fish along with sons of fishermen, who were his associates. There a gold-coloured large fish entered inside the net. They showed it to king Pasenadī. The king, saying to himself; “The Blessed One knows the cause of the colour of the gold-coloured fish,” had the fish held and showed it to the Blessed One. The Blessed One said thus:— “This One, having become a monk, in the dispensation of the well self-awakened Buddha Kassapa when it was waning (osakkamāha), regulating his life (paṭipajjanto) wrongly (micchā), made the dispensation (sāsanā) move back (osakkāpeti), and was reborn in purgatory and having been cooked in purgatory for an interval of a Buddha (ekaṃ Buddhantaraṃ) he passed away from there and came to be reborn as a fish in the river Aciravatī,” made but that fish speak of the state of it’s sister’s having sprung up in purgatory as well as the condition of it’s brother. There’s having entered parinibbāna and taught *Kapilasutta* for the sake of an anecdote of this one.

After having heard the teaching of the Master, Yasoja became remorseful, became a monk, along with his own associates in the presence of the Master, and dwelling at a suitable site, he, one day, went with his assembly to Jetavana in order to pay his homage to the Blessed One. Over his arrival, there was a loud noise and great sound in the monastery with preparations of seats and beds and so on. On having heard it “The Blessed One dismissed (paṃāmesi) Yasoja along with his crowd;” thus, all about it should be understood in the manner as had come in the Udāna. Having, however, been dismissed, the venerable Yasoja became remorseful-minded, resembling an excellent well-bred horse, specially struck with a whip, dwelt together with his assembly on the shore of the river Vaggumudāya, striving and exerting, increasingly developed spiritual insight (vipassanā) and became an Arahant with six sorts of super knowledge but during the lent (vassa). Hence, has it been said in the *Apadāna*:—

“In the city of Bandhumatī, I was
then a custodian of an ashram (ārāmika).
I saw the stainless Buddha soaring
straight up into the sky. Having
brought bread fruit along with me,
I offered it to Buddha, the best,
full of fame who accepted it while still
having stood but in the sky.
There was to me good promotion of
prosperity (wittisaṅ janano) bringing
bliss immediately (diṭṭhadhammasukhavāho),
after I had offered the fruit to Buddha
with clearly devout heart.
I did gain then bountiful zest and
the most excellent happiness; to me
as I was born here and there, gem
jewel but sprang up.
It was ninetyone aeons (kappa) ago,
that I then offered the fruit; I do
not remember any evil existence; this
is the fruitful result of fruit-offering
(phaladāna)

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

The Master sent for the venerable Yosoja together with his crowd, on his having being an Arahant with six sorts of higher-knowledge (abhiñña) and held conversation with him in connection with such proper attainment (samāpatti) of jhāna which remains static (āneñja). He carried out after having taken upon himself all the acts of austerity (dhutaṅga dhamma) also. On that account his body was thin, shabby and ugly. The Blessed One spoke the first stanza praising that absolute meagreness of desire.

213. "Sections of bodily limbs look black,
thin and spread over with veins; the
man understands his limit in his eating
and drinking and is free from being lazy-
minded."

There, *kālapabbhaṅga saṅkāso* means: his limbs (aṅga) are like the joints (pabba) of dental (danti) creeper (latā), owing to thin, deformed (dusaṅghita) details (avayava) of his body, due to disappearance (vigamana) of integration (upacaya) of flesh; therefore, he said; "*Kiso dhamani samthato*." *Kiso* means: thin in body owing to his fulfilling of the proper practice of moneyya austerity; *dhamanisanthato* means: with his body diffused (vitata), with prominent (pākaṭī) sinews (kaṇḍara) and viens (sirā) because of meagre flesh and blood; with his body (gatta) spread with veins. *Mattaññā* means: knows his quantity (pamāṇaññū) in seeking, accepting, making use (paribhoga) and giving out (vissajjana). *Adīnamānaso* means: one who is of detached (alāna) mind and laziness behaviour (akusitavutti). *Naro* means a man; a man of endurance (dhorayho), endowed with manly marks (lakkhaṇa) because of bearing (vāhana) of man's burden (dhura); thus, is the significance.

The Thera, being praised by the Master, in this manner, spoke two stanzas, in order to teach the truth (dhamma) to the monks, by way of (mukhena) announcing to them his own endurance (adhivāsana), forbearance (khantī), exertion and his special delight in solitude, commensurate with the condition of being praised.

244. "Bitten by mosquitoes and gad-flies
in the forest wild wood, I was well
aware exercising my forbearance there
like unto an elephant at the head of
the battle-field.

245. "According as the brahmā, likewise
alone; according as a divine-being
likewise two (of us monks); according
as the village (monastery) likewise
three (of us monks); I was beyond that
quarrel (kolāhala, uproar).

There, *Nāgo saṅgāmasīse va* means: according as a well-bred (ājāneyyo) bull-elephant in the fighting field (yuddhammaṇḍala) after having endured the striking with swords, spear (satti), lances (tomara) and so on, crushes (viddhamseti) the army of the enemy (parasenaṃ); *araññasmim brahāvane* means: in the same way, a monk (dispels) the dangers of mosquitoes and so on in the forest; *Sato* means: one should endure by being thoughtful (sampajāno); having so endured also, one should crush the army of Māra by means of the vigour of meditation (bhābanā).

Yathā brahmā means: he lives with bliss but always enjoying the bliss of jhāna free from (rahito) mental fury (pakopo), all alone according as a brahmā; *tathā eko* means: a monk also likewise lives happily all alone

without any companion, enjoying (anubrūhanto) the bliss of seclusion. Indeed, it has been said; “The happiness of monkhood of a single individual is noble (paṇīta).” By means of this he gives instruction thus; a monk who dwells singly is “Brahmasamo (similar to brahmā).” *Yathā devo tathā duve* means: according as there might be mental fury in-between (antarantarā) divine beings, likewise in the dwelling together of two monks, there might be a crash also; thus, it has been said thus: a monk is “Devasamo” (similar to a divine-being) by his dwelling with a companion. *Yathā gāmo tathā tayo* means: there is no dwelling in seclusion; the living together of three monks which is similar to dwelling in a village, in that very text (pāṭha); thus, is the significance. *Kolāhalaṃtatuttariṃ* means: living together of many, above and beyond those three resembles the meeting of multitude of men making an uproar (kolāhalaṃ) involving noisy sound and great sound; therefore, there should be singly dwelling all alone; thus, is the significance.

The Commentary on the stanza of the Thera Yasoja is complete.

3.10 [179] Commentary on the stanza of Sāṭimattiyatthera

The stanza starting with Ahu tuyhaṃ pure saddhā constitutes that of the venerable Thera Sāṭimattiya. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Siddhatha and on having attained the age of intelligence, he happened to have seen, one day, the Master, became pious-minded and offered a palm-fan (tālavaṇṭaṃ) to Him. On account of that act of merit. He wandered about his rounds of repeated rebirths among devine and human beings and was reborn in a brahmin family in the kingdom of Magadha, when this Buddha arose; having gained the name Sāṭimattiya, he, having come of age, became a monk in the presence of forest-dweller monks, because of being endowed with the cause (hetu) and doing the deed of developing spiritual insight (vipassanā), he became an Arahant with six sorts of higher-knowledge (abhiññā). Hence, has it been said in the *yApadāna*.--

“I offered a fan of palm leaf to the
Blessed One Siddhattha; I carried it
to the highly worthy, aptly covered with
jasmine (flowers).

It was ninetyfour aeons (kappa) ago
that I made my offering of palm fan;
I do not remember any evil existence;
this is the fruitful result of the palm-fan.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, become an Arahant with six sorts of higher-knowledge (abhiññā), he advises and teaches the monks; having taught the truth (dhamma) to many living beings he had them established in the refuges and moral precepts. He made another family also, who happened to be not faithful and divout to become full of pious faith and devotion (pasannaṃ). On that account, people in that family were specially devoted to the Thera. There, a specially beautiful and good-looking girl entertained (parivāsati) the Thera who had entered for alms-food, with a meal respectfully (sakaccaṃ). Then, one day, Māra having thought thus: “In this manner there will develop defamation (ayasa) of this one; he will become without support (appatiṭṭho),” went in the guise (rūpena) of the Thera and caught hold of the girl by her hand. The girl came to know thus: “This is not the human touch” and had her hand set free also. On having noticed it, the house-people brought about their lack of devotion (appasādaṃ) to the Thera. On the next day, the Thera, without causing any reflection upon (anavajjento) the matter (kāraṇaṃ) went to that house. There people made their disregard (anādara). On having reflected upon that circumstance (kāraṇaṃ) the Thera came to know of the plot (kiriyaṃ) of Māra, made his resolution (adhiṭṭhahitvā) thus: “Let a corpse of a dog be fastened to his neck,” had the deed done on the previous day spoked about by Māra himself who had approached him for the purpose of getting himself free from the carcass and liberated that Māra after frightening him. On having noticed it the lord of the house tendered his apology (khamāpetvā) saying: “Venerable Sir! Please pardon me for my fault (accayaṃ),” and said thus: “Venerable Sir! From today onwards, I alone shall serve you.” The Thera spoke three stanzas teaching the truth (dhamma) to him:—

246. “Formerly you had pious faith (saddhā);
today, there does not exist that faith.
Whatever is yours, this is but yours
even; there is no bad conduct of mine.

247. “Indeed pious faith is shaky and
inpermanent; in this manner, that
pious faith had, indeed, been seen
by me. They become attached (rejjanti)
and also detached; there, what does
a sage lose?

248. “Food for sage is cooked little by
little in a family after family; I
shall wander for alms-food; I have the
strength of my legs.

There *ahu tuyhaṃ pure saddhā, sa te ajja na vijjati* means; O devotee! Previous to the present, there was your pious faith in me, namely, thus: - “Lord of righteous conduct and equitable behaviour (samacārī)” and so on; that pious faith of yours is not to be closely gained by you today. *Yaṃ tuyhaṃ tuyhamevetam* means: whatever charitable offer of the four recluses’ requisites (there has been) let this be but yours; I am not in need of it; indeed, charity should be offered well with piously pleased mind; thus, is the significance. In other words: *yaṃ tuyhaṃ tuyhamev’atam* means: whatever your disrespect has occurred today for me, that is but yours even; its consequence should but be suffered retributively (paccānubhavittabbaṃ) by you even; thus, is the meaning. *N’atthi duccharitam mama* means: to me, however, there is no bad conduct because of the state of having well cut off all forms of depravity which constitute causes of wicked conduct, but by means of the right path (magga).

Aniccā hi calā saddhā means: since the pious faith (saddhā) belonging to common ordinary folk (puthujjana) is impermanent and not definite (ekantikā), apart from that (tato) even, it is shaky (calā) similar to a gourd (kambhaṇḍa) placed on the back of a horse and unsteady, similar to the uprooted (nikhāta) trunk of a tree on a heap of chaff (thusa). *Evaṃ diṭṭhā hi sāmāyā* means: that pious faith, which has become in this manner, has been seen in you and known visibly (paccakkhato). *Rajjanti pivirajjanti* means: because of its state of unsteadiness in this manner, even, these creatures sometimes become mutually attached and make themselves mutually affectionate by way of association with friends; sometimes they become mutually detached and detachminded. *Ta’ttha kiṃ jiyate muni* means: in that attachment and detachment of ordinary common folks (puthujjana), what does the sage, the monk, lose (jiyyati)? what of him gets diminished (hāni)? Thus, is the meaning.

In order to show that he must not consider in this manner: “If you do not take the requisites offered by me, how will you keep yourself going (yāpetha), he spoke the stanza, starting with “Paccati.” It’s meaning:— *Munino* means: of the mink; *bhattam* means: cooked meal; *kule kule* means in one house after another, day after day; *thokaṃ thokaṃ* means: is cooked little by little; not in your house only. *Piṇḍikāya carissāmi, a’tthi jaṅghabalam mama* means: I have vigour of my legs; I am not lame-legged (obhaggajaṅgho); I am not a cripple (khañjo) nor am I (a monk) with leg-disease; therefore, I shall wander about for lumps of alms-food and mixed meal; I shall keep myself going (yāpessāmi) after having wandered about for alms food in the manner said by the Master thus: “Yathā pi bhamaro pupphaṃ (according as the bee to the flower),” and so on.

The Commentary on the stanza of the Thera Sātimattiya is complete.

3.11 [180] Commentary on the stanza of Upālitthera

The stanza starting with *Saddhāya abhinikkhamma* constitutes that of the venerable Thera Upāli. What is the origin? This one, also, was born in a family home, in the city of Haṃsavati, at the time of the Blessed One Padumuttara; listening to the truth (dhamma) of the Master, one day, he saw the Master, placing a monk at the foremost position of the bearers (dhara) of Vinaya, did devoted deeds (adhikārakamma) and aspired for that ranking position. Having done good deeds as long as he lived, he wandered about his rounds of repeated rebirths, among divine and human beings, and took conception in the house of a hair-dresser, when this Buddha arose. They gave him the name *Upāli*. On having come of age, he was a fond friend (pasādako) of six such aristocrats as Anuruddha, etc., and when Tathāgata was dwelling in the mango grove of Anupiya, he renounced the world, and became a monk, together with six aristocrats who did the same for the purpose of becoming monks. The process of his monkhood had but come in the Pāḷi text.

After having become a monk, he was fully ordained, collected his mental exercise (kammaṭṭhāna) in the presence of the Master, and made his request thus: “Venerable Sir! Please approve of my dwelling in the forest.” Buddha replied thus: “O monk! When you are dwelling in the forest, you will discharge but one responsibility (dhuraṃ); on the other hand, when you dwell in our presence, you will fully discharge the responsibility of learning the treatises (gantha) as well as the responsibility of developing spiritual insight (vipassanā). The Thera accepted the word of the Master, and doing the deed of developing spiritual insight (vipassanā), attained Arahantship but before long. Hence, has it been said in the Apadāna. ---

“ In the city of Haṃsavatī, there was
a brahmin, named Sujāta who had accumulated
(micayo) eighty crores of cash; he
possessed abundant wealth and grains
of paddy.

He was a reciter and a repository of
charms (manta), proficient (pāragū)
in the three redas as well as one who
had reached perfection in palmistry
(lakkhaṇa) and tradition together with
the lore (dhamma).

At that time, wandering ascetics,
(paribbāja), single top-knot hermits,
Gotama Buddha’s disciples, and wandering
hermits also wandered about on earth.

They also surrounded me; thus, was I
a well-famed (vissuto) brahmin.
Many men honoured me; I did not honour
any one.

I did not see anyone worthy of accepting
my reverential offering; I was then
obdurate (thaddho) with pride; there
did not exist such a word as Buddha;
up to that time, the Conqueror had not
arisen.

With the lapse of day and night, there

arose in the world the possessor of
eye-sight (cakkhumā) named Padumuttara,
after having dispelled all darkness.
When properties of the masses (bāhijañña)
become bountiful (puthu), Buddha, then,
came near the city called Haṃsa.
That Buddha, possessor of eye-sight
taught the truth (dhamma) for the
benefit of His father. The audience,
by that time covered a league (yojana)
all round then.

That hermit named Sunanda, well-known
(sammata) among human-beings, then
covered with flowers the area as far as
Buddha's audience (extended).

When the fourfold noble truths were
made manifest in the most excellent
flower pandal, there was realisation
of truth (dhamma) of a hundred thousand
crores (of listeners).

For seven days and nights Buddha poured
down the rain-showers of truth (dhamma-
vutṭhiyo). When the eighth day arrived,
the Conqueror spoke in praise (kittayi)
of Sunanda.

Whether in the divine world or human
world, this one, wandering about his
rounds of repeated rebirths, will
be excellent (pavaro) among all and
(thus) he will wander round in existences
(bhavesu saṃsarissati). A hundred
thousand aeons (kappa) hence, there
will become in the world the Master,
named Gotama by clan, the offspring
of the family of Okkāka.

He will be an heir to His teachings
of truth (dhamma), a bosom son created
by truth (dhamma), he will become a
disciple of the Master known as Puṇṇa,
son of Mantāṇī.

In this manner, the self-awakened
Buddha prophesied (kittayi) to the
hermit Sunanda, then, cheering (hāsayanto)
all the people and showing His own
strength.

People with their hands clasped then
made their adoration to Sunanda. Having
done their duty (dāraṃ) to Buddha, they
each purified their destiny (gati).

There, my intention happened; having
heard the word of the Sage. I also
shall do my duty (karaṃ), commensurate
with my seeing Buddha Gotama.

Having thought over in this manner,
I thought of what was to be done
(kiriyaṃ). To whom do I do the deed
in the unsurpassed field of merit?

This monk the expert reciter (pāṭhika)
in the dispensation of all reciters
(sabbapāṭhissa sāsane) was the top-
most repository in the Vinaya; I aspired
for that ranking position. I had this
immeasurable wealth, imperturbable
similar to the ocean; with that wealth
I created a monastery for Buddha.

The monastery named Sobhana, to the east
of the city; having bought at (the price of)
a hundred thousand, I built a saṃghārāma,
the monastery for the clergy.

Having had pinnacled structures and
palaces, pandals, flat-roofed mansion
and caves, together with cloister-walks
well-built I created a monastery for the
clergy.

I had a house for steam bath (jantāgharaṃ),
a fire-hall, as well as a circular water
enclosure (udakamāḷaka) and a bath-house
(nhānaghara) built and offered them to
the clergy of monks.

Such furniture (paribhoge) as long chairs,
(āsandī), stools (pīṭhaka), pots and pans
(bhājana) as well as medicine for the
monastery; all these I offered.

I had watchful protection placed, the
wall made firm (with this idea);
“Let not anyone haress (viheṭhesi) such
sages was had tranquil heart.

I had the monastery for the clergy built
at a cost of a hundred thousand, for monks,
to dwell; having made it bountiful I offered

it to the self-awakened Buddha.

The monastery had been made to be complete
by me; O Sage! You do accept (it). O Hero!

I shall hand over to you, O possessor of
eyesight! Do give your consent (adhivāsehi)
on having come to know my intention.

On having come to know the approval of
the omniscient great Sage, I had His meal
prepared and informed Him the (arrival of
meal) time.

When the time had been informed, the Leader
Padumuttara came to my monastery with a
thousand Arahants free from cankers.

When I know the time when He was seated,
I satisfied Him with food and drink; when
I came to know that He had finished eating
His meal, I spoke this word.

Bought at a price of a hundred thousand,
and built at the self-same cost even, the
monastery is named Sobhana; O Sage! You do
accept it . By means of this my offering
of monastery with my volition and self-
resolution, I gained what I wanted as and
when I sprang up in any existence.

Having accepted the well-built monastery,
the self-awakened Buddha, having been seated
amidst the clergy of monks, made this state-
ment: I am making an announcement of him,
who made his offering of his well-built
monastery for the clergy of monks to
Buddha; listen to me when I am speaking.

Elephants, horses, chariots and foot-
soldiers, and the four-fold army will
always surround him; this is the fruitful
result of offering monastery for the clergy
(saṃghārāma). Sixty thousand musicians
and well-adorned drummers will always be
in his company; this is the fruitful
result of (the offering of) saṃghārāma.

Eighty-six thousand well-adorned ladies
variegatedly dressed and ornamented,
wearing emerald ear-rings will always
attend upon him; this is the fruitful
result of saṃghārāma. (ladies) with thick-
eye-brows, eyelashes and charming smiles,

good perception and thin waist will always attend upon him; this is the fruitful result of offering saṃghārāma.

For thirty thousand aeons (kappa) he will enjoy in the divine world. A thousand times, he will be a divine king exercising divine sovereignty. He will aptly gain all that should be attained by the divine king; having become one, whose wealth never diminishes, he will carry out celestial sovereignty.

For a thousand times, he will become a world-king in (his) kingdom; sovereignty on earth is abundant, incalculable numerically.

A hundred thousand aeons (kappa) hence, there will be the Master in the world named Gotama by clan, born of the family of Okkāka.

He will be an heir to His teachings of truth (dhamma), a bosom son created by truth (dhamma); he will be a disciple of the Master known by the name of Upāli. Having attained perfection in the Vinaya, he will be clever in matters logical and illogical; he will dwell free from cankers (āsava) holding himself responsible to the dispensation of the Conqueror.

On having come to know of it specially, Gotama, the bull among Sākiyans, seated amidst the clergy of monks, will place him at the foremost position. With reference to (upādāya) immeasurable matter (sparimeyya) I have my desire (patthemī) for your dispensation (sāsanam); that desire of mine has been achieved, the destruction of fetters (saṃyojana).

Just as a man stuck on a pole (sūlāvuto) threatened (tājḅito) with royal punishment, not getting pleasure (sātaṃ) in the pole (sūla) desire but his full freedom;

O Great Heart! Likewise only, being threatened with punishment of existence, I, being stuck in the pale of (my own) deed (kamma), terrified (aṅḅito) by the

feeling of thirst, burnt by three fires,
do not obtain pleasure in (any) existence;
according as the one (facing) royal
punishment I seek full freedom.

According as a man who had swallowed
poison (visādo), on having been
all-round oppressed with poison, were
to seek medicine (agada) which protects
his life by destroying (ghāta) poison,
and discover, in his search, the drug
that can destroy poison, and having
drunk it, he were to become blissful,
because of his having become fully free
from poison, but likewise, O Great Hero!
I am, according as the man afflicted with
poison. Well oppressed by ignorance, I
am in search of the medicine of good
truth (saddhamma).

Seeking the medicine of truth (dhamma)
I found the dispensation of Sakya
(sakyasāsanam); it is tipmost of all
medicines, the dispeller of all darts
(salla).

Having drunk the drug of dhamma, I
had eradicated all poison. I had come
into contact with nibbāna, the cool
condition with no old age and death.

According as a man oppressed by a
demon (bhūta), having been afflicted
with the seizure by a demon (bhūta)
would seek a witch-doctor (bhūtavejjam)
for full freedom from bewitchment (bhūta)
and on seeking, were to find an expert
(kovidam) in the sciences of sorcery
(bhūta vijjāsu), and the latter were to
remove his demon (bhūta) and were to
destroy together with its source (samūla)
also, likewise, O Great Hero! I, having
been oppressed by the clutches of darkness,
am in search of the light of knowledge,
for full freedom from darkness

Thereupon, I came to discover the Sākiyan
Sage (Sakyamuni), the dispeller of the
darkness of depravity. He dispelled my
darkness similar to the witch-doctor

dispelling the bewitchment (bhūtakaṃ).
I had well cut off the stream of saṃsāra
and prohibited the stream of craving
(taṇhāsotaṃ). I had destroyed all existences
similar to the demon doctor from its source
(mūla).

According as a garuḍa bird swoops down on
a serpent for its own food to eat, perturbs
the large lake all around for a hundred
leagues (yojana); that garuḍa, having
seized the snake, takes its departure
taking away the snake harassing it with
the head hung downwards and soars up into
the sky for its desired destination (yena
kāmaṃ).

Likewise, O Great Hero! I, according as
the strong garuḍa bird, seeking the
uncreated (asaṅkhata) wash off (my)
faults (dosa).

The excellent truth (dhamma) had been
found by me, the unsurpassed path of
tranquility. I dwell, taking it along
with me, according as the garuḍa
carrying the serpent with it.

The creeper named Āsāvātī comes into
being in the grove of Cittalatā; to
that creeper a fruit springs up (at
an interval of) a thousand years;
divine-beings attend upon that creeper
up to the time when the far-off fruit
comes into being; that most excellent
creeper, Āsāvātī, is; in this manner,
endearing to the divine-beings.

Alongside (upādāya) of a hundred thousand
(years) it was that I attended upon (paricare)
the Sage; morning and evening I would
adore the according as the divine beings
would do to Āsāvātī.

Not barren has been my attending upon;
not vain has been my adoration. This
moment did not miss (virādhayi) me although
I might have gone afar. Scrutinising
existences, I do not see (any more) taking
of conception (paṭisandhi). I wander about
with tranquility (upasanto) having become

clearly free from substratum of rebirth
(upadhi).

According as also the lotus flower, named
paduma, blossoms with the ray of the sun,
but likewise, O Great Hero! I have become
bloomed by the rays of Buddhs.

According as in the womb of a crane
there never exists a make; when rain-
clouds thunder, they always get pregnant;
for a long time also, they carry their
pregnancy as long as the cloud of rain
does not thunder. As and when the rain
cloud showers down rain, they become
fully free from burden (by laying eggs).

When Buddha Padumuttara thundered with
the rain-cloud of dhamma, I caught hold
of spiritual pregnancy (dhammagabbha)
of the rain-cloud of truth (dhamma) with
(my) pious faith (saddhā).

Alongside of (upādāya) a hundred thousand
I have carried the pregnancy of merit
(puññagabbha); (so long as) the spiritual
(dhamma) rain-cloud does not thunder, I
am not released from by burden.

O Sakyamuni! Then you thunder with the
spiritual (dhamma) rain-cloud in the
delightful Kapilavatthu, I have become
fully free from my burden.

The void (saññata), the signless (animitta)
likewise the concealed (apaṇihita) as well,
and all the four fruitions (phala), in this
manner, I did clearly understand the truth
(dhamma).

Alongside of (upādāya) the immeasurable,
I long for (patthemī) your dispensation
(sāsanam); that purpose (attho) of mine
had accordingly been achieved (anupatto);
namely; the unsurpassed path of tranquility
(santi).

I had attained perfection in the Vinaya;
according as a reciter (pāṭhiko)
ascetic. There exists no one equal
(samāsamo) to me; I bear the dispensation
(with responsibility).

In the divisions (khandaka) of the Vinaya,

as well as in the triad section and the
quinted (tikacchede ca pañcake; here, my
doubt does not exist either in alphabet
or in attribute.

I had reached perfection everywhere;
in rebuke (niggaha) and redress (paṭi-
kamma); I am an expert (kovido) in that I
understand correct and faulty conclusions
(ṭhānāṭhāna), in reinstatement (osārana)
and forgiven condition of an offence
(vuṭṭhāpana)

Whether in the Vinaya (proper) or in its
section (khandaka)., I might eliminate a
word (nikkhipitvā padaṃ); having disentangled
(viniveṭheti) from both sides (ubhato) I
would take down (osarati) from the view-
point of tasteful quality (rasato) I am
very clever in grammer (nirutti) and expert
in what is meaningful and what is meaningless
(atthānattha); there is none that is not
known by me; I am the foremost one in the
dispensation of the Master. I am now clever
in forms (rūpadakkha) in the dispensation
(sāsana) of the son of Sakya (Sākyaputta).

I dispell all doubts and I cut off all
dubiousness.

I am an expert everywhere in the preface
(nidāna) and in the final end (including)
the word as well as its sequal (anupada)
the alphabet as well as the attribute
(byañjana).

According as a king, possessor of a strong
army, having held back the other king
(parantapa), won the battle and would
build a city there;

in the city he would do in many a variety
namely; the city-wall, the moat, the pillar,
the gateway-granary, and watch towers
(aṭṭālaka),

the square at the four cross-roads (singhāta-
ka), the courtyard (caccara), the well-
organised inner market (suvibhattantarā-
paṇaṃ); he might make a hall there for the
decision as whether a matter is beneficial
or not (atthānatthavinicchayaṃ).

He appoints also a generalissimo (senāpaccaṃ) in order to look after the body of the army, for the purpose of killing enemies and knowing flaw or flawlessness.

He appoints also a guardian of treasure for the purpose of protecting treasure and people who treasure their good deeds saying; 'May my treasure be free from ruin'.

He appoints a private chaplain (purohita) one who is a reciter and repository of charms (manta) who is clever in sprung-up (uppāta) signs (nimitta) and palmistry (lakkhaṇa), who gives his supervision (adhikaraṇa), so that his king regulates his life to his ally, and who wants (to see his king's) prosperity (vuddhi) when his king becomes conceited (mamatto).

One, who is endowed with these qualifications, is said to be a warrior prince (khattiya); they look after the king at all times similar to a ruddy goose (looking after) anyone in distress (dukkhita).

But likewise, O Great Hero! Like unto the warrior prince (khattiya) who had defeated the enemy (hatāmitto) you are said to be the spiritual sovereign (dhammarājā) of the world including the divine world.

Having struck down the heretics and Māra also with his army, you, having dispelled the blinding darkness, created the spiritual (dhamma) city.

There, moral precept (sīla) constitutes the wall; your knowledge constitutes the gate-granary (dvārakoṭṭhaka); O Hero! Your faith (saddhā) constitutes the pillar (esikā); your self-control (saṃvara) constitutes the gate-keeper (dvārapāla). (your) establishment of awareness (sati-paṭṭhāna) constitutes the watch-tower (aṭṭāla); O Sage! Your wisdom (paññā) constitutes the courtyard (caccara); your foundations of miraculous power

constitute the square at cross-roads (siṅghata); the spiritual street (dhamma-vīthi) had been well constructed. The Sutta, Vinaya and Abhidhamma, the nine-fold bodily members (aṅga) of Buddha's word (vacana); this is your spiritual Hall (dhammasabhā).

The void (suññāta), the signless (animitta) and freedom from all longings (appaṇihita) constitute your monastery; immovability (Ānañja) and cessation (nirodha); these constitute your spiritual hut (dhamma-kuṭi).

Your generalissimo is known by the name of Sāriputta, the foremost repository (of your teachings) owing to his wisdom and is a specialist in his answers (paṭibhāṇa) in reply.

O Sage! Your private chaplain (purohita) is known by the name of Kolita, who is clever in matters of life and death (cutūpapāta) and had reached perfection in performance of magic.

O Sage! Your judge (akkhadasso) is foremost in the quality of propounding austerity (dhuta), the upholder (dharo) of ancient tradition (vaṃsa), of high ranking power (uggateja) and difficult to attack.

O Sage! Your custodian of truth (dhamma), known by the name of Ānanda, is much learned (bahussuto), the bearer in memory of the truth (dhamma) and reciter of every test (sabbapāṭhi) in the dispensation (sāsanam).

Having gone beyond all these, the Blessed One made His estimate (pamesi) of me and bestowed (pādāsi) on me distinctive decision (vinicchayaṃ) in the Vinaya, taught (desita) by the wise (viññā).

Should any disciple of Buddha ask me question in the vinaya, I speak in answer that very meaning (attha) without (the need of) my thinking over that

matter (tattha).

O Great Sage! Leaving you aside (ṭha-
petvā taṃ), there is none similar to me
in vinaya as far as the sphere of Buddha
covers (yāvatā Buddhakhattamhi); where
will be me superior?

Having been seated in the midst of the
clergy of monks, Gotama Buddha thundered
(gajjati) in this manner: There is none
equal to Upāli in the Vinaya and in the
Khandhaka (sections of it).

As such as was spoken by Buddha, the
ninefold limbs (aṅga) of the body of
Buddha's teachings (sāsanam), all that
does merge (agadha) into Vinaya: to one
who sees the root cause of Vinaya.

Having remembered my deed (kamma),
Gotama, the Bull among the Sākiyans,
took His seat amidst the clergy of
monks and placed me at the foremost
position (etadagga).

Alongside of (upādāya) a hundred thousand,
I aspired (apatthayim) for this position;
that purpose of mine had accordingly been
achieved; I reached perfection in Vinaya.
Formerly, I was a hair-dresser (kappaka)
the promoter of joy of the Sākiyans;
having given up that vocation (jāti), I
have become (jāto) the son of the Great
Sage.

In the second aeon (kappa) previous to
this, there was a khattiya (king) named
Añjasa, a ruler of earth of abundant wealth
of endless power and immeasurable fame.
I was the son of that sovereign, a warrior
prince, named Candana, supported by the
conceit of birth and pride of fame and
wealth.

A hundred thousand elephants, adorned
with all ornaments, of Mātaṅga species,
full of fury with three sources of rut
(tidhāpabhinnā), always surrounded me
(to serve me).

Equipped with (pareto) my own strong
array, and being desirous of going to the

garden, I mounted on the elephant Sirika
and came out of the city.

A self-awakened silent buddha, named
Devala, endowed with (noble) conduct,
with his sense-doors guarded, and well
controlled came in front of me.

Having sent the elephant Sirika, I
assaulted (āsādayiṃ) the silent buddha
then; consequent upon that (tato) that
elephant became angry (sañjātakopo) and
did not lift up (uddharati) its foot.

On having noticed (my) elephant weeping-
minded (ruṇṇamana), (became angry with
the silent buddha; having had the silent
buddha harassed, I proceeded towards the
garden.

There, I did not get any joy (sāta); my
head seemed to be ablaze. I was burnt
by heat, resembling a fish, which had
eaten (adako) a fish-hook (balisa).

To me, it seemed as if the earth together
with its boundary of oceans was being burnt
(āditta); having approached the presence
of my father, I made this statement to
him.

I assailed the self-dependent silent
buddha who was angered like a poisonous
snake (āsivisa), resembling a mass of
fire that had come raging, and similar
to a tusked elephant in rut.

The silent buddha, the fierce conqueror,
highly austere, had been assailed by me.

Before all of us had become ruined, let
us apologise that sage.

If we do not appease him who is himself
self-subdued and well-composed, our
kingdom will get destroyed within this
side of seven days.

Those who had their own kingdoms, namely;
Sumekhala, Kosiya, Siggava, and Sattaka
also, after having assailed the ascetics,
went poverty-stricken (duggata).

Then the ascetics who are well-restrained
(saññata) leading noble lives become angry,
this world together with the divine-world

along with oceans and mountains become
ruined.

Multitude of men (covering an area of)
three thousand leagues (yojana) assembled
together and approached the self-dependent
silent buddha to confess their transgression.
With (their) clean clothes and clean heads,
all having made their hands clasped even,
fell at the feet of the silent buddha and
said these words.

O great hero! You please pardon us; the
multitude of men make this request to you;
please remove (vinodehi) the burning (pariḷāha);
please do not destroy our kingdom.

The whole lot of human-beings along with
divine-beings, together with the Titans
(dānava) and ogres (rakkhasa) might always
break my head with sledge-hammer made of
iron.

In the water fire does not stand well;
seed does not sprout and grow on stone;
in the drug a vermin does not survive;
anger is not produced in a silent buddha.
According as the earth does not shake,
the ocean is immeasurable, the sky is
endless, in the same manner silent
buddhas are imperturbable.

Great heroes are ever patient; hermits
could be appeased (khamitā); that
departure (gamana) from patience and
from being appeased (khamitānaṃ) does
not exist.

Having said this, the self-awakened
silent buddha had the burning extinguished
in front of the multitude of men and
soared up into the sky then.

O Heroic Buddha! On account of that
deed (of assault) I had to come to the
state of inferiority (hīna); after having
gone past that rebirth I did enter the
city which is free from danger.

O Great Hero! Now also I was being brunt
by the three fires; I had the three fires
extinguished and had myself transported
to the state of coolness.

You, whose ears are attentive (sotāvadhāna),
listen to me while I am speaking. I teach
to you for your benefit (atthaṃ) according
as the path (padaṃ) has been seen by me.
Having disrespected the self-dependent
silent buddha, the tranquil-minded and
well composed, I came to be reborn in an
inferior womb now on account of that action
(kamma). You should not miss any moment;
indeed, those who let moments pass off feel
sorry; you should make your exertion for
your own welfare, your moment having been
aptly utilised (paṭipādito).

Vomiting dose (vamaṇa) is for some;
purgative (virecana) for others;
virulent venom is to some and medicine
for others.

Vomiting dose is for those who had
made their proper performance (paṭi-
pannānaṃ); purgative to the place of
fruition; medicine for those who gain
fruition, who are in search of fertile
field of merit.

According as virulent venom is for
those who disturb the dispensation
(sāsanaṃ), in the same manner, the
obviously poisonous (diṭṭhavāso) snake
had that man burnt (jhāpeti). The
virulent venom that is drunk breaks
up (uparundhati) life only once; having
hindered the dispensation, he is burnt
for a crore (koṭi) aeons (kappa).

By means of patience, absence of cruelty,
and by possession of the heart of loving
kindness he facilitates the world along
with the divine world to cross (the sea
of saṃsāra); therefore, he is not to be
hindered by you.

They do not cling to gain great and small
(lābhālābhe), good respect and disrespect
(sammānavimānane); Buddhas are similar
to the earth; therefore, they are not to
be disturbed.

In the killer Devadatta, in the robber
Aṅgulimāla, in Rāhula and in (the elephant)

Dhanapāla, to all of them the Sage is
similar.

There is no ill-will (paṭigha) against
them; neither there exists lust for these;
Buddha is equal to all of them, whether
he is a killer of Him or His bosom son.
Having seen on the road (panthe) a yellow
robe discarded, smeared with excrement
(mīlha), the flag of ascetic (isiddhaha)
should be adored placing the clasped hands
on one's head, (I paid my respect accordingly).
Buddhas, who were specially of the past,
who are (current) at present and who will
be in future, make themselves pure with
this flag (dhaja) therefore their robes
are to be adored. I bear in my heart the
good Vinaya which resembles the Master;
adoring the Vinaya, I shall dwell at all
times.

Vinaya is my abode (āsaya); Vinaya is
the place where I stand and promenade;
I take my residence in Vinaya; Vinaya
is my sphere of pasture. I had attained
perfection in the Vinaya; I am clever in
calm composure (samatha) also. O Great
Hero! I pay my homage to you; he adores
the Master at His feet.

That I shall wander about from village
to village, from city to city, adoring
the self-awakened Buddha and the virtue
(sudhammatā) of the truth (dhamma).

My depravity had been burnt. ...
Buddha's instruction had been carried
out.

There indeed the Master but Himself taught him the entire Vinaya piṭaka. Subsequently he made detailed analysis (vinicchayi) of three subject-matters which were the story of Bhārakaccha, the story of Ajjuka and the story of Kumāra kassapa. The Master expressed His appreciation (sādhukāraṃ datvū) for each and every decision (vinicchite), made an anecdote (atthuppatti) of the three deliberations (vinicchaya) and placed the Thera at the foremost position of bearers (in memory) of Vinaya. Subsequently, on an upostha sabbath day, he spoke three stanzas, in order to instruct the monks on the occasion of pointing out the binding-rules of discipline (pātimokkhuḍdesu):-

249. "Having specially renounced the world
with pious faith (saddhā), a fresher
(navo) who had newly become a monk
(navapabbajito) should serve (bhajeyya)

good friends, who lead pure lives without
being lazy (atandite).

250. “Having specially renounced the world
with pious faith, a fresher, who had
newly become a monk, dwelling as a monk
among the clergy (Saṅgha), the wise
(budho) monk should learn the
Vinaya.

251. “Having specially renounced the world
with pious faith, a fresher who had
newly become monk, clever in what is
fittingly suitable (kappa) or otherwise
(akappa) should conduct himself without
being made to be at the fore front
(apurakkhato).

There, *saddhāya* means: marked by (nimittam) pious-faith; not for the purpose of livelihood; thus, is the meaning. In other words, *Saddhāya* means: having believed in the fruition of action (kammaphala) and the qualities of the three gems. *Abhinikkhamma* means: having come out of household life. *Navapabbajito* means: having become a monk even at the first stage of life (vaya). *Navo* means specially new to discipline in the dispensation (sāsana), young. *Mitte bhajeyya kalyāṇe, suddhājīve atandite* means: good friends who have such said characteristics (lakhaṇa) as “Amiable, promoter of respect (garu-bhāvanīyo)” and so on; those who live pure lives by abstaining from wrongly wicked way of life (micchājīva); not lazy because of the condition of his exertion having been made to begin; one should approach and serve; one should serve by way of accepting their advice and instruction. *Saṅghasmim viharam* means; dwelling by way of fulfilling all kinds of duties (vattapaṭivatta) in the collection of monks, the clergy. *Sikkhetha vinayam budho* means one should learn the Vinaya text (pariyatti) after having become excellently clever owing to wise knowledge (bodhañāṇa); indeed, vinaya is the life of the dispensation; when that vinaya stands, the dispensatio endure. Scholars read also as “Buddho;” that is but its meaning. *Kappakappesu* means clever in things fitting or in matters unsuitable; subtle specialist by way of rule (sutta) and its adaptation (suttānuloma). *Apurakkhato* means; one should live as having no hope for deference (purekkhāra) from any where whatsoever and not being led or surrounded (purakkhato) by craving (taṇhā) and so on.

v. 228. Budho vidvā vibhāvī ca santo sappañña kovidā dhimā sudhī kavibyatto vicakkhana visārada.

v. 229. Medhāvī matimā pañño, viññāca viduro vidū, dhīro vipassī dosaññū buddho ca dabba viddasu.

The Commentary on the stanza of the Thera Upāli is complete.

3.12 [181] Commentary on the stanza of Uttarapālatthera

The stanza starting with paṇḍitaṃ vata maṃ santaṃ constitutes that of the venerable Thera Uttarapāla. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, had a bridge made on the road of the journey to be gone by the Blessed One Vipassī. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family in Sāvatti, when this Buddha arose; after having gained the name *Uttarapāla*, he, on having come of age, happened to have seen the twin miracle, aptly gained pious faith, became a monk and did his monk's duties. One day, there arose to him lust for sensual pleasure (kāmarāga) when he was reflecting on the sense object (ārammaṇu) which he had enjoyed (anubhūta) under the influence of (vasa) unwise mindfulness. He there and then, controlled his own mind similar to seizing a thief together with his plundered property, became remorseful, rejected every depravity by means of opposed mindfulness (paṭipakkhamansikāra), eagerly indulged in meditation (bhāvanā) doing the deed of developing spiritual insight and attained Arahantship. Hence, has it been said in the *Apadāna*:—

“When the Blessed One Vipassī was
promenading in my presence I became
pious-minded and good hearted and had
a bridge built for Him.
Ninetyone aeons (kappa) ago, it was,
when I built the bridge; I do not
remember any evil existence; this is
the fruitful result of bridge offering.
My depravity had been burnt. ...
Buddha's instruction had been carried
out.”

Having, however, attained Arahantship, he spoke three stanzas, roaring the roar of a lion, after having reflected upon his own proper performance (paṭipatta).

252. “Although I was, certainly a wise one,
capable (alaṃ) of considering the welfare
(attha) regarding the five strands of
sensual pleasures of the world, my self-
delusion let me down.

253. Having entered the sphere of Māra, I
happened to have been pierced by his
firm arrow; but I became able to get myself
clearly released from the snare of the
king of death (maccu).

254. All sensual pleasures (kā mā) and (now)
been forsaken by me; all existences had
been cut asunder; rounds of repeated
rebirths had been eradicated; there is
no more new existence now.

There, *paṇḍitaṃ vata maṃ santaṃ* means: although I happened to be endowed with wisdom by way of such wisdom as being made of hearsay learning (suta) and thoughtful learning (cinta). *Alamatta vicintakaṃ* means: capable of clear consideration of advantage and welfare of oneself and others; in other words, enough (alaṃ) learning (pariyata), thinker of advantage; in other words, capable of destroying depravity for one who sees advantage; the Thera said all this because of his being in the condition of finally last existence. *Pañca Kāmaguṇā* means; five shares of sensual pleasures beginning with physical beauty and so on. *Loke* means: the indication of the place of their occurrence. *Sammohā* means: the cause of unwise mindfulness marked by (nimittaṃ) self delusion (sammoha). In other words, *Sammoha* means: deluding oneself, maker of self-delusion. *Pātayimṣu* means: made to fall from the state of firmness; in other words, they made me fall in the world, me who was desirous of crossing beyond the mundane world; thus, is the meaning.

Pakkhando means: having entered accordingly. *Māra* means; the sphere of depravity (kilesa), the place where the Māra of depravity used to occur; I had gone under his influence; thus, is the significance; in other words, I stood, having accordingly entered it, in the place of the jurisdiction (issariya) of Māra, the youthful divine-being (devaputta). *Daḥhasallasamappito* means: firm, steady; in other words, having been overwhelmed (samappito) by a firm arrow; pierced by the arrow of lust, having hit the heart (hadayaṃ āhacca). *Asakkhiṃ maccurājessa, ahaṃ, pāsā pamuccituṃ* means: while I am but pulling out such thorns as lust (rāga) and so on with the pair of pincers of the foremost path (magga), I was able to free myself all round from the snare of the kings of death (maccu) reckoned as the bondage (bandhana) of lust (rāga).

Sabbe kāmā pahīnā me, bhavā sabbe padālitā means: as a result of that even, all sensual depravity (kilesakāmā) split into several classifications by such specifications as the reality (vatthu) and vision (ārammaṇa) and so on, have been dispelled by me under the influence of (vasena) well-cutting (samuccheda) by means of the noble (ariya) path (magga). Indeed when sensual depravity had been dispelled, sensual pleasure of realities (vatthu kāmā) also become but abandoned. Likewise, all such existences as sensual (kāma) existence and existence of action (kamma) have become cut asunder (padālitā) and destroyed (viddhaṃsitā) with the sword (asi) of the knowledge (ñāṇa) of the path (magga). Indeed, when sensual existences had been cut asunder the existences of spontaneous springing up (upapatti) become but being cut asunder. Because of the state of sensual existences having been cut asunder in this manner, *vikkhīṇo jātisamsāro, n'atthi' dānipunabbhavo*. The meaning of it has but been said before. This, even, became the exposition of the Arahantship (aññā) of the Thera.

The Commentary on the stanza of the Thera Uttarpāla is complete.

3.13 [182] Commentary on the stanza of Abhibhūtatthera

The stanza starting with Saṇātha ñātayo sabbe constitutes that of the venerable Thera Abhibhūta. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Vessabhu; on having attained the age of intelligence, he became specially pious and devoted to the dispensation (sāsana) due to his good dependence (sannissaya) on good friends like him. When the Master had entered parinibbāna, he himself, first among all extinguished the fire of the funeral pyre with sweet-scented water when multitude of men were making their efforts to collect His relics. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a royal family in the city of Veṭṭhapura, when this Buddha arose; having gained the name *Abhibhūta* he carried out his sovereign duty, with the lapse of his father. At that juncture, the Blessed One gradually arrived at that city on His making a tour of districts. Thereafter, that king, having heard thus; “It is said that the Blessed One has accordingly arrived at my city,” went to the presence of the Master, listened to the teaching of truth (dhamma), and on the second day he brought about a colossal charity. On having finished eating His meal, the Blessed One taught the truth (dhamma) at length (vitthārato) in making His thanksgiving, even, commensurate with that king’s inclinational requirement (ajjhāsayānurupam). Having listened to the truth (dhamma), he gained pious pleasure (pasāda) abdicated his sovereignty, became a monk and visualised (sacchākāsi) Arahantship. Hence has it been said in the *Apadāna*:—

“When the body of the great Sage Vessabhu
was being burnt, I caught hold of sweet-
scented water and extinguished the fire
of the funeral pyre.
It was thirtyone aeons (kappa) ago that
I extinguished the fire of the funeral
pyre; I do not remember any evil existence;
it is the fruitful result of (my) perfumed
water.
My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he was dwelling with (his) bliss of emancipation (vimutti); his relatives, ministers, councillors (pārisajjā), citizens and people from districts, all came together there and bewailed thus; “Venerable Sir! Why have you become monk after making us shorn of protection?” The Thera spoke three stanzas, on having seen those people headed by his relatives lamentably weeping, in order to teach the truth (dhamma) to them by way of (mukhena) making manifest to them the cause of his own monkhood.

255. “O all of you relatives as many as
are assembled here! Listen; I shall teach
you the truth (dhamma). Rebirth (jāti)
again and again is painful (dukkhā).
256. “Make your attempts (ārambhatha); leave
your lust behind (nikkamatha); associate

yourselves (yuñjatha) with the dispensation of Buddha; do destroy (dhunātha) the army of death (maccu), similar to an elephant (destroying) the reed residence (naḷāgāra).
 257. “Whoever wil dwell (vihassati) diligently in this teaching of truth (dhamma) and discipline (vinaya), he will put an end to pain (dukkha) after having abandoned the rounds of repeated rebirths (jātiṣaṃsāra).

There, *suṇātha* means: listen quietly (nisāmetha); now, bear closely (upadhāretha) in conformity to your ear-doors with your ears fixed at attention such words as are being spoken by me; thus, is the meaning. *Ñātayo* means: an address to all of them making his relatives as their chief (pamukha); on that account, he said: “*Sabbeyāvant’ettha samāgatā.*” It means: as many as (yāvanto yatthakā) are assembled here; in other words, those who have come together on account of this monkhood of mine; thus, is the meaning.

Now, whatever word has been said commanding (āṇattika) the listening to him in this connection (sandhāya) thus; “Do Listen,” and having promised (paṭijānitvā) it thus; “*Dhammaṃ vo desayissāmi,*” and began to teach thus; “*Dukkhā jāti Punappunaṃ*” and so on. There, *dukkhā jāti punappunaṃ* means: this, namely, rebirth (jāti) is painful (dukkhā) because of its being the abode in particular (adhiṭṭhāna) of miserable distress (dukkha) of many a variety (vihita) of such classifications (bheda) as originating (mūlaka) from descending into the womb and so on which constitutes one classification and old age etc., which constitutes another classification (bheda). That birth occurring again and again gives rise to excessive painful suffering (dukkha).

In order to point out thus: “Effort should be made for the purpose of going well beyond that rebirth (jāti) however.” he said; “*Ārambhatha*” and so on. There, *ārambhatha* means: you should make your exertion (vīriya) reckoned as attempting element (dhātu). *Nikkamatha* means: you should make exertion superior to that which is reckoned as the element of going out owing to the condition of coming out from the flank of laziness. *Yuñjatha Buddhasāsane* means: since there prosper (sampajjanti) the elements (dhātuyo) of attempts (ārambha) and efforts (nikkama) by way of adherence to wakefulness (jāgariyānuyoga) of those who are established (paṭiṭṭhitanaṃ) in such of these qualifications (dhammesu) as self-control by means of moral precepts (sīlasaṃvaro), the state of having the door of senses (indriyesu) well guarded (gutta), the state in knowing the proper limit in eating (bhojane mattaññutā), mindful awareness and thoughtfulness (sampajaññaṃ), therefore, you should be intent upon (yuttapayutta) the dispensation (sāsane) of the Blessed One, reckoned either as calm composure (samatha) and spiritual insight (vipassanā), or the higher moral precept (adhisīla) and conduct (sikkhā) which has become likewise (tathābhūtā). *Dhunātha maccuno senaṃ, naḷāgāraṃ va kuñjaro* means; you should shake (dhunātha) ‘smash’ (vimetha) and destroy (viddhamsetha) the mass (gaṇa) of depravity (kilesa) exactly in the same way as an elephant endowed with (upapanno) strength and vigour destroys in but a moment a house built of reeds and the king of death who holds away (issara) over those elements (dhātu) and his weak and feeble force reckoned as his army which is said to lead living beings to the sphere of influence (vasaṃ) of death, after having properly performed in this manner (paṭipajjanta); thus, is the meaning.

He said the third stanza starting with “Yo imasmiṃ,” in order to show thus; There is sure and certain (ekasiko) well-going beyond the realm of painful rebirth (jātidukkha) to one who makes effort (ussāha) in this manner, however, in the dispensation of Buddha. The stanza should but easily be understood well.

Commentary on the stanza of
 the Thera Abhibhūta

is complete.

3.14 [183] Commentary on the stanza of Gotamatthera

The stanza starting with *Saṃsaram* constitutes that of the venerable Thera Gotama. What is the origin? It is said that this one, having done devoted deeds of service toward former Buddhas, performing acts of merit in this and that existence, made his reverential offering with eight champak flowers to the funeral pyre (citakam) of that demised Buddha, when the Blessed One Sikhi entered parinibbāna and when divine and human beings were making their reverential offerings to the corporeal remains of that Buddha. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the royal family of the Sākiyans when this Buddha arose; he was inaugurated as *Gotama* but by way of his clan, and on having come of age, he aptly gained pious faith in the coming together of the relatives of the Master, became a monk, and doing the deed of developing spiritual insight (vipassanā), became an Arahant with six sorts of higher-knowledge. Hence, has it been said in the *Apadāna*:—

“I made my offering of eight Champak flowers
to Sikhi, the kinsman of the world when the
Blessed One was being cremated. It was
thirtyone aeons (kappa) ago that I made
my offering of flowers; I do not remember
any evil existence; this is the fruitful
result of my reverential offering to the
funeral pyre.

My depravity had been burnt. ...

Buddha’s instruction had been carried out.”

Having; however, become an Arahant with six sorts of higher-knowledge (abhiññā) he was dwelling with the bliss of emancipation, when one day, he was asked by his relatives thus: “Venerable Sir! Why have you become a monk after forsaken us?,” he taught the truth (dhamma) with these three stanzas, in order to made manifest the painful misery (dukkha) suffered by himself in the rounds of repeated rebirths (saṃsāra) and the happiness of nibbāna now attained by him.

258. “Indeed! Wandering about the rounds of
repeated rebirths, I would reach purgatory,
and go again and again to the world of petas;
in the womb of animals I suffered painful
misery (dukkha); indeed, many a time had
been long lived by me.

259. “Human existence had been shared (abhirādhito)
also; one thime after another I went to the
body of heaven, (saggakāya) as well as to
the Brahmā world of form (rūpa) and formless
element (dhātu); I had stayed in such brahmā
worlds as not even perception (nevasaññīsu)
and as perception (asaññīsu).

260. “Existences had been well understood; they

are without any essence (sāra). They are made of dependent ingredients, shaky and always fragile (aritā); after having understood it, regarding my own existence, I have attained the very tranquility (santi) by being mindful.

There, *saṃsaram* means: wandering about my rounds of repeated rebirths now and then, by way of passing away (cavana) and spontaneous springing up in the five courses of existence (gati) owing to depravity of deeds (kammakilesa); thus, is the meaning. *Hi* is just a mere particle. *Nirayam agacchisam* means: I reached, by way of conception, the great hell of eight kinds beginning with Sañjīva, and sixteen sorts of projecting, prominent hells, beginning with kukkuḷa. “Punappunaṃ.” This should be brought here also.

Petalokam means: the sphere of petas, (the doomed departed); the existence of Peta’s body classified as hunger, thirst and so on; thus, is the meaning. *Agamaṃ* means: I approached and arrived by way of taking conception. *Punappunaṃ* means: now and then (aparāparaṃ). *Dukkhamamhipi* means; bad association also (dussahāya pi) with such painful suffering as specially injuring (abhighāta) sharp (tikhiṇa) whip for driving, mutually; indeed, this has been said by way of distortion of gender (Lingavipallāsa) “Dukkhamamhipi.”

Tiracchānayanīyaṃ means: in the womb of animals classified as beasts, birds and so on. *Nekadhā hi* means: many manner, by way of camels (eṭṭha) cows (goṇa), donkeys (gadrabha) as well as crows, cranes (balāka), kites (kulala) and so on; *ciraṃ* means for a long time; *mayā vusitaṃ* means painful misery had been suffered (by me) by way of being always terrified-minded (utrastamānasatā) and so on. Here, it has been said thus: “Ciraṃ” for the purpose of showing thus; “A creature who was born in the womb of an animal, because of being much deluded (mūḷha) all round occurred but there for a longer time now and then.”

Mānuso pi ca bhavo’bhirādhito means: human existence also had been attained (abhirādhito), arrived at (sādhito) and achieved (adhigato) by me in combination (samavaya) with such good deeds as that. Here the sutta on the parable of one-eyed tortoise should be spoken (udāharitabbaṃ). *Saggkāya’ magamaṃ sakiṃ sakiṃ* means: I went to the divine body of sensual sphere (kāmvāvacaradevakāyaṃ) reckoned as heavenly course (saggagati) once after once, some time or other by way of spontaneous springing up (upapajjanavasena). *Rūpadhātūsu* means; in the existences of formful (brahmā), which constitute the all-round end of foremost existence for ordinarily common folks (puthujjana). *Arūpadhātūsu* means: in formless existences (of brahmā). *Nevasaññīsu asaññāsu ṭhitaṃ* means; among the formful and formless elements (dhātu) also, in the but not wholly (brahmās) with perception (saññāsu); I had, indeed, then stayed (ṭhitaṃ) after having spontaneously sprung up in the brahmā abodes of neither consciousness nor unconsciousness as well as where there exists no perception (asaññā); thus, it should be interpreted after having brought over (the context). Indeed, here, by the acquisition of no perception even (nevasaññī) the brahmā existence of neither perception nor non-perception has been collected (nevasaññīnā saññībhavo gahito). Even if these two existences are taken (gayhanti) but by the acquisition (gahaṇena) of the formful and formless elements (rūpārūpadhātu), whatever, however, are outside of this, there, namely; those who hold the perception of permanence (niccasaññīno) and those who hold the perception of escape from existence (bhavavimokkhasaññīno), for them that perception has been taken separately for the purpose of showing the state of being wrong (micchā); thus, it should be seen.

Having shown, in this manner, the suffering (anubhavaṃ) of the painful misery of circle of repeated rebirths (vaṭṭadukkha) undergone by himself in the rounds of repeated rebirths (saṃsāra) which knows of no beginning (anādimati) because of the state of not having closely cut off (anupacchinnatā) the root of existence, by means of two stanzas, he, now, spoke the third stanza starting with “Sambhava” in order to show (his) enjoyment of the happiness of (his) being out of the circle of repeated rebirths (vivaṭṭa) owing to having closely cut that (root of existence). There, *sambhava* means: existences; indeed, there become such

existences as sensual existence (kāmahava) and so on by the combination (samavāya) of cause-dependence (hetupaccaya); thus, it has been said as sambhava (co-existence). *Suvidita* means: excellently understood by the wisdom of the right path (magga) associated (sahiṭa) with the wisdom of spiritual insight (vipassanā). The expression *asārakā* and so on shows the manner of their having been understood. There, *asārakā* means: devoid (rahitā) of such assence (sāra) as the assence of permanence. *Saṅkhata* means: have been made by assembling (samecca) having come together with (sambhuyya) dependent causes (paccayehi). *Pacalitā* means: having been shaken, not steady (anavaṭṭhitā) owing to such varieties (pakāra) as on account of springing up (uppāda) and getting old (jarā) and so on but because of the state of having been made together (saṅchata). *Sad' eritā* means: having been moved (eritā) by dissolution (bhaṅga) always at all times; they are unstable (ittarā), on their way to dissolution (bhaṅgagāmino), and perishable (pabhaṅguno); thus, is the meaning. *Taṃ viditvā maha'mattasambhavaṃ* means: having understood it according as has been said, the nature of having been put together (saṅkhata), the existence of self (attasambhavaṃ), what has become (sambhūtaṃ) in oneself (attani), the state for self (attāyattaṃ) by way of administration (issara) and so on, the state for others (aparāyattaṃ) by way of realisation (abhisamaya) of all-round knowledge (pariññā), *samajjhagaṃ* means: I attained, having accordingly arrived at by me developing meditation (bhāvanā) on the noble path (ariyamagga), *santimeva* means even nibbāna which had become the opposite (paṭipakkha) of that, *satimā* means by means of the awareness of the wisdom of the path (magga), after having become possessed of mindfulness. In this manner, the Thera revealed his Arahantship (aññā) by way of (mukhena) teaching the truth (dhamma) to his relatives.

The Commentary on the stanza of the Thera Gotama is complete.

3.15 [184] Commentary on the stanza of Hāritatthera

The stanza starting with yo pubbe karaṇīyāni constitutes that of the venerable Thera Hārita. What is the origin? This one also was reborn in a family home at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he made his reverential offering of perfume, when the Master passed away to parinibbāna and while His funeral pyre was being honoured with reverential offerings. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family, in Sāvatti, when this Buddha arose; having gained the name *Hārita*, he, on having come of age, behaved himself with foul talk (vasalavāda) to others relying on his pride of birth (jātimāna). He went to the presence of monks, listened to their teaching of truth (dhamma), aptly gained pious faith and although he had become a monk, he did not do away with (vissajji) his behavior towards the inferior (vasalasangāhā) because of the state long period of his familiarity with it (paricita). Then, one day, having listened to the truth (dhamma), he became remorseful placed himself in the path of developing spiritual insight, investigated (upaparikkhanto) what had happened in his own mind (attono cittapavattiṃ), found out the state of having been seduced (viggahita) by pride and distraction (uddhacca), gave the same up, intently indulged himself in the development of spiritual insight and attained Arahantship. Hence has it been said in the *Apadāna*:—

“When heaps of funeral pyres were being
made and various different kinds of perfumes
were being brought together, I became pious-
minded and good-hearted and made my reverential
offering of a fistful (muṭṭhi) sweet
scents.

It was a hundred thousand aeons (kappa)

ago, that I made my reverential offering
to the funeral pyre; I do not remember
any evil existence; this is the fruitful
result of my reverential offering to the
funeral pyre.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, become an Arahant, he revealed his Arahantship (aññā) by way of instructing the monks, with three stanzas starting with "*yo pubbe karaṇīyāni,*" in the course of his enjoying the bliss of emancipation. Their meaning has but been said before (heṭṭhā).

The Commentary on the stanza of the Thera Hārīta is complete.

3.16 [185] Commentary on the stanza of Vimalatthera

The stanza starting with Pāpamitte, constitutes that of the venerable Thera Vimala. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit conducive towards escape from rounds of repeated rebirths, in this and that existence, was reborn in a family home, at the time of the Blessed One Padumuttara: on having attained the age of intelligence, he reflected upon the qualities of the Master, became pious-minded, and made reverential offerings of jasmine flower when the Master passed away into parinibbāna, while the devotees went to the place of cremation carrying the corporeal remains of the Master, after the days of sacred festivities (sādhukīlana) had passed (vītivattesu). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family, in Benares, when this Buddha arose; having gained the name *Vimala*, he, on having come of age, became a monk in the dispensation (sāsanam), depending upon the Thera Somanitta, placed himself in the path of developing spiritual insight (vipassanā), on having been urged (ussāhito) by that very Thera, and attained Arahantship, but before long. Hence has it been said in the *Apadāna*:—

“Having become pious-minded and good-hearted when the corporeal remains (of Buddha) was being carried away and the drums were being sounded (vajjamānāsu). I made my reverential offering of lao-red flowers (paṭṭipuppha) A hundred thousand aeons (kappa) ago, it was, that I made especially my reverential offering of flowers; I do not remember any evil existence; this is the fruitful result of my reverential offering to (Buddha’s) body. My depravity had been burnt. ... Buddha’s instruction had been carried out.”

Having, however, attained Arahantship, he spoke three stanzas, in order to instruct his own associate monk.--

264. “Having avoided wicked friends, one should serve the most excellent individual; one should abide by his advice; aspiring for the unshaken bliss (acala-sukha).
265. “According as one, having mounted on a small-sized piece of wood (dāru), sinks in the large deep ocean, in the same manner, even a good leader of life (sādhujīvī) sinks owing to his coming together with

a lazy person (kusita); therefore, one should all-round avoid a lazy man with inferior exertion (hīnavīriya).

266. "One should stay together with wise ones who are always well begun with their exertion (āraddhavīriya), who are nobles (ariya) in their seclusion (pavivitta) and who had their minds directed towards nibbāna (pahitatta) and who can enter upon jhāna.

There, *Pāpamitte* means: not good friends, bad people of inferior exertion (hīnavīriya). *Vivajjetvā* means: avoiding from afar by way of not serving. *Bhajeyyauttamapuggalam* means: one should serve a good person, who is wise, and who is a good friend, by way of collecting from him advice and instruction (anusāsani). *Ovāde c'assa tiṭṭheyya* means: one should abide by the advice (ovāda) and instruction (anusiṭṭhi) of that good friend by way of properly performing (paṭipajjana) according as one has been taught (anusiṭṭham). *Patthento* means: wishfully wanting (ākaṅkhanto). *Acalaṃ sukhaṃ* means: the bliss of nibbāna and the happiness of fruition (phala). Indeed, that also has been said to be "Acala (unshaken)" owing to the unshaken condition (skuppabhāvato). The rest has but been said.

The Commentary on the stanza of the Thera Vimala is complete.

The Commentary on the third Section is complete.

The first part is complete. Small Section

(Khuddaka Nikāya)

Commentary on Theragātha

Second Part

(Dutiya bhago)

My adoration is to that Blessed One, the worthy One and the well Self-awakened One.

4. Fourth Section (Nipata)

4.1 [186] Commentary on the stanza of Nāgasamalattthera

The stanza starting with alaṅkatā constitutes that of the venerable thera Nāgasamāla. What is the origin? This one also was reborn in a family home at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he happened to have met the Blessed One who was walking on the ground which was in a state of having been well-heated by the sun's heat in the hot season, became pious-minded and offered (Him) an umbrella. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the royal Sakiyan family when this Buddha arose; having gained the name as Nāgasamāla, he, on having come of age aptly gained pious faith at the coming together of (his) relatives, became a monk and was an attendant upon the Blessed One for some certain time (kincikalam). One day, on having entered the city for alms-food, he happened to notice on the high road a certain lady-dancer dancing when musical instruments were being played, said to himself; "This one changed about (parivatti) this way and that way (tathā) her impure body under the influence of the vibration (vipphāra) of wind element (vāyo dhātu) as dictated by mind (cittakiriya); alas! Confections (sankhāra) are impermanent," placed himself in the path of reflection upon extinction (khaya) and destruction (vaya), intently indulged in the development of spiritual insight (vipassanā) and attained archatship. Hence, has it been said in the Apadāna:—

"The ground had become burning coal;
the earth had reached accordingly the
condition of hot ashes (kukkuḷa) The
Blessed One promenaded in open air.

Taking along with me a yellowish
(paṇḍara) umbrella, I entered upon
(my) journey. There, having met the
self-awakened Buddha, joy (vitti) arose
(upapajji) then in me.

The ground had been spread over with
mirages and this earth resembled embers;
strong winds were injuring (upahanti)
and throwing away bodily comfort
(sarīrassāsukhepanā).

Please accept this umbrella in order
to dispel cold and heat and ward off
the hot breeze (vātātapanivāraṇaṃ),
I should like to attain (phassayissāmi)
the tranquility of nibbāna (nibbuti).

The compassionate, the merciful and
fully famous Padumuttara, the Conqueror,
after having understood my intention,
then accepted (my offering).

For thirty aeons (kappa) I was the
divine ruler and exercised celestial

sovereignty. For five hundred times
I was a world-king.
Regional reign I had in abundance,
numerically incalculable. I enjoyed
the fruits of my own well-done deed
which was done by me formerly.
This is my last birth which happened
to be my final existence; now also I
hold at all times a white umbrella
over me.

It was a hundred thousand aeons (kappa)
ago, that I then offered the umbrella;
I do not remember any evil existence;
this is the fruitful result of my making
umbrella offering.

My depravity had been burnt; ...
Buddha's instruction had been carried
out.

Having, however, attained Arahantship, he revealed his achievement (aññā) by means of four stanzas by way of extolling his own proper performance (paṭipatti).

267. "Adorned and well-dressed, wearing
garlands of flowers and anointed with
sandal scent, a lady dancer performed
her dance in the middle of the high
road in tune with music."

268. "I, who had entered for alms-food,
saw, on my way, her, who was adorned
and well dressed, resembling the snare
set by Māra (maccu).

269. "Thereupon there came about the
making of my mindfulness and there
then arose (my) wise thinking (yonisc);
disadvantage became obvious (pāturahu);
disgust (nibbidā) then well stood up.

270. Thereafter, my mind became emancipated;
see the good nature (sudhammatā) of
the truth (dhamma); threefold super
knowledge (vijjā) had been duly attained;
Buddha's instruction had been carried
out."

There, alaṅkatā means: had her body adorned with such ornaments as those for her hands, arms, and so on. Suvasanā means: excellently dressed, had put on good clothes. Mālinī means: Wearer of garland of flowers, ornamented with garlands of flowers. Candanussadā means: her body having been besmeared with duly ground sandal scent. Majjhe mahāpathe nārī, tūriye naccati naṭṭakī means: at the place according as said,

a dancing lady, a she-dancer, danced when five kinds of music became sounded (vajjante) in the middle of the city-street; she performed her dance according as she was placed.

Piṇḍikāya means: for alms-food (bhikkhāya). Paviṭṭho ‘ haṃ means: I had entered the city. Gacchanto n udikkhisam going along the city-street, I happened to catch sight of that lady dancer as I looked about the street for the purpose of all round avoiding danger (parissayapariharaṇa). Similar to what? Maccupāsaṃ va oḍḍit means: according as such a snare as beautiful form and so on, which had become the snare for death of the king of death which had been laid (oḍḍito) and kept standing after having continuously wandered about (anuvicaritvā) in the world, constitutes the bringer of disadvantage to the living beings definitely (ekaṃsena), in the same manner, she also is certainly (ekaṃsato) a bringer of disadvantage to the blind common folks (puthujana) who abide by her (ṭhitānaṃ), when wanting in judgment (appaṭisankhāne); thus, it has been said that she resembled the snare of death.

Tato means therefore, because of the condition of resembling the snare of death. Me means; my, to me (mayhaṃ). Manasikāro yoniso udapajjatha means: there arose my making of mindfulness wisely (yoniso) in this manner; “This one is a collection of bones, linked together with sinews of veins consistently smeared with flesh, aptly covered over with skin, disgustful and loathsome with bad-smelling impurities, liable to (dhammo) impermanence, covering over (ucchādana), all-round trodden upon (parimaddana), dissolution and destruction, she shows such contortions (vikāra) as these; thus, there arose (my) making of mindfulness wisely (yoniso) in this manner. Ādīnava pāturahu means: there had become evident to me defect and disadvantage in many a manner, there, when they are approached from the angle of danger similar to that of ogres and devils and so on because of (my) making mindfulness over the appearance and disappearance essential property (sarasapabhaṅguta) of the mind and mental co-efficients (cetasika), which have depended (missita) on it for that by way of calculation (updhāraṇa) of the nature of the body; opposite to it, however, is the benefit (ānisaṃsa) in nibbāna. Nibbidā samatiṭṭha means: knowledge of disgust (nibbidānaṇa) which is loathsome and the accomplishment (siddhaṃ) of the power (ānubhāva) of reflecting upon the disadvantage (ādīnava) stood well (saṅghāsi) in my heart; even for a while there was no mind (of mine) in the taking up of those physical (rūpa) and mental (arūpa) phenomena (dhamma); as a matter of fact (aññadatthu) there had happened (jāta) but my indifference (udāsīna) there by way of my desire to escape (muñcitukāmatā) and so on; thus, is the meaning.

Tato means: other than the knowledge of spiritual insight (vipassanā). Cittaṃvimucci me means: my mind became emancipated from all forms of depravity (kilesa) by means of successive stages of the right path (magga), when there is present the transcendental meditation (lokuttara bhāvanā). By means of this, he shows the springing up of fruition (phaluppatti). Indeed, at the moment of (having attained) the right path (magga), it is said to be being released (vimuccanti) from depravity (kilesa); at the moment of attaining fruition (Phala) the emancipation had been made. The rest is but in the manner said already.

The Commentary on the stanza of the thera Nāgasamāla is complete.

4.2 [187] Commentary on the stanza of Bhagutthera

The stanza starting with ahaṃ middhena constitutes that of the thera Bhagu. What is the origin? It is said that he was reborn in a family home at the time of the Blessed One Padumuttara, and on having attained the age of intelligence, he made his reverential offering with flowers to the relics of that Buddha, when the Master passed away into parinibbāna. On account of that act of merit, he sprang up among the divine beings of Nimmānarati, wandered about continuously among divine and human beings and was reborn in the royal

Sākiyan family, when this Buddha arose; having gained the name Bhagu, he, on having come of age, renounced the world together with Anuruddha, Kimila, became a monk, dwelt in the village of Bālaka lonaka, and one day, in order to remove his condition of being overwhelmed by sloth (thina) and drowsiness (middha), he came out of his monastery, ascended the cloister walk, had a fall (papativā) made the same as his driving goad (aṅkusa), dispelled his sloth and drowsiness, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“When the Blessed One Padumuttara,
full of fame had entered parinibbāna,
I made a forehead flower garland, and
had it mounted on the corporeal remains
(of Buddha). After having made my mind
piously pleased there, I reached the
divine world of Nimmānarati. On
having reached, as I did, I recollected
my act of merit.

For me, there was shower of flowers
(which rained down) from the sky at
all times. Should it be that I was
reborn as a human being in my rounds
of repeated rebirths, I became a king
of great fame.

There, at all times will specially
shower for me the rain of flowers (kusuma),
by means of the bearing (vāha) of
that very reverential offering of
flowers to the all-seer (sabbadassī).
This is my last entity (pacchimako);
it happens to be my final existence.
At present also, the rain of flower
will shower for me at all times.

It was a hundred thousand eons (kappa)
ago that I made my offering of flowers;
I do not remember any evil existence;
this is the fruitful result of my
reverential offering to the corporeal
remains (deha).

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he spoke these four stanzas in order to inform about his own dwelling with diligence, when asked thus: “O monk! How is it? Do you dwell diligently?” by the Master, who had arrived to make thanks giving (in connection with the dedication of) a monastery, while he was spending his time with the bliss of fruition (phala) and happiness of nibbāna.

271. “Habituated (pakato) to drowsiness
I came out of the monastery and on

my ascending the cloister walk, I
fell down on to the ground but there.”

272. “After having massaged my limbs (gattāni
parimajjitvā) I climbed up the promenade
again. That I walked to and fro on the
cloister-walk, having become well com-
posed internally.

273. “Thereafter, there arose my making
of mindfulness wisely (yonīso);
the disadvantage became evident;
disgust (nibbidā) then become well
established (samatiṭṭhi).”

274. “Thereafter my mind is freed;
see the good nature (dhammatā) of
the truth (dhamma). Threefold super
knowledge (vijjā) had accordingly been
attained; Buddha’s instruction had
been carried out.”

There, middhenapakato means: have been overwhelmed by drowsiness, which has the nature (sabhāva) of destroying (vighāta) the detachment (asatti) reckoned as bodily laziness (alasiya). Vihārā means from the monastery. Upanikkhamiṃ means: I came out in order to walk to and fro. Tatth’eva papatiṃchamā means: I fell down but there at the stairs of the cloister walk because of being overwhelmed by sleep. Vatthānī parimajjitvā means: having threshed out the different parts of my own body soiled by dust due to my fall on to the ground. Puṇap’ārayha saṅkamaṃ means: having climbed up the place of promenade without exhibiting (anapajjitva) any annoyance (saṅkocaṃ) by saying: “I have now fallen.” Ajjhataṃ susamahito means; I walked to and fro after having become well composed (samahito) and one-pointed minded (ekaggacitto), by means of the elimination (vikkhambhana) of hindrances in my mental exercise (kammaṭṭhana) that dealt with my inward sphere (gocarajjhata); thus, is the interpretation. The rest is in the manner as has been said. This even, was the thera’s revelation of his Arahantship (annā).

Commentary on the stanza
of the thera Bhagu
is complete.

4.3 [188] Commentary on the stanza of Sabhiyatthera

The stanza, starting with Pare ca constitutes that of the venerable thera Sabhiya. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Glorious One Kakusandha and on having attained the age of intelligence, he one day happened to have met the Master on His way to His day sojourn, became pious-minded and offered Him a pair of slippers. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings; when the Blessed One Kassapa passed away into parinibbāna and a gold shrine was set up, he, together with six sons of good family making himself the

seventh, became monks in the dispensation (sāsane), took hold of their mental exercise (kammaṭṭhāna), dwelt in the forest, and not being able to bring about distinction (viseṣa), he said to the rest thus:—“On our going for alms-food, we happen to have regard for our lives; owing to our regard for our lives also, we are not able to achieve the transcendental truth (dhamma); death as a common monk (puthujjan) is miserable (dukkhā); Come! Let us faster a ladder, climb up a hill and do our duties of a monk regardless of our bodies and lives.” They did likewise.

Then, the great senior monk, among them, became an Arahant with six sorts of higher-knowledge, on that very day, because of his being endowed with sufficing qualification for the attainment of Arahantship (upanissaya), gave (to his fellow-monks) alms food from the northern island of Uttarakura. The other monks rejected the alms-food after having said thus; “Venerable Sir! You are one who had done his duty of accomplishment; but mere conversation with you happens to be a hindrance (for us in our duty-doing); we shall do but our monk’s duties (dhamma); you might engage yourself in your own happy dwelling visibly (diṭṭhadhamma). Not being able to make them agreeable (to his gift) the thera went away.

Thereafter, one of them, with the lapse of two or three days, visualised the fruition of the stage of never-returned (anāgāmi), accompanied by higher knowledge (abhiññā), said but likewise, and went away, on having been rejected by them. Among them, the canker-free (khiṇasava) thera entered parinibbāna; the never-returned (anāgāmi) arose among the pure-living brahmās (suddhavasa). The rest of them died as common monks (puthujjana), enjoyed divine prosperity in direct and reverse order in the six sensual celestial spheres (kāmasagga), and one of them took conception in the royal family of Malla monarch, after having passed away from the divine world, at the time of our Blessed One, the second of them (took his conception) in the family of Gandāra, the third (took his conception) in the kingdom of Bāhira; the fourth took (his) conception in the womb of a daughter of good family (kuladārikā) in Rajagaha; the fifth took conception in the womb of a certain lady ascetic-wanderer (paribbājaka). It is said that she was the daughter of a certain princely warrior (khattiya). Her parents placed her in charge of a wandering ascetic-philosopher (paribbājaka) saying; “Let our daughter know different doctrines (samayantara).” Thereupon a wandering philosopher, (paribbājaka) went astray (vippaṭipajji) together with her. She became pregnant with him. On having noticed her being pregnant they dragged her out. On going elsewhere, she gave birth (to a son) in a hall (sabhā) on her way. On that account he was given the name Sabhiya, even. On having grown up, he renounced the world, became a wandering ascetic, acquired the learning of various treatises (satthāni) became a great controversialist (mahāvādi) and wandering about in pursuit of controversy (vādappasato) he did not notice any one equal to himself; consequently, he had a hermitage built at the city gate and was dwelling there, teaching his philosophy (sippaṃ) to young princely warriors (khattiya) and so on, when he collected twenty questions which were prepared and given by his mother, who, having come disgusted with (her) womanhood had her jhāna arise and sprang up in the brahmā world, and kept on asking these and those brahmins (to answer them). They were not able to explain (byākataṃ) the meaning of those question of his. In the commentary on Sabhiyasutta, however, there had come thus: “Brahmās of pure abodes (Suddhavāsa) prepared those questions and gave.

When, however, the Blessed One, having turned His excellent wheel of truth (dhamma), in due course, reached Rajagaha and dwelt at the bamboo grove (Veḷuvana), then, Sabhiya went there, approached the Master, and asked Him those questions. The Master answered those questions of his; thus all should be understood in the manner as had come in the Sabhiya Sutta. Sabhiya, however, when those questions had been explained by the Blessed One, aptly gained pious faith, became a monk, had his spiritual insight (vipassanaṃ) got established and attained Arahantship. Hence, has it been said in the Apadāna:—

“When the Sage Kakusandha, who had
spent his holy life (brāhmaṇassa

vusimato) was going out to (His)
 day-sojourn (siesta), I offered a
 pair of slippers to tread upon (akkamana)
 It was but in this aeon (kappa) that
 I made my offering in charity; I do
 not remember any evil existence; this
 is the fruitful result of (my offering of)
 slippers (akkamana)
 My depravity (kilesa) had been burnt. ...
 Buddha's instruction had been carried
 out."

Having, however, become an Arahant, he taught the truth (dhamma) by means of four stanzas, in order to give (his) advice to the monks who sided (pakkhikā) with Devadatta when the latter made his effort to split (bheda) the Saṅgha.

275. "Others do not know clearly that they must die here. Those who have clear knowledge there, have their quarrels come to an end consequently.

276. "When people do not know clearly, they conduct themselves as if they are not liable to death; whoever know the truth (dhamma) clearly they are free from fever (ātura) among those afflicted with fever."

277. "Whatever deed has been done lightly, whatever conduct is corrupted, and the holy life of thinking doubtfully, all that is not conducive to great fruitful result.

278. "He who does not gain respect among his fellow leaders of holy life, is far away from the excellent truth, (dhamma) similar to the sky high above the earth.

There, pare means: having put aside the wise, thereafter the others; those who are in pursuit (pasutā) of disputes by way of illuminating the basis of such breakings as "What is not truth (dhamma) is truth. (dhamma)" and "What is truth is not truth (dhamma)" and so on, are known as other people (pare). They making dispute there, do not know thus: "We come to death Yamāmase), we cease, we come to ruin, we go to the presence of death permanently and constantly." Ye ca tattha vijānanti means: people who are wise there know clearly thus: "We go to the vicinity of death." Tato sammanti medhagā means: indeed, those who know in this manner, having aroused wise (yoniso) mindfulness, regulate their lives for the cessation of disputes and quarrels. Thereupon, owing to that proper performance (paṭipatti) of theirs, those quarrels come to an end (sammanti). In other words pare ca means: those who are others because of being outside the dispensation (sāsanato) owing to their not taking the advice and instruction of the Master; as long as they do not understand clearly thus: "We having held the wrong grip, by means of aptly rebuking (paṭiniggaha) the

dispensation (sāsanassa), here in this world, restrain and make exertion,” so long disputes do not die (vūpassammanti); when, however, whoever understand clearly, according to the truth, the truth (dhamma), untruth (adhamma) etc., from the angle of truth, untruth and so on among those who are in pursuit of disputes there, under the influence of release from that grip (gaha), consequent upon that, quarrels reckoned as disputes cease (having disappeared) from their presence due to their dependence on those wise men; thus, the meaning here should be understood in this manner.

Yadā means at whatever time. Avijānantā means: those who do not know either the means of dispelling (vūpasama) of disputes or the truths and untruths (dhammādhamma) from the angle of their true identity (yāthāvato). Iriyanta’ marā viya means: they turn out to be, they behave, they wander about by being agitated (uddhata) arrogant (unnala) fickle (capala), noisy (mukhara), beset with bad words (vipakinnavaca) as if they had gone beyond old age and death and as if they are not mortal (amarā); then, the dispute will never die (vūpasammanti). Vijānanti ca ye dhammaṃ, āturesu anāturā means: whoever, however, do know according to the truth (yathābhūtaṃ) the dwell unafflicted, devoid of depravity and disease (anīghā) among those who are afflicted with the ailment of depravity (kilesa); under their influence, the dispute does but definitely die (vūpasammanti); thus, is the significance.

Yaṃ kiñci sithilaṃ kammaṃ means: whatever there is good deed done by being lax (sāthali) by making a loose grip after having adhered by (so) doing (karaṇena). Saṃkiliṭṭhaṃ means: the taking upon oneself the observance (samādāna) of self-corrupting conduct either by wandering about in such improper pasture (gocara) as a harlot (vesi) and so on or by means of such wrong livelihood as fraud and so on. Saṅkassaraṃ means: having remembered, suspected and doubted with doubts (asaṅka) or of himself in this manner as: “Surely, these monks, having come to know my conduct (cariya) must have assembled being desirous of suspending me” after having seen the clergy of monks, although they had met together by way of such any other business as doing Uposatha duties and so on; it means: ought to be remembered with doubts; having heard anything unseemly (asāruppaṃ) in the monastery, it should not be suspected by others as: “Surely, it must have been done by such and such a monk (asaka). Na taṃ hoti means: that holy conduct (brahmaccariya) and doing of monk’s duties of such a character (evarūpaṃ) of that individual is not to bear great fruit; but because of his state of not bearing big fruit, there is no bearing of big fruit for his donors of recluse’s requisites; therefore, a monk should become habituated (vutti) to austerity (sallekha); to one who has become habituated to austerity, even the going down (avasara) of dispute does not exist; thus, is the significance.

Gāravo nūpalabbhati means: there does not exist respect and making reverence to whatever individual, among fellow leaders of holy life who ought to be dealt with respectfully because of their being non-graspers of dedicated donations (padakkhiṇa) owing to instruction. Ārakā hoti saddhammā means: that individual of this type becomes far away from the good life (dhamma) of proper performance (paṭipatti) and the good life (saddhamma) of proper penetration (paṭivedha); indeed, teachers do not teach him; not being taught and not taking upon himself any righteous observance (anādiyanto) he does not regulate his life (rightly); not regulating his life (rightly) how can he aptly penetrate into the (noble) truths (saccāni). Therefore, he said; “Ārakā hoti saddhamma, he is far away from good truth.” According as what? “Nibhaṃ puthaviya yatha means: according as the etherial sky is naturally far away from earth, from the element of earth; they can never become mixed together (sammissa). Even on account of that, he said:

“Far is the sky and far is the earth:
that further shore of the ocean is afar.
O King! Still more far away than that,
indeed, is the truth (dhamma) of good
people from the wicked people.

The Commentary on the stanza of the thera Sabhiya is complete.

4.4 [189] The Commentary on the stanza of Nandakatthera

The stanza starting with Dhiratthu constitutes that of the venerable thera Nandaka. What is the origin? It is said that this one became an abundantly wealthy banker in the city of Haṃsavatī at the time of the Blessed One Padumuttara; he happened to have noticed the Master, in whose presence he listened to the truth (dhamma), placing a monk, at the foremost place of those who give advice to monks, aspired for that ranking position, made his reverential offering of a garment, priced at a hundred thousand, to the Blessed One, and made his resolution. He brought about his reverential offering of lighted lamps also at the bodhi tree of the Master. From then onwards, he wandered about his rounds of repeated rebirths among divine and human beings and became a Karavika bird, at the time of the Blessed One Kakusandha; the bird made a circumambulation round the Master singing (Kūjanto) a sweet song (Kūjitaṃ). Subsequently, he became a peacock and showered down its shower of sweet song thrice daily, being pious-minded, at the door of the residential cave of a certain silent buddha. Having performed acts of merit in this manner here and there, he was reborn in a family home in Sāvatti, at the time of our Glorious Buddha; having gained the name Nandaka, he, on having come of age, listened to the truth (dhamma) in the presence of the Master, aptly gained pious faith; became a monk, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“At the most excellent bodhi tree
of Buddha Padumuttara, pious-minded
and good hearted, I offered (adhārayiṃ)
three lighted torches.

It was a hundred thousand aeons (kappa)
ago, that I made my offering (adhārayiṃ)
of torches; I do not remember any evil
existence; this is the fruitful result
of torch-offering.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, become an Arahant, he was spending his time with (his) bliss of emancipation, when, he, being ordered by the Master to advise the nuns (bhikkhuni) made five hundred of them attain Arahantship with but a single advice on a certain sabbath (uposatha) day. On that account the Blessed One placed him at the foremost position of advisers to the monks. Then, one day, a certain lady who was his former wife made her smile after having looked at the thera who was wandering about for alms-food in Sāvatti under the influence of depravity (kilesa). On having seen her making that smile, the thera spoke stanzas, teaching (her) the truth (dhamma) by way of making manifest the loathesomeness of the body.

270. “Shame be to you! There are in
your body which is full of foul
smell, siding (pakkhe) with Māra,
which is leaking (avasauta) in
nine streams (sota) which are
flowing out (sandanti) at all
times.

280. “Do not think of the past; do not bemuse (sādasi) the disciple of Buddha. Even to heavenly bliss they are not attached (rajanti) not to say (kimaṅga), however, the human (pleasure).

281. “Indeed, those foolish people who are unintelligent, who think of bad things and who are wrapped with delusion, those like people attach themselves to that place where Mara had laid his snare.

282. “Such people as those who are detached from lust, anger, and ignorance do not get themselves attached there, since the snare for them is no more, with its threads out off.

There, dhī is a particle in the sense of disgust; ratthu means: the letter ‘r’ is the making of word union (padasandhikaro); let there be shame (dhī atthu), I loathe you; let there be making of shame (dhikkāro) to you; thus, is the meaning. The expressions beginning with pūre constitute words of address illuminating the state in which shame should be made to her. Pūre means: well filled with divers dead-bodies and different varieties of impurities which are extremely despicable. Duggandha means: naturally foul-smelling but because of being filled with corpses. Mārapakkha means: Since the uncommon reality (visabhagavatthu) develops (vaḍḍheti) the Mara of depravity (kilesa) owing to the characteristic condition (nimittatā) of unwise mindfulness of blind (andha) common folks (puthujjana) and gives opportunity of entry (otāraṃ paviṭṭham) to Māra, the youthful divinity, therefore, he becomes a party (pakkho) to Māra; on that account it has been said: “mārapakkhe (at the wing of Māra).” Avassute means: at all times leaking with the oozing of depravity (kilesāvassavana) and flowing out of impurities, here and there. He now shows to her the place of leakage (avassavana) thus: “Navasotāni te kāye, yāni sandanti sabbada means: it has been said starting with “Akkhimhā akkhigūthako, (eye-dung from the eye).”

Knowing, according to the truth, however, in this manner, (your) body which bears (bharita) impurities, constantly oozing through nine holes (chidda) mā purāṇaṃ amaññittho, means: do not think of your old (puranaṃ) amilling (hasita), talking (lapita) and sporting (kīlita) that occurred at the time of not knowing (ajānans); “Now also I shall regulate myself in this manner;” thus, do not consider. Ma’ sādasi tathāgate means: according as the prosperity pertaining to the past (purimaka) of sufficing qualification for attainment of Arahantship (upanissaya) disciples of Buddha have come, in other words, according as they have reached and aptly attained (paṭipannā) by means of right proper performance (sammāpaṭipatti), according also as they have reached (āgatā), achieved (adhigatā) and understood the noble (ariya) truths (saccāni), which is truth (dhamma) for certain (tatha), and the true characteristics (lakkhana) of formful (rūpa) and formless (arūpa) phenomena (dhamma), likewise, they also are thus; do not insult (āsādesi) approaching them under the influence of depravity (kilesa) under estimating (avaññaya) the noble (ariya) disciples (sāvaka) who had come likewise (tathāgate) for such benefit (attha) as reaching and so on, likewise, in this manner, as if they were normal (pakati) living beings. He said about the cause of such condition as should not be insulted thus: “Sagge pi te na rajanti, kimangaṃ pana mānuse means: those disciples of Buddha do not get themselves attached (rajanti) to heavenly bliss (sagga) even, which is such sort of happiness as being unable to be fully assessed by speaking of it (akkhānena pariyosāpetum) made by such a personage as omniscient Buddha Himself; they did

not evoke lust (rāga) owing to the condition of their having fully seen well the disadvantage of confections (saṅkhāra); why bother (kimaṅgaṃ), however, over the strands of sensual pleasure pertaining to human-beings, resembling a heap of dung.

Ye ca kho bālā means: those who, however are foolish because of being urged by folly; dummedhā means: foolish owing to the absence of wisdom which constitutes the essence of truth (dhamma); dummanti means: bad thinker because of thinking bad thoughts owing to his continually perceiving pleasant phenomenon in an unpleasant thing (asubhe); mohapārutā means: wrapped up by delusion owing to the condition of the mind having been covered in all respects by deluded absence of knowledge; tādisā means: such blind common folks as that form (rūpa); tattha means: in that perception of woman (itthisaññita); mārahittamhi bandhane means: in the snare of Māra set by Māra; rajjanti means: they remain (tiṭṭhanti) clung, coveted (giddhā), enslaved (gadhitā), infatuated (mucchitā) and absorbed (ajjhopañña) by lust (rāga).

Virājitā means: thus: yesaṃ means; to the cankerfree Arahants; however, rāgo means: lust which has the nature of difficulty of escape resembling the paint (rāga) of oil ointment; doso means: anger which has the nature of being offensive (dussana) as and when opportunity has been gained similar to being hostile (sapatto); avijjā ca means: absence of knowledge by nature; virājitā means: have been forsaken and well cut off in all respects by the detachment (virāga) of the noble (ariya) path (magga); chinna means: cut by the knife of foremost path (magga) like that; sutta means strings connecting existences; abandhanā tattha means: not being bound there, consequently even, owing to absence of bondage but any and everywhere whatsoever; na rajjanti means: they are not attached to that snare of Māra, according as has been said. In this manner, the thera taught the truth (dhamma) to that lady and went away.

The Commentary on the stanza of the thera Nandaka is complete.

4.5 [190] Commentary on the stanza of Jambukatthera

The stanza starting with pañcapaññāsa constitutes that of the venerable therā Jambuka. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home, at the time of the Blessed One Tissa; on having attained the age of intelligence, he reverentially offered a fan to the bodhi tree to which he paid his homage believing in the excellent self-enlightenment of the Master. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a family home at the time of the Blessed One Kassapa; on having attained the age of intelligence he became a monk, in His dispensation (sāsana), who dwelt as a resident monk in a monastery built by a certain devotee who kept himself attending upon him (the monk). Then, one day a canker-free Arahant therā wearer of shabby (lūkha) robes came in the direction of the village, from the forest, for the purpose of shaving off his (long) hair; on having seen that (Arahant) that devotee came to be pleased with the therā's department (iriyāpatha), had the hair and beard (of the therā) shaved off by the barber, fed (the therā) with exalted eatable, made charitable offerings of excellent robes to him and made the therā dwell (at his monastery) saying: "Venerable Sir! Do reside here." On having seen that therā the resident monk, being by nature jealous and full of ill-will, said to the canker-free therā thus: "O monk! When you are dwelling here, in this manner, being attended upon by this evil devotee better (varaṃ) is the life of a naked individual (acela) having dung and urine as nourishment, after having pulled out the hair with fingers." having, however, said in this manner even, there and then (tāvadeva) he entered the privy, made the excrement swell and swell by means of his hand, as if he was being busy (vaḍḍhanto) with milk-rice and ate as much as he needed; he drank urine also. According to this routine (niyāma) of his nourishment he stayed on as long as his life-span lasted, died, got cooked in purgatory, again lived eating dung and drinking urine; on account of the residue of the consequence of that very deed, although he had sprung up among human beings, for five hundred rebirths he had to be a jain (nigaṇṭha) who had to make his meal of excrement (gūthabbakkha).

Again, although he was being burn in the womb of a human being, he sprang up in a destitute family, on the strength (bala) of his having insulted (upavāda) a noble (ariya) and when he (as a child) was made to drink (pāyamāno) either breast milk (thanna) or dairy milk (khira) or ghee, he rejected the same and drank urine only; when cooked rice was being fed he rejected the same and ate excrement only; thus, growing up with enjoying nourishment in the form of dung and urine he continued partaking the same even although he had come of age even. Not being able to prohibit him from doing that (his) people totally gave him up. On having been abandoned by his relatives, he renounced the world, by becoming a naked ascetic and never had his bath; bearing on his body dust and sweat, he had his hair and beard plucked, rejected other postures (iriyāpattha) and kept himself standing on a single leg; he did not relish (sādiyati) any invitation. Having made his resolution (adhiṭṭhāya) to make his fast for a month, during daytime, he accepted the food offered as charity to him by people in need of merit, monthly (māse māse) by means of the tip of kusa grass one only and licked the same with the tip of his tongue; at night, however, he ate but dry dung denying to eat the wet excrement saying that it contained living creatures (in the form of bacteria). When he had been behaving in this manner for fiftyfive years, on the expiry (of that period), multitude of men became bent and inclined towards him thinking of him thus: "He is extremely austere, and absolutely meagre in his desire."

Thereupon, the Blessed One found out inside the cavity (gabbha) of his heart the sufficing qualification for becoming an Arahant shining bright like a lighted lamp in a jar, Himself went there, taught the truth (dhamma), had him become established in the fruition of the first stage of sanctification (sotāpatti) had him

gained the full ordination of a monk by welcoming him; come, monk! Made him become intent up on and indulged in developing spiritual insight (vipassanā) and had him become established in Arahantship. Here, this is in brief (saṅkhepa); at length, however, it should be understood in such a manner as has been said in the commentary on the stanza starting with: “Māse māse kusaggena,” in the Dhammapada.

On having become established in Arahantship, however, he spoke these four stanzas in order to show, on the occasion of his entering parinibbāna thus: “Even though having regulated my life wrongly from the beginning, whatever ought to be achieved by a disciple had been attained by me through the kind cooperation (nissāya) of the well self-awakened Buddha.

283. “For fifty five years I bore on
my body dust, damp with sweat;
eating my meal but once a month
I had my hair and beard plucked
(by me fingers).

284. “I took my stand on a single leg.
And I totally abstained from taking
my seat. I ate dry dung also; I
did not accept any invitation (to meal).

285. “Having done such deeds of much quantity
as were conducive toward evil existence
(duggati), being dragged adrift by the
big flood I came to Buddha as my refuge.

285. “Having done such deeds of much quantity
as were conducive toward evil existence
(duggati), being dragged adrift by the
big flood I came to Buddha as my refuge.

286. “Behold (my) refuge after having gone
(to Buddha); see the good nature of truth
(dhamma); the threefold super science
(vijjā) had accordingly been attained
(by me); Buddha’s instruction had been
carried out.”

There, pañcapaññāsavassāni, rajo jallamadhārayiṃ means: I bore on my body dust reckoned as incidental (āgentuka) dust (reṇu) as well as sweat reckoned as bodily impurity, clinging (legga) to the body for fiftyfive years. Owing to my denial to taking any bath by my adopting (upagamana) the life of a naked recluse. Bhunjanto māsikaṃ bhattaṃ means: eating by way of placing at the tip of tongue, once every month, the food offered (as charity) by those in need of making merit, by having become what was known as one who was fasting for the month (māsopavāsiko) for the purpose of deceiving the people of the world, eating dung at night. Alocayiṃ means: I had my hair and beard, which had soft roots, plucked with my fingers, by pinching (acchārika), with the rejection (khepena) of water (āpa).

Ekapādena atthāsim, āsanaṃ parivajjayiṃ means: I stood but by means of a single leg, after having lifted up both of my hands while standing also; I totally abstained from sitting down on a seat entirely by all means. Uddesaṃ means: invitation (nimantanaṃ). Some scholars say: ‘uddissakataṃ’. Na sādīyiṃ means: I did not accept; I rejected; thus, is the meaning.

Etādisaṃ karitvāna, bahuṃ duggatigāminaṃ means: having done and evoked evil deeds in much a quantity which was conducive to similar and such like consequences as was also conducive to evil existences, here as well as in former rebirths. Vuyhamāno mahoghena means; being dragged down to the shore of the ocean of purgatory by such big floods as the flood of sensual pleasures (kāma) and so on, particularly (visesato) by the flood of wrong views. Buddhaṃ saraṇamāgamaṃ means: I reached Buddha as 'My refuge' by means of the vigour of my merit, now, after having gained human existence with difficulty, owing to holes resembling that in my meritorious act, I became piously pleased with the Master with my unshaken faith thus: "The Blessed One is well self-awakened Buddha." Saraṇagamaṇaṃ passa, passa dhammasudhammataṃ means: behold my going to refuge which had reached my abode of sense (āyatana); see the good nature of the truth (dhamma) of the dispensation (sāsana) also in that although I had regulated my life wrongly like that, I had become endowed with this kind of prosperity but by a single advice by the Master. He showed that prosperity by means of "Tisso Vija" and so on. On that account he said thus:-

"Having lifted up and offered a fan there
the invincible (abījahaṃ) lion throne,
I paid my homage to the bodhi tree of the
Blessed One Tissa.

It was ninetytwo aeons (kappa) ago, that
I made my offering to the invincible lion
throne; I do not remember any evil existence;
this is the fruitful result of (my) fan
(offering).

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

The Commentary on the stanza of the Thera Jambuka is complete.

4.6 [191] Commentary on the stanza of Senakatthera

The stanza starting with Svāgataṃ vata constitutes that of the venerable Senake. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhi; on having attained the age of intelligence, he, one day, happened to have seen the Master, became pious-minded and made his reverential offering of a hand of a peacock (mArāhantthena) to the Blessed One. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and sprang up in a brahmin family when this Buddha arose, taking his conception in the womb of the sister of the thera Uruvela Kassapa. His name was Senaka. On having come of age, he reached perfection in the arts and sciences of the brahmins and lived a household life. At that time also, the multitude of men, enjoying, yearly, the feast in the month of March (phagguna) at the time of the lunar mansion of Uttaraphagguna, made the consecration of a landing place at Gaya; on the account, they speak of that feast as “Gayāphaggu.” Then the Blessed One dwelt near the landing place of Gaya on such a day as that feast day, out of compassion for those who are accessible to His instruction (veneyya). The multitude of men also went towards that place from here and there with their significance of consecrating the landing place. At that moment Senaka also approached that site for the purpose of consecrating the landing place, saw the Master, who was teaching the truth (dhamma), approached Him, listened to the truth (dhamma), aptly gained pious faith, became a monk, and doing his duty of developing spiritual insight (vipassanā) attained Arahantship, but before long. Hence, has it been said in the Apadāna.-

“Having caught hold of a peacock’s
hand, I approached the Leader of the
world. Pious-minded and good hearted
I offered (Him) the peacock’s hand.
By means of this peacock’s hand, as
well as on account of my volition (cetanā)
and self-resolution, the three fires
became extinguished; I did gain bountiful
bliss.

Wonderful is Buddha and dhamma; wonderful
is for me the prosperity of the Master;
having given (to Him) the peacock’s hand,
I did gain bountiful bliss.

My three fires had been extinguished
all (my) existences had been eliminated;
all (my) cankers had been all-round
destroyed; now there does not exist any
new existence.

It was thirty one aeons (kappa) ago
that I then offered charity; I do not
remember any evil existence; this is the
fruitful result of the peacock’s hand.

My depravity had been burnt. ...

Buddha's instruction had been carried
out."

Having however, attained Arahantship, he reflected over his own proper performance (paṭipatti) became well delighted and spoke four stanzas, by way of joyous utterance.-

287. "Indeed, it was my good going (svāgata);
It was near the landing place of Gaya at
the time of Gayaphagguthat I saw the self-
awakened Buddha teaching the most excellent
truth (dhamma).

288. "He was of great splendour (pabhā), the
teacher of crowded assembly of monks, who
had attained His foremost height, the dis-
ciplinarian, the conqueror and the peerless
sight of the world, together with the divine
world.

289. "He was a great elephant (among Arahants) a
great hero, a great glory and free from cankers:
he was one whose cankers had all been totally
destroyed, the Master with no danger from
anywhere.

290. "That Blessed One made me, Senaka, escape
from all fetters, me, who, indeed, was long
self-depraved and bound by the bondage of
(wrong) views.

There, Svāgataṃ vata me āsi means: indeed, it was well-reached by me; in other words, indeed, my coming was excellent. Gayāyaṃ means: near the landing place of Gaya. Gayaphagguyā means: at the feast of the lunar mansion of Uttaraphagguyā of the month of March (phaggunā) in the terminology gained as: "Gayāphaggu." The expression beginning with "Yaṃ" shows the cause of the condition of having gone well. There Yam means since (yasmā). Addasāsiṃ means: I saw. Sambuddham means: Self-awakened Buddha because of the state of His knowledge of all truths (dhamma) by Himself, excellently. Desentaṃ dhammamuttamaṃ means: who was speaking the most excellent, foremost, best of all truth (dhamma) which is surely (ekanta) salutary (niyyānika), commensurate with the intention of those who were amenable to discipline (veneyya).

Mahappabhaṃ means: possessed of great gleam of His body and of His knowledge. Gaṇācariyaṃ means: the teacher of the congregation (gaṇa) by having the conduct (ācāra) well trained, by the most excellent taming of such crowds (gaṇa) as the assembly of monks and so on. Aggapattaṃ means: who had attained top-most by the achievement of such qualifications as moral precepts and so on which had become foremost. Vināyakaṃ means: the disciplinarian, because of the condition of being bereft of a leader for Himself; owing to having led and disciplined such creatures as divine, human, etc., by means of absolute (parama) discipline. Sadevakassa lokassa jinaṃ means: the conqueror of the world, the foremost conqueror in the world along with the divine world: atuladassanaṃ means: peerless looking because of the condition of peerless looking (atuladasana), owing to the state of immeasurable looking, by people of the world together with the divine world, because of the condition of His bodily beauty, adorned with thirty two excellent major marks (lakkhaṇa) and eighty minor marks (anubyañjana) etc., and owing to the state of His spiritual (dhamma) body (kāya) adorned with such qualities as ten kinds of strength (bala), fourfold self-confidence (vesārajja).

Mahānāgaṃ means: the great elephant because of the state of His great power, among the canker-free Arahants who are also elephants, and because He resembles an enormous elephant on account of such sorts of prosperity as going (gati), vigour (bala), effort and so on. Mahāvīraṃ means: a great hero because of the condition of being highly heroic on account of not being clearly crushed (avimathana) by the army of Māra. Mhājutiṃ means: great gleam (patāpa) and great glory (teja); thus, is the meaning. Anāsavaṃ means: free from cankers, to this one there do not exist four forms of cankers. Sabbāsava-parikkhiṇaṃ means: to this one, all the cankers along with their proclivities (vāsanā) had been all-round destroyed. As a matter of fact (kāmaṃ), the disciples of Buddha and silent buddhas are but canker-free (khīṇāsava) Arahants; but omniscient Buddhas only, however, had their cankers thrown away along with their proclivities; thus, having said: “Anāsavaṃ, cankerfree,” again statement has been made thus; “Sabbāsava parikkhiṇaṃ, all cankers had been totally destroyed,” for the purpose of showing (the distinct difference). On that account the said statement has been made thus: “Sabbe āsavā savāsanā parikkhiṇa etassā ti sabbāsava-parikkhiṇaṃ.” Sattharaṃ means: Master, because He instructed such creatures as are amenable to discipline and to be led out of saṃsāra (veneyyānaṃ) according to their being worthy with absolute (parama) advantageous meaning (attha) pertaining to the present and the future. Akutobhayaṃ means: free from danger, owing to the absence of danger from any and everywhere also because of the state of His self-confidence enumerated as four forms of the state of self-confidence (vesarajja); since I saw such a One as the well-self-awakened Buddha, therefore, indeed, there was to me the condition of having gone well (svāgataṃ); thus, is the interpretation.

Now, he spoke the fourth stanza in order to show the quality gained by himself by his seeing the Master. The meaning of that stanza is:– Ciraṣaṃkilitthaṃ means: depraved for a long time, in the rounds of repeated rebirths (saṃsāra) with no beginning and end (anamatagga) by the realities (vatthu) of self-depravity similar to a gourd (lābu) shell brimful of sour rice-gruel (kañjiya), like unto a vessel bearing butter-milk (takka), resembling a rag (pilotika) saturated with (pīta) grease (vasā). Diṭṭhisandāneṇa bandhitaṃ means: bound by the bondage of wrong view (diṭṭhi), at the pillar (thambha) of egoism (sakkāya), similar to a dog (sārameya) bound (bandhitaṃ) by leather straps (gaddula). Sabbaganthehi maṃ Senakaṃ vimocayi vata so Bhagava means: he acknowledges his immense pleasing piousness in the Blessed One saying; my Master, by His hand of noble path (magga), had me set free from that (fetter) of such character as unfair covetousness (abhijjhā).

The Commentary on the stanza of the Thera Senaka is complete.

4.7 [192] Commentary on the stanza of Sambhūtatthera

The stanza starting with *yo dandhakāle* constitutes that of the venerable *thera Sambhūta*. That is the origin? This one also having done devoted deeds of service toward former buddhas, performing acts of merit in this and that existence, was reborn in the womb of a half-human bird (Kinnara) on the bank of the river Candabhāga, in the world when no Buddha appeared in it (Buddha *Suñña*); one day he happened to have seen a silent buddha, became pious-minded, paid his homage, clasped his hands, and made reverential offerings of white silver Ajjuna flowers. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a family home, when this Buddha arose; on having gained the name *Sambhūta*, he, on having come of age, listened to the teaching of truth (*dhamma*) in the presence of the Custodian of truth (*dhammabhaṇḍāgarika*) posterior to the passing away (*parinibbāna*) of the Blessed One, aptly gained pious faith, became a monk, incessingly developed spiritual insight (*vipassanā*) and attained Arahantship. Hence, has it been said in the *Apadāna*--

“I was then a half-human bird (Kinnara);
I saw the stainless (*viraja*) Buddha,
the Self-dependent (*Sayambhū*), the
invincible.

“Pious-minded and good hearted, overcome with awe (*vadajāto*) I clasped my hands. Having collected the white Ajjuna flower, I made special reverential offering

of it to the Self-dependent Buddha
“On account of that deed, well done
with volition and self-resolution
(*pañidhi*), I forsook the body of the
half-human bird (*kinnara*) and well
arrived at *Tāvatiṃsa*.

Thirtysix times I was divine king and
exercised celestial sovereignty.

Ten times, as world king I carried
out the great Sovereignty.

Regional reign for me was bountiful,
incalculable numerically; the seed
had been so in a fertile field, in
the self-dependent Buddha wonderfully
for me.

My good deed endured; I became a
houseless monk. Today, I am worthy
of receiving reverential offerings,
in the dispensation of the *Sākiyan* Son.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained Arahantship, he was dwelling with the bliss of emancipation, the thera revealed his Arahantship reciting these (four) stanzas, over his spiritual remorse (dhammasamcvega) when exposition was made (dipane) of the wrong doctrine (uddhamma) and false discipline (ubbinaya) of those Vajjiputtakas (young sons of Vajji), when the redaction (sangaha) of dhamma and Vinaya was made by those who upheld the good truth (saddhamma) breaking asunder that wrong view (diṭṭhim) by seven hundred canker-free Arahants, incited (ussāhita) by the thera Yasa, the son of Kakaṇḍaka, while the Vajjiputtaka belonging to Vesāli stood (thita) upholding (paggayha) the ten indulgences (vatthu), a hundred years after the parinibbāna of the Blessed One.

291. “He who moves quickly when he should go slow, and goes slow when he should move fast; because of his own unwise (ayoni) execution (saṃvidhāna), the fool has to undergo painful misery (dukkha).

292. “His benefits diminish similar to the waning moon; he reaches the stage of being reproached; he became opposed to his friends.

293. “He who goes slow when he should do so moves quickly when he should do so, because of his own wise execution, a wise man achieves happiness.

294. “His benefits become brimful resembling the waxing moon; he achieves fame and reputation; he is not opposed to friends.

There, Yo dandha kāle tarati means: he does transgression (vitikkama), after having trodden upon (madditvā) when any scruple regarding discipline (vinayakukkucca) arises thus: “Is it indeed apt (kappati) or is it, indeed, not befitting (kappati)?” as long as he does not dispel that uncertainty (kukkucca) after having asked a clever bearer-in-memory of disciplinary rules (vinayadhara), up to them (tāva) when he should be slow, at the time when that business (kicca) should be made slow, he were to move fast (tarati) and make transgression. Taraṇiye ca dandhaye means: for a householder layman (gahaṭṭha) now in his going for refuge (saraṇa) and observance (saṃadāna) of moral precepts (sīla), for monks, in the doing of duties, major and minor (vattapativatta) and engagement in calm composure and spiritual insight (samatha vipassanā) when what should move fast well arrives, should he go slow without having accordingly engaged himself in doing that business (kicca) swiftly saying: “I shall do either in the coming month (ātamanamāsa) or fortnight (pakkha), time would pass of without doing that business. Ayonisaṃvidhānena means: owing to his arrangement without any resource and absence of arrangement with resource, moving quickly when he should go slow and going slow when he should expedite, in this manner; bala means a man of meagre wisdom (buddhi); dukkham means: reaches (the stage of) his disadvantage (anatta) now as well as in time to come.

Tassattha means: benefits classified as belonging to the immediate present (diṭṭhadhammika) etc. of such an individual as does conform to that fool; Kālapakkhe va candimā, means: resembling the moon of the dark fortnight; parihāyanti means: they get exhausted and consummated day by day. Āyasskyaṃ means: the state in which he should be blamed (garahitabba) by the wise in such strain as: “Such and such an individual is without pious faith (saddhā), without pleasing piety (pasanna), lazy (kusīta) and inferior exertion

(hīnavī***), and so on; pappoti means: he becomes being known as being opposed to good friends who give him advice saying; “Regulate your life in this manner; do not behave in this way,” but by not accepting the advice to such an extent as would make his friends remark: “We should no more speak to him.”

The meaning of the two remaining stanzas should be understood as the reverse of what has been said. Here, however, some scholars drew out the favour and censure of the developed mind with the state of advantage of the words: “Tarati dandhaye, (he moves quickly where he should go slow)” that (view of theirs) fits (well) in the (two) later (pacchima) stanzas. Indeed, the two former stanzas have been said by the thera with reference to the Vajjiputtaka monks who were dragged down (nikkaḍḍhita) by the Order of monks (saṅgha) by illuminating (dipetvā) the ten indulgences (vatthu) to one who, owing to his natural (pakata) uncertainty (kukkucca) did not do his such duties of a monk that should be devotedly done by him beginning from the time of his having become a monk; on the other hand, the (two) later (stanzas), however, (has been said) when a monk like himself stood having accomplished his benefits when he had regulated his life aright.

The Commentary on the stanza of the Thera Sambhūta is complete.

4.8 [193] Commentary on the stanza of Rāhulātthera

The stanza starting with ubhayena constitutes that of the venerable thera Rāhula. What is the origin? This one also, having done devoted deeds of service toward former Buddha, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he happened to have seen the Master placing a monk at the foremost place of monks who are keen on (kama) good conduct (sikkhā), himself also aspired for that ranking position, performed such acts of massive (Ulāra) merit as cleansing and embellishing (vijjotana) and so on, of the monastery and made his self resolution. Having passed away thence, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in the womb of queen Yasodharā dependent upon our Bodhiset when this Buddha arose; having gained the name Rāhula he grew up with his large royal retinue of princely warriors (khattiya); the deliberation of his renunciation was but as had come in the section (khandaka) of the Vinaya pitaka. Having presence of the Master, by means of many a string of expressions (suttapada), became all-round mature in knowledge, intently indulged in developing spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna:—

“In the palace of seven storeys, I (offered)
mirror and spread to such a Sage as the
Blessed One Padumuttara, the eldest of
the world.

The Great Sage, surrounded by a thousand
canker-free Arahants, ruler of men and the
bull among men came to His fragrant chamber.

Making the fragrant chamber shine bright,
the divine of the divine-beings, the bull
among man, the Master, who had stationed Himself
among the clergy of monks spoke these stanzas.

I shall announcingly speak about him
who offered me a brilliantly shining
bed (seyya) well laid out like unto a
mirror; listen to me, while I am speaking.

There will spring up (for him) palaces
built of gold, executed with silver,
and then made of beryl which ever may
be dear to his heart.

For sixty-four times, he will be divine king
and will exercise celestial sovereignty.

Without any interval he will be a world-
king a thousand times.

Twenty one aeons (kappa) hence, he will
become a world king of the princely warrior
(khattiya) clan, named, Vimala, after having
vanquished the earth ending in four borders
(caturanto).

Reṇuvati will be the name of his city
well made with bricks; its length will be
three hundred combined (samāyuta) with
four 'short' (rassa).

His palace created by the divine architect
(vissakamma) will bear the name Sudassana,
complete with excellent pinnacle-roofed
houses and adorned with seven sorts of
gems.

That city will be brimful of seven sorts
of sounds and well inhabited (samākula)
by bearers of charms (vijjadhara) and
will become similar to the celestial city
of Sudassana.

Its exhibition (niggacchata) of shining
splendour will be similar to the rising
sun, it will always shine forth eight
leagues (yejuna) all around.

A hundred thousand aeons (kappa) hence,
there will be the Master in the world,
named Gotama by clan, the offspring of
the family of Okkāka.

Having passed away from Tusita, he,
having been urged by his bright basis
(Sukkamūla) will become the son of the
Blessed One.

Should he lead a household life, he would
become a world-king. Such a thing as this
that he will indulge in the delight of home-
life will be out of place. Well with good
conduct, he will come out of his house and
become a monk; he will become a monk known
by the name of Rāhula.

Like unto the hen blue jay bird that looks
after her eggs, resembling the yak (cāmarī)
its tail, the Great Sage, mature in knowledge
and endowed with moral precepts, looked after
me.

Having understood the tenth (dhamma) of His,
I dwelt delightfully in the dispensation.
Having all round understood all cankers, I
dwell free from cankers.

My depravity had been burnt. ... Buddha's
instruction had been carried out."

Having, however, attained Arahantship, he spoke three stanzas in order to reveal his Arahantship after having reflected upon his own proper performance (paṭipatti).

295. “Endowed with both varieties of prosperity my fellow-monks know me as Rāhulabaddha since I am son of Buddha, and since I possess insight into His teachings of truth (dhamma).

296. “Since my cankers had been destroyed, since there exists no more new existence, I am a worthy recipient of dedicated donations, endowed with threefold super-knowledge, (tevijjo) and I am the seer of the immortal abode (amata-ddaso).

297. “Blinded by sensual pleasures, entirely entangled (pacchannā) in the net (jāla), enveloped by the veil (chandana) of craving (taṇhā) and bound by Māra (panattabandhu), living beings resemble fishes at the entrance (mukha) of the fish net (kumina).

298. “Having brushed away that sensual pleasure and cut off the fetters (bandhanam) of Māra, and also having pulled out the craving (taṇhā) along with its root, I have become cool and attained the path to parinibbāna (nibhuto).

There, ubhayan’eva sampanno means: endowed with, possessed of both varieties of prosperity comprising the prosperity of birth and that of proper performance (paṭipatti). Rāhulabhaddo ti maṃ vīdū means: my fellow – leaders of holy life know me well as “Rāhulabhadda” (Good Rāhula).” Indeed, on having heard the news (sāsenā) of his having been born, the reaction made by the Bodhisatta was “Rāhu jāto, bandhanam jātaṃ (Rāhu has been born, there has become bondage);” with reference to (this) statement that had been made the great king Suddhodana took the name as “Rāhula.” Beginning from there, having taken even the manner (pariyāya) in which was said by his father he said; “Rāhulabhaddo ‘ti maṃvidū. Bhaddho means: this is the word of praise (pasamsa).

Now in order to show that both varieties of prosperity, the statement: “Yen ca’ mhi” has been made. There Yaṃ means: since (yasma). The word ca has the meaning of collection (samuccaya). Amhi putto Buddhussa means: I am the bosom son of the well Self-awakened Buddha. Dhammesu means: in the mundane and transcendental matters (dhamma); in the four fold noble truths of dhamma; thus, is the meaning. Cakkhumā means: I am a possessor of eye-sight by means of the eye of wisdom of the right path (magga); thus, it ought to be interpreted.

Again, in order to show both varieties of prosperity in himself by means of many other manners he spoke the stanza starting with “Yañ ca me āsavā khīṇā. There, dakkhiṇeyyo means: worthy of dedicated donations (dakkhiṇāraho). Amataddaso means: the seer (dassāvī) of nibbāna. The rest is easily comprehensible.

Now, because of the absence of the prosperity of knowledge (vijjā) and of the presperity of emancipation (vimutti), the multitude of creatures rools bout in the rounds of repeated rebirths (samasāra) resembling fishes bound (bandha) in a fishing net (kumīna); in order to show both varieties of prosperity in himself he spoke two stanzas starting with “Kāmandhā.” There, Kāmandha means: those who are blind either in sensual pleasures or owing to sensual pleasures; those who have been made blind because of the state of not seeing the disadvantage in such sensual pleasures of realities (vatthu) as beautiful from (rūpa) and so on, owing to sensual pleasure of depravity with such classifications as “Chando rāgo (desire lust).” Jālappacchannā means: ‘covered and enveloped (paliguṇṭhita) in any manner by the clinging (visattika) net which remained spreading over the whole of the three existences. Taṇhāchadanachādītā means: covered, hindered and aptly shut entirely by means of a covering reckoned as craving (taṇhā) but consequent upon that. Pamatta-bandhunā baddhā, macchā va kumunā mukhe means: these living beings, because they are bound by the bondage of sensual pleasures, which constitute that of Māra, the kinsman of negligence are like fishes bound at the entrance of fish-sack (pasibbaka) of fish-fasteners (bandha) at the mouth (mukha) of fish net (kumina); thereafter they do not go out from that net; they become but gone inside the net (bandhana).

Taṃ means: the form like that (tathārūpaṃ); kāmaṃ means; which had become bondage (bandhanabhūtaṃ); ujjhitvā means: having forsaken (pahāya) by the preliminary (pubbabhāga) proper performance (paṭipatti); māraṣṣa bandhanaṃ chetvā means: having well cut off without remainder by means of the knife (sattha) of noble (ariya) path (magga) the depravity (kilesa) Māra, again; samūlaṃ means: with the root reckoned as ignorance (avijjā) consequent upon that even; ***** abbuyha means: having pulled out (uddharitvā) the craving for sensual pleasures (kāmataṇhā) and so on; sītibhuto means have become cool owing to the absence of burning and heat of depravity; nibbuto means: reached nibbana by means of the element of such nibbāna which is with the residual substratum of existence (saupādisasa); thus, is the meaning.

The Commentary on the stanza of the Thera Rāhula is complete.

4.9 [194] Commentary on the stanza of Candanatthera

The stanza starting with Jatarūpena constitutes that of the venerable thera Candana. What is the origin? This one too having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence was reborn as a tree divinity in a world void of Buddha thirty one aeons (kappa) ago; he happened to have seen a silent buddha who was dwelling in the hills, became pious-minded and made his reverential offerings (of him) with Kuṭaja medicinal flowers. On account of that act of merit, he wandered about his rounds of repeated rebirths and was reborn in a wealthy family in Sāvatti, when this Buddha arose; having gained the name Sandana, he, on having come of age was leading the life of a householder, when, on having heard the teaching of the truth (dhamma) in the presence of the Master, became a stream winner (sotāpanna). Having gained a son, he gave up his household life, became a monk, collected his mental exercise (kammaṭṭhāna) for developing spiritual insight (vipassanā), and was dwelling in the forest; to pay his homage to the Master, he reached Sāvatti and dwelt in the cemetery. On having heard of his arrival, his former wife, who had dressed up and adorned herself, went to the presence of the thera with her large retinue taking her young son along, saying to herself; “I shall disrobe (him) after having enticed (palobhetvā) with my feminine wiles and so on.” On having seen her coming even from afar, the thera indulged in, intently, the developing of insight (vipassanā) according as had been begun (by him), saying to himself: “Now, I shall become one outside her sphere (visaya)” and become an Arahant with six sorts of higher-knowledge (abhiññā). Thus, has it been said in the Apadāna.--

“Not far from Himavanta, there was a hill, named Vāsala; a silent buddha, named Sudassana, dwelt inside the hill.

Having caught hold of the Himavanta flower, I went up the sky where I met the self-awakened silent buddha, the canker-free, who had crossed the flood.

Taking the kuṭaja medicinal flower with me, I made my hands clasped on my head, and made my offering to the silent buddha, the self-dependent great sage.

It was thirtyone aeons (kappa) ago, that I made my special reverential offering to the silent buddha; I do not remember any evil existence; this is the fruitful result of my reverential offering to the silent buddha.

My depravity had been burnt ...
Buddha’s instruction had been carried out.”

Having, however, become an Arahant with six sorts of higher-knowledge, the thera stood in the sky, taught the truth (dhamma) to her, made her become established in the refuges (saraṇa) and moral precepts (sīla),

and himself went away but to the place where he had resided. When asked by his associate monks thus: “Indeed, O friend! Your senses (indriyāni) are placidly pleasant (vip̄pasannāni); how is it? Have the (noble) truths been aptly penetrated (paṭividdhāni) by you?,” he revealed his Arahantship (aññā) by means of these stanzas, in order to speak of his own proper performance.

299. “Adorned (sañchannā) with gold, surrounded by a crowd of she-slaves, carrying her son on her hip (anka), (my old) wife approached me.

300. “Having seen her, the mother of my own son, well dressed and adorned, coming (āyantim̄) similar to a snare set by death (maccu).

301. “Consequent upon that there arose by making of wise (yoniso) mindfulness; disadvantage became evident (pāturahu) and disgust stood up well.

302. “Consequently my mind became emancipated; behold the good nature (dhammatā) of the truth (dhamma); I have accordingly attained threefold higher-knowledge (vijjā); Buddha’s instruction had been carried out.”

There, jātarūpena sañchannā means: aptly covered body by way of adorning with such adornments as ornaments reaching (upaga) the head (sīsa) etc., adorned with all ornaments; thus, is the meaning. Dāsigaṇapurakkhatā means: made to be at their forefront and surrounded by crowds of her own she-slaves well-dressed and decorated commensurate with their worth; thus, is the meaning. Añkena puttamādāya means: having brought (my son) at her hip thinking to herself: “Perhaps, having seen, namely, the son, (the father) might become agreeably (sāta) dependent on (assita) the house.”

Āyantim̄ means: coming (āgacchantim̄). Sakaputtassa mātaraṃ means: the mother (jananī) of my bosom son; my former wife, thus, is the meaning. Yoniso udapajjatha means: “Such a prosperity as this is overwhelmed by old age, disease and death; indeed, confections (sañkhāra) are impermanent, inconstant and unable to afford comfort (na assāsikā), thus, there arose, in this manner, wise (yoniso) making of mindfulness. The rest is but in the manner said before (heṭṭa).

The Commentary on the stanza of the Thera Candana is complete.

4.10 [195] Commentary on the stanza on Dhammikathera

The stanza starting with dhammo have constitutes that of the venerable thera Dhammika. What is the origin? This one also having done devoted deeds of service towards former Buddhas, accumulating acts of merit in this and that existence, became a deer hunter at the time of the Blessed One Sikhi; one day, when the Master was teaching the truth (dhamma) to His divine audience in the forest region, he seized the sign (nimitta) of the teaching saying to himself thus: “This is said to be the truth (dhamma).” On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a brahmin family, in the kingdom of Kosala when this Buddha arose; having gained the name Dhammika, he, on having come of age, gained pleasing piety (pasāda) at the dedication ceremony (paṭiggahana) of Jetavana (monastery), became a monk and dwelling as a resident monk in a certain village monastery he became bored (akkhamo) by the captiousness (ujjhāna) in abundance in (his) duties big and small (vattāvatta) to the guest-monks. On that account, monks made their departure after having abandoned that monastery; he became all alone. The owner of the monastery, the devotee, on having heard about that matter, reported that incident to the Blessed One. The Master sent for that monk, enquired about that matter and when told by that monk that it was true, observed thus; “Not only now is this one free from forbearance (akkhamo), formerly also he was impatient.” On being requested by bhikkhus(monks), the Master taught the truth (dhamma) about the tree (rukkha) and above all (upari) spoke four stanzas in order to give him instruction.—

303. “Indeed, a well-done deed (dhamma)
looks after the doer of the deed
(dhamma). The deed (dhamma) well
executed (suciṇṇo) brings about bliss.
When the deed (dhamma) is well executed
(saciṇṇa) this is the benefit; the
doer of the deed (dhammacārī) does not
go to evil existence (duggati)

304. “Indeed, both the good deed (dhamma)
and bad deed (adhamma) do not produce
one and the same result; bad deed (adhamma)
leads to purgatory and good deed sends
the doer to excellent existence.

305. “Indeed, therefore, desire should be
made for doing good deeds (dhamma),
thus being glad and congratulated by
such sages as Sugata, the disciples of
the excellent Sugata, who are firmly
wise, and who go to the most excellent
refuge (saraṇavaragga), who have abided
in the good deed (dhamma) go out (of the
rounds of repeated rebirths).

306. “Shaken has been the root of aggregates
(gaṇḍa); the not of craving (taṇha) has

been well cut-off; he who has destroyed
the rounds of rebirth, and has nothing
(left); he resembles the faultless full moon.

There, dhammo means: well-done deed, (dhamma) of mundane and super-mundane character. Rakkhati means: protects from pains of purgatory; it but protects both from the misery of rounds of repeated rebirths and for becoming dependable for sufficing qualification for escape from rounds of repeated rebirths (vaṭṭa). Dhammacāriṃ means: his who regulates his way of life and practises righteously (dhammaṃ). Suciṇṇo means: has practised excellently after having believed in the fruitions of action (kamma); has conserved (upacito) after having honoured (cittikatvā) respectfully (sakkacca). Sukhaṃ means: the mundane and super-mundane happiness. There, the worthy mundane is such a phenomenon (dhamma) that is up to (tāva) what is classified as sensual sphere (kāṃāvacara) etc., according to his own bliss either spontaneously springing up (upapajje) in this very existence on by any other means (pariyāya). Āvahati means: brings into completion (nipphādeto) the other, however, having abided by the sufficing qualification for escape from rounds of repeated rebirth (vaṭṭa) and having conducted himself (ciṇṇo) brings about the tradition (paraṃpara), thus it is befitting to speak (vattuṃ vaṭṭati) because of that absence of lack of sufficing qualification (upanissaya). Esānisaṃ so dhamme suciṇṇe, na duggatiṃ gacchati dhammacāri means: an individual who does good deeds (dhammacārī), when he has practised well the deeds (dhamma), as a mark (nimitta) of that, he does not go to evil existence; thus, when deeds (dhamma) are done well (suciṇṇe) this is the beneficial (ānisaṃsa) result: (udreya); thus, is the meaning.

Since good deeds only lead to excellent existence, and but bad deeds lead to evil existence, therefore, he spoke the second stanza, starting with “Na hi dhammo” in order to show these “Dhammo adhammo (good deeds and bad deeds) are mutually of unmixed (asaṃkiṇṇa) fruition. There adhammo means: opposite of good deed (dhamma) bad conduct (duccarita). Samavipākino means: of similar result, of equal fruition.

Tasmā means: since there is this difference in the result of the good and bad deeds, according as has been said, therefore. Chandaṃ means: the desire of wanting to do (kattukamyata). Iti modamāne Sugatena tādinā means: One should create desire in the good deeds (dhammesu), arriving at (āpajjamāno) satisfaction, being glad, by the advice given thus, in such a variety of manner as has been said, by Sugata who had gone His right (journey), who regulated His life aright, who had attained the state of such a sage (tādi) in things desirable (iṭṭha) etc., possessed of the name Tādi, who had become the cause (hetu); thus, is the interpretation. Having thus far shown the rounds of repeated rebirths (vaṭṭa), he, now, said starting with “Dhamme ṭhita,” in order to show the escape from rounds of repeated rebirths (vivaṭṭa). It’s meaning: Sāvaka means: since the disciples of the excellent Sugata, the superior among the Sugatas, the well self awakened Buddha; dhamme ṭhitā dhīrā means: the firmly wise disciples of that Sugata, who had gone for refuge which had become extremely foremost, because of the state of having remained in good deed (dhamma) reckoned as going for refuge, but on that account; nīyanti means: they escape (nissaranti) from the entire misery (dukkha) of rounds of repeated rebirths (vaṭṭa); therefore, indeed, one should create desire in good deeds (dhammesu).

Then, in this manner, by means of three stanzas the truth (dhamma) had been taught by the Master, (the thera) having been but seated, increasingly developed spiritual insight commensurate with the teaching and attained Arahantship. Hence, has it been said in the Apadāna.

“A deer-hunter, I, formerly, was, in the
woody forest. I saw the stainless Buddha,
surrounded by a crowd of celestial beings,
making manifest the fourfold truths (sacca),
pointing out the path to immortality.

I listened to the sweet teaching (dhamma)
of Sikhi, the kinsman of the world.

In the voice of the peerless, equal to
none I made my mind piously pleased there
and I crossed over the expense of existence,
difficult to be crossed.

It was thirtyone aeons (kappa) ago that
I then gained the perception (saññā); I do
not remember any evil existence; this is the
fruitful result of my perception of (Buddha's)
voice.

My depravity had been burnt. ... Buddha's
instruction had been carried out."

Likewise, he became established in Arahantship. Having, however attained Arahantship, he revealed his attainment of it (aññā) by means of the last stanza in order to report to the Master about the distinction (visesa) achieved by himself.

There, Vipphoṭito means having shaken off (vidhuto); forsaken (paṇissattho) by means of the knowledge of the path (magga); thus, is the meaning. Gaṇḍamūlo means: ignorance (avijjā); indeed, that ignorance swells (gaṇḍati) and flows (savati); the root cause of the five attachment (upādāna) aggregates (khandha) named (abhidhāna) swelling sore (gaḍḍa) owing to its having swollen (uddhumāta), ripened (pakka) and burst open (pabhijjana) by means of the process of springing up (uppāda), getting old (jarā) and dissolution (bhaṅga) owing to oozing (paggharaṇa) of impure (liquid) of depravity (kilesa), connected with (yoga) the root (mūla) of pain (dukkha), which had been spoken of (vutta) by the Master in this manner, thus:

Gaṇḍo ti kho bhikkhu(monk) paṇucannetaṃ upādanakkhandhānaṃ adhivacanaṃ (O monk! The swelling sore (gaṇḍa) is, indeed, the name (adhivacana) of the five attachment (upādāna) aggregates (khandha) Taṇhājālo samūhato means: the net reckoned as craving (taṇhā) had been well cut asunder (samugghaṭṭito) by the right path (magga). So khīṇasaṃsāro na ca'tthi kiñcanaṃ means: I, also, have become an all-round full sharer (koṭṭhāsa) of truth (khamma), who had done away with (apeta) any and every such thing as lust (rāga) etc., by the attainment (adhigama) of Arahantship, according as the moon, devoid of such defects as cloud, fog (mahika) and so on, on the full-moon day of the month, at the time of her being all round full.

The Commentary on the stanza of the Thera Dhammika is complete.

4.12 [197] Commentary on the stanza of Sappakatthera

The stanza starting with Yadā balākā constitutes that of the venerable thera Sappaka. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn as a dragon-king (nāgarājā) of plenty of power, thirtyone aeons (kappa) ago. Having plucked (gahatvā) a large lotus flower, the naga carried it above his head (uparimuddhani) and made his reverential offering of the same to a silent buddha, named, Sambhava, who was seated absorbed in jhāna (samāpatti) in the open air (abbhokāse). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family in Savatthi, when this Buddha arose; having gained the name Sappaka, he, on having attained the age of intelligence, listened to the teaching of truth (dhamma) in the presence of the Blessed One, aptly gained pious faith, became a monk,

collected (his) mental exercise (kammaṭṭhāna), and dwelling in the Leṇagiri monastery on the bank of the river named Ajakaraṇī, attained Arahantship, but before long, Hence, has it been said in the Apadāna:–

“Not far away from Himavanta, there
was a hill named Romasa. At that time,
there dwelt in the open air a silent
buddha, named, Sambhava.

Having come out of my mansion, I carried
the lotus flower (over the silent buddha)
having held (the lotus flower) for a day,
I came back again to my mansion.

It was thirtyone aeons (kappa) ago that
I made my reverential offering specially;
I do not remember any evil existence; this
is the fruitful result of my reverential
offering to Buddha.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having attained Arahantship, he had come to Sāvatti to pay his homage to the Master; being attended upon by his relatives, the thera dwelt there for a few days, taught the truth (dhamma) made his kinsmen become established in the refuges as well as in moral precepts and was desirous of going but to the place according as had been said. The relatives of the thera requested him thus: “Venerable Sir! Do dwell but here; we shall take care of you (paṭijaggissāma).” He stood after having shown the gerture of his departure (damanākāraṃ) and spoke four stanzas making manifest his special delight in solitude (viveka) by way of (āpadasa) making his announcement (kittana) of the place in which he himself had dwelt.

307. “As and when the cranes (balākā)
with their pure pale wings, frightened
by the danger of dark clouds will go
away flying from their pasture in search
of nests and desiring to alight at rest,
then it is that the Ajadaraṇī river gives
me delight.

308. “As and when excellently pure pale cranes,
terrified by the danger of dark rain clouds,
not seeing their dwelling place, make nests
at their permanent dwelling place; then, it
is that the river Ajakaraṇī gives me delight.

309. “Whom do the Sugenia (Jambu) trees not give
delight, those trees there, which make the
place graceful on both banks of the river,
at the back of my restful residence (leṇa)?

310. “Well abandoned is that residence (of mine)
by swarms of snakes (amatamadā); frogs full
of sweet sound (mandavatī) echo with their
shower of their rain-calling cries

(panādayanti);
at present there is no occasion for my
thoughtlessness (vippavāsa) from hills
and rivers; the river Ajakaraṇi is secure
and excellently enjoyable with her sandy shore
(sivā).

There, vadā means at whatever time. Balākā means: the crane birds. Sucipaṇḍaracchadā means: whose wings are of cleanly pure pale colour. Kālassa meghassa bhayena tajjitā means excited and frightened by the danger of rain-shower, owing to the thundering sound of rain-clouds, looking like a hill of collyrium (anjanagiri), which is black, because of being loaded with a burden of (rain) water. Palehiti means: will go after having flown up (uppativā) from their land of pasture (gocarabhūmi). Ālayaṃ means: abode, (nīlaya), their own nest. Ālayesinī means: there they desire but their lair (ālayanaṃ) and their restful residence (nīliyanāṃ). Tadā nadī Ajakaraṇī rameti maṃ means: at that time of imminent shower of rain, the river, named Ajakaraṇī, brimful of newly fresh water (navodaka), taking all that can be taken (hārahārinī), marked (aṅkasā) by (her) sloping bank (kūla) makes me joyful; wins my heart (cittaṃārādheti); thus, he made manifest his particular pleasure in (his) seclusion (viveku).

Suvisuddhapaṇḍara means: excellently pure pale colour; unmixed colour (asammissavaṇṇā), all white; thus, is the meaning. Pariyeseti means: it seeks, it tracks (or hunts for maggati). Lenaṃ means: residential place, dwelling abode (vasanaṭṭhāna). Aleṇadassinī means: not finding their dwelling place; the bird is not the finder of her restful residence owing to the absence of permanent dwelling place formerly; pariyesanti lenaṃ means: now, having borne her pregnancy caused by the thundering sound of rain-cloud at the time of the threatening rain-shower, makes its permanent dwelling place and nest; thus, is the meaning.

Kaṃ nu tattha, ... Pacchato, thus; mama means: of my large restful residence (laṇa) where I dwell; pacchato means: at the back portion; āpagākūlaṃ means: on both banks of the river Ajakaraṇī; tahiṃ tahiṃ means: here and there also (both the banks) make themselves graceful (sobhenitiyo) at all times being with branches of fruit-bearing trees bent down under the burden of fruits (phalabhāranamitasākhā) and shaded with charming lovely (siniddha) leaves; jambuyatthapu means: in that place; kaṃ means: to whom, namely, to which living being; na ramenti nu means: they all but provide pleasure (ramenti)?

Te'matamada Saṅghasuppahīnā means: amata is said to be agada (medicinal drug), they get intoxicated by it; thus, maddened by medicine (amatamadā), snakes (sappā); their collection is the crowd (or swarms) of snakes (amatamadasaṃgho); well-abandoned that place, they had gone away from there. Bhikā means: female frogs (maṇḍūkiyo); mandavati means: possessed of voice (Saravatī) panādayanti means: they resound that place with (their) sweet cries. Nājja girinadīhi vippavāsassamayo means: now, at present, there is no occasion for thoughtlessness (vippavāsa) from other mountain-born (pabbateyya) rivers; khemā Ajakaraṇīnadī means: in particular, however, the river Ajakaraṇī is secure, being devoid of wild beasts (vāḷa), fierce fishes, crocodiles and so on. Sivā means; prosperity of serene surface (sundaratala) good landing place (tittha) and silvery sand (pulina); surammā means: excellently joyful and delightful (ramaṇīyā); therefore, my mind is joyful (ramati) but there; thus, is the significance.

Having, however, said in this manner, he let go his relatives and went (back) to his own place of residence. This stanza, even, became the Thera's exposition of his Arahantship (āññā) by illuminating his particular pleasure in an empty dwelling.

The Commentary on the stanza of the Thera Sappaka is complete.

4.12 [197] Commentary on the stanza of Muditatthera

The stanza starting with Pabbajim constitutes that of the venerable thera Mudita. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home, at the time of the Blessed One Vipassī; on having attained the age of intelligence, he one day happened to have seen the Master, became pious-minded and offered Him a couch (mañca). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a wealthy householder's family, in the kingdom of Kosala, when this Buddha arose; having gained the name Mudita, he attained the age of intelligence. On that occasion, that family was stopped (palibuddha) by the king on account of something that should be done. Having got intelligence (of it) (mudito) he became frightened by royal danger, fled, entered the forest, and approached the residential abode of a certain therā who had destroyed his cankers. The therā, on having come to know the state of his being afraid comforted him saying; "Do not be afraid." He asked "Venerable sir! Indeed, within what period of time, will this danger of mine come to cessation (vūpasamessati)? On being told; "After the expiry of seven eight months." he said thus: "Venerable sir! I am not able to await with patience for this much length of time; I shall become a monk; please make me a monk;" thus he asked for his monkhood for the purpose of looking after his life; the therā made him a monk. He became a monk, aptly gained pious faith in the dispensation, and although the danger (for him) had disappeared (vūpasanta), he kept on being delighted in but the duties of a monk, took hold of mental exercise, and doing the deed of developing spiritual insight, made his pledge thus: "Without having attained Arahantship, I shall not go out of this dwelling chamber;" intently indulged in developing spiritual insight (vipassanā) and attained Arahantship. Hence, has it have been said in the Apadāna:—

"To the Blessed One Vipassī who was
such a sage as the eldest of the people
of the world, a couch had been offered
by me with (my) pleasing piety and with my
own hands (pāṇinā), I was well provided
with elephant transport, horse transport
and divine conveyance, on account of my
offering of that couch. I have attained
Arahantship having destroyed all my cankers.
It was ninetyone aeons (kappa) ago, that
I then made my offering of a couch, I do
not remember any evil existence; this is
the fruitful result of my offering of couch.
My depravity had been burnt. ... Buddha's
instruction had been carried out.

Having, however, attained Arahantship, he spoke four stanzas, in order to speak about the manner (ākāra) of his own proper performance (puṭipanna) when asked about his attainment (adhigata) by his associate bhikkhus(monks), as he kept on aptly experiencing the happiness of emancipation.

311. "I became a monk for the benefit of
being alive and I gained the full
ordination. Thereafter, I aptly

gained pious faith; firm in my energy
 I put forth my effort.
 312. “Let this body of mine be broken, let
 my lumps of flesh dissolve; let my fore-
 legs fall off from both of my knees;
 313. “I shall not eat, I shall not drink;
 I shall not also let myself full on my side
 without my thorn of craving having been removed.
 314. “Then that I was dwelling in this manner,
 so my exertion and effort, the threefold
 knowledge (tisso vijjā) had been accordingly
 attained; Buddha’s instruction had been
 carried out.”

There, jīvikattho means: he who has desire for living on; the purpose of life (jīvikappayojano). I became a monk for the purpose of keeping myself alive saying to myself thus: “Having become a monk here, I shall be alive without being tired;” thus, is the meaning. Laddhāna upasampadā means: having remained first of all in the renunciation as a novice (sāmaṇera), and gained the full ordination (upasampadā) by means of the motion of the Sangha chapter known as the fourth ñattikamma. Tato saddhaṃ paṭilabhim means: I aptly gained pious faith in the three Gems thus: “The Blessed One is well-self-awakened; the truth (dhamma) is such as had been well-taught; the clergy of monks is such as had done well its proper performance (paṭipanno),” after having seen the great power of Buddha and so on, acquiring (uggaṇhanto) the learning of some sutta, the mental exercise for calm composure (samatha) and the method (vidhi) of developing spiritual insight, as well as the two tabulated summary (mātikā) and three forms of thanks giving (anumodanā), as I kept on serving good friends beginning from the time of my full ordination thereafter. Daḷhavīriyo parakkamiṃ means: I made my effort after having become one whose exertion is firm and steadfast for the proper penetration into the truths (sacca) but before long, doing the deed of developing spiritual insight (vipassanā) after having aptly gained pious faith in this manner; I made my effort (padahim) but rightly for the forsaking of evil deeds (dhamma) and for the prosperity (upasammadā) of deeds (dhamma).

The stanza starting with “Kāmaṃ” has been spoken in order to show that (event) according as he had, however, made his effort. There, Kāmaṃ means: according as there is desire; bhijjatu means: let it definitely be broken, alternatively. Ayaṃ kāyo means: this my putrid physique; if (my body) becomes broken by this strain (patāpa) of exertion, let it be disintegrated and reduced to pieces. Mamsapesī visīyaruṃ means: if my mass of flesh were to dissolve from this body on account of this firm effort, let it do so; let the same be shattered here and there. Ubho jaṅṅukasandhīhi, jaṅghāyo papatantu me means: let both of my fore legs (jaṅgha) and things (satthi) along with both of (my) knee-joints (jaṅṅukasandhi) having broken off from my thigh-binding (urubandha) and fall down on the ground. There is also such a reading as “Maṃ;” the meaning is but that. The rest is but in the manner as already said before (heṭṭha).

The Commentary on the stanza of the Thera Mudita is complete.
 Commentary on the

5. Fifth Section

5.1 [198] Commentary on the stanza of Rājadattatthera

The stanza starting with bhikkhu(monk) sīvatthikaṃ gantvā in the fifth section constitutes that of the venerable thera Rājadatta. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn fourteen aeons (kappa) ago in the world without any Buddha (budhasuñña) in a family home; on having attained the age of intelligence, he, one day went near the end of the forest on a certain business and there he happened to see a certain silent buddha seated at the foot of a tree, became pious-minded and offered a perfectly pure hog-plum mango fruit to him. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a caravan-leader's family, in Sāvatti, when this Buddha arose. His parents gave him the name Rājadatta because he was aptly gained after having propitiated the great Lveśavaṇa. On having come of age, he went to Rājagaha in the capacity of a merchant taking along with him five hundred cart-loads of merchandise. On that occasion also, at Rājagaha, a certain courtesan (gaṇikā) who was extremely beautiful and good looking, earned a thousand daily owing to her highly proportionate physique (paramasobaggayoga). Thereupon, that son of a caravan-leader, making cohabitation on with that harlot daily after having paid a thousand, had all his wealth exhausted, but before long, became poverty-stricken, and not obtaining even to the extent of food and clothing (ghāsacchādanamattampi) became remorse-stricken, and kept wandering round and round, hither and thither. One day, he went along with devotees to the Veluvana monastery.

On that occasion, however, the Master was seated teaching the truth (dhamma) surrounded by a large audience. He took his seat at the all-round end of the audience, listened to the truth (dhamma) in the presence of the Master, aptly gained pious faith, became a monk took upon himself the observance of the duties of austere practice (dhutaṅga) and dwelt in a cemetery; at that time a certain son of another caravan-leader, dwelt together with that prostitute on payment of a hundred (daily). That harlot, on having seen a gem jewellery of great worth in his possession (hatthe) aroused her greed, had him killed by other wicked men and seized the gem-jewellery. Thereupon, people of that caravan leader's son, on having heard of that occurrence, sent their men to act as spies (ocaraka). They entered the house of that harlot at night, killed her, without even spoiling her skin and so on and cast her away in the cemetery. The thera Rājadatta, wandering about in the cemetery, in order to collect an unpleasant sign (asubhanimittam), went near the dead-body (kaḷevara) of that harlot in order to make himself mindful of it from the point of view of being loathsome (paṭikkūlato); having made himself mindful wisely (yoniso) for a few turns of occasion (vāra), he made his lust (rāga) for sensual pleasures in that dead-body to arise, making himself unwisely (ayoniso) mindful, owing to the death which took place not long ago, because of her skin which had not been spoilt by dogs, jackals and so on, and due to her dead body being a strange (visabhāga) substance (vatthu); he became much more excited (sambiggatara) minded (mānaso), scolded (paribhāsivā) his own mind, went away (apasakkitvā) to one side for a while (muhuttaṃ), caught hold of the very unpleasant (Lasubha) sign (nimitta), which attended (upaṭṭhitam) upon him from the beginning and making himself wisely (yoniso) mindful, he made jhāna arise (in him), made that jhāna (his) basis, had himself established in the development of spiritual insight (vipassanā) and there and then attained Arahant beginning and making himself wisely (yoniso) mindful, he made jhāna arise (in him), made that jhāna (his) basis, had himself established in the development of spiritual insight (vipassanā) and there and then attained Arahantship. Hence, has it been said in the Apadāna.--

“Having seen the silent buddha, the
self-dependent (sayambhuṃ) and the

invincible, (aparajitaṃ), I collected
a hog-plum mango fruit and offered it to
the self-dependent silent buddha.
It was thirty one aeons (kappa) ago
that I then made my offering of fruit,
I do not remember any evil existence;
this is the fruitful result of fruit
offering.
My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he reflected upon his own proper performance (paṭipatti), became
zestful and delighted and spoke these five stanzas:—

315. "The bhikku(monk), having gone to the
grave-yard, saw a thrown away (ujjhita)
lady in the cemetery, rejectedly
(apaviddham), having pervaded (phutaṃ)
and eaten by worms (kimi).

316. Indeed, some, having seen such a dead-
body as this, would become disgusted;
(in me) there arose evidently (pātu);
(not seeing) the oozing (impurities
from her nine boles), I was (ahuṃ)
like a blind man.

317. "Within the hither side of (i.e. in
less than) the time taken by rice to
be cooked (oraṃ adanapākamhā), I took
my departure from that place (of the
dead body); possessed of awareness
(satimā) and being thoughtful (sampajāno)
I sat aside (ekamantam upāvisiṃ).

318. "Thereafter, there sprang up in me
wise (yoniso) making of my mindfulness;
disadvantage became obvious (pāturahu);
disgust (for the lady) became well-established.

319. "Thereafter, my mind became emancipated;
behold the good nature of the truth (dhamma)
Three-fold knowledge (vijjā) had been attained
accordingly; Buddha's instruction had been carried out.

There, bhikku sivatthikam gantvā means: a monk approached 'the raw-flesh cemetery' (āmakasusāha), for
the purpose of (his) mental exercise (kammaṭṭhāna) on the unpleasant (asubha); owing to his having foresight
(ikkhana) of the danger in rounds of repeated rebirths (saṃsara). This expression "Bhikkhu," the thera himself
said with reference to (sandhāya) himself. Ittham means: she is obdurate (thīyati) here; she has (her) white

(sukka) blood (soṇita) suppressed (saṃhaññati) owing to (her) condition of the continuity of being a creature (sattasantāna); thus, she is this, a woman (mātugāma); in this manner also she is said to be “Itthī” (woman)” also by way of natural (sabhāva) grammatical analysis (nirutti). In the case of barren women and so on, however, there is that same usage (vohāro) because of their mutual identity, and owing to its not going beyond (ativattana) that nature (sabhāva). The expression “Itthī” also bespeaks the corpse of a lady. Ujjhitam means: totally thrown away (pariccattam). Apavidham means: but being thrown away; thrown off in a state of having no regard for it (anapekkha). Khajjantim kimīhi phutam means: being chewed (khajjamāna) after having become filled with worms (kimī).

Yaṃ hi eke jigucchanti, matam divāna pāpakaṃ means: some who are congenitally clean (cokkha) despise one who is dead due to departure of life, heat (usmā) and consciousness, the dead-body, which is bad, low (nihīna) and inferior and do not desire to look at it even. Kāmarāgo pāturahū means: there arose and became evident in me lust for sensual pleasure because of the abundance of making unwise (ayoniso) mindfulness in that corpse. Andho va savati ahuṃ means: I became like a blind man owing to not seeing the condition of being unpure when that corpse was oozing and draining impurity through its nine outlets (dvāra). On that account, (Buddha) said:—

“Ratto attham najānāti, ratio dhammam ana passati.
Andhatamam tadā hoti, yaṃ rāgo sahate naram.”

“Having become lustful (ratto) he does
not understand; having become full of
lust, he does not see the truth. There
is then blinding darkness; in that lust overwhelms the man.”

“Kāmacchando kho brāhmaṇa andhakarāṇo, acakkhukarāṇo, O brahmin; the desire for sensual pleasure, indeed, is the making of darkness and creation of blindness (acakkhu)” and so, on. Some scholars, however, here, having made the coming of the letter and speak of the meaning as: “Owing to the all-round activity of depravity (kilesa) he is either not under control or under the control of the depravity (kilesa).” Other scholars, having stated the Pāḷi text as “Andho’va asati ahuṃ, I became unaware (asati) like a blind man,” and speak of the meaning thus: “kāmarāgena andho eva hutvā satirahito ahoṣiṃ, having become but similar to being blind by the lust for sensual pleasure I was devoid of awareness.” Both of them, however, do not exist in the text (Pāḷi of the Piṭakas).

Oraṃ odanapākamhā means: the hither side of the cooked-rice (odanapāka); as long as the time in which one cooks rice of a coconut-shell measure (ṇāḷi) of wet (tinta) rice-grain (taṇḍula), well washed thoroughly (suparidhota), even the hither side time from that; tamha ṭhānā apakkamiṃ means: in order to steer clear (vinodento) of list within the time swifter (lahu) than that (tato) even, I drew myself away and made my departure from that site where while having stayed, lust arose in me. Satimā sampajāno’ham means: I approached (upāvisiṃ) a suitable spot (ekamantaṃ) being possessed of awareness (satimā) under the influence of (vasa) making myself mindful of placing myself in awareness (satipaṭṭhāna) having procured (upaṭṭhapetvā) the perception of a monk, and having become thoughtful (sampajāno) with the recognition (jānana) of the nature of truth (dhamma) but well (sammā), and sat myself down cross-legged (pallaṅkam ābhujitvā). Tato me manasikāro, yoniso udapajjatha means: to me who had sat down and so on. All is in the manner as has been said before (heṭṭha).

The Commentary on the stanza of the Thera Rājadatta is complete.

5.2 [199] Commentary on the stanza of Subhūtatthera

The stanza starting with ayoge constitutes that of the venerable thera Subhūta. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this or that existence, was reborn in a wealthy householder's family of great essence of prosperity (mahāsāla), in Benares, at the time of the Blessed One Kassapa; on having attained the age of intelligence, he one day, listened to the teaching of the truth (dhamma) in the presence of the Master, became pious-minded, got himself established in the refuges (saraṇa) and moral precepts (sīla), and had the fragrant chamber (gandhakuṭi) of the Master heaped up with natural perfumes of four varieties eight times every month. On account of that act of merit, he became sweet scented in body wherever he was reborn and sprang up in the family of a wealthy householder (gahapati) in the kingdom of Magadha, when this Buddha arose; having gained the name Subhūta, he, on having come of age, gave up his household life, because of the condition of his condition (ajjhāsaya) to seek salvation (nissaraṇa), renounced the world, became a recluse amongst heretics (titthiya), where, not gaining any essence (sāra), he happened to have noticed many such monks and brahmins as Upatissa, Kolita and so on, who, having become monk, in the presence of the Master, were enjoying the bliss of monkhood, aptly gained pious faith in the dispensation, became a monk, won the heart of his teachers and preceptor, collected his mental exercise (kammaṭṭhāna), and dwelling the life of seclusion, he increasingly developed spiritual insight and attained Arahantship. Hence, has it been said in the Apadāna:—

“In this excellent aeon (bhaddakappa),
there arose the most excellent (varo)
of teachers (vadatam) named Kassapa,
by clan, the kinsman of brahmā, full of fame.
He was endowed with many minor marks
(anubyañjana), replete with thirtytwo
excellent major marks (lakkhaṇa),
surrounded by His fathom length radiating rays (pabha) spread all over (samotthaṭṭa).
He was a comforter (assaseta) similar
to the moon, the light-maker like the
sun, extinguisher (nibbāpeta) similar
to rain, and maker of qualities (guṇa)
resembling the ocean.
With His moral precepts (sīla) like
the earth (dharaṇī), concentration
resembling Himavā, with wisdom similar
to sky, detachment (asango) like unto ether (anilo).
At that time, I sprang up in a great
family of abundant cash and grain, with
its good accumulation of divers gem jewels.
Having approached (upecca) the Leader
of the world who was seated with His
large retinue, I listened to the
teaching of the truth (dhamma) which
resembled the immortal state (of
noibbana) which is charming (mancharam).
He was the bearer of thirtytwo major

marks (lakkhaṇa) resembling but the moon
with her lunar mansions (nakkhatta);
He was endowed with minor marks (anubyānjana)
similar to the sovereign Sat tree which
had blossomed.

Surrounded by a net-work (jāla) of radiant
rays (raṃsī), He shone similar to a gold
mountain (kanakācalo) surrounded by His
radiating rays of a fathom measure
(byāmappabhā) similar to the sun (divākara)
of hundred radiant rays (raṃsī)

The excellent conqueror of gold face
(ānana) was like a mountain (siluccaya)
of female recluses (samaṇī); His heart
was brimful of mercy and His quality
resembled the ocean.

He was one of world-wide (likavissuta)
reputation (kitti) similar to Sineru,
the sovereign of mountains. He was the
hero who had spread Himself wide with
fame (yasa), the Sage similar to the sky.
His mind was detached everywhere, the
Leader was like the sky; the Sage was
the best (sattamo) similar to the earth.
Unsmearred (anupalitto) with mundane
matters (lokena) like unto latus with
water; He was the burner (dahanī) of
the bush (gaccha) of bad views (kuvāda);
He shone similar to a mass of fire.

Resembling medicine everywhere, He was
the destroyer of depravity (kilesa). He
was annointed (vibhūsito) with the
sweet scent of quality (guṇagandha),
similar to the stone hill of Gandhamā-
dana.

The Hero was a mine (ākaro) of qualities
(guṇa); He was like an ocean of gem-
jewels. Like the river (sindhu) of
the line of woody forest, He was the
bearer-away of the impurity of depravity
(kilesa).

He was but the vanquisher of Māra's
army similar to the victor great fighting
warrior (yodha); He was the reigning ruler
of the elements of enlightenment (bojjhaṅga),

the gem-jewel (ratana) resembling that
world-king.

He was a medical man who cured hatred
(dosa) and disease (byadhi) similar to
a great physician. He was One who
split open (vipphālako) the sore (gaṇḍa)
of wrong view (diṭṭhi) similar to a
surgeon doctor (sallakattovejjo)

That Conqueror, the lighted lamp of the
world (lokapajjota), respected by human
and divine-beings (sanarāmarasakkato),
the man-sum among all audiences, taught
the truth (dhamma).

He instructed thus: having offered chariot
one becomes abundantly wealthy; by means
of moral precept one goes towards excellent
existences; one becomes cool and calm
(nibbāti) by developing meditation (bhāvanā).

(All the audience (parisā) listened to that
teaching which was satisfactorily sweet
(assāda), graceful in the beginning, middle
and end which was similar to the immortal
ambrosia (mahārasam).

Having heard the excellently sweet truth
(dhamma) I became piously pleased with the
dispensation of the Conqueror; having gone
to Sugata as my refuge (saranam), I made
my refuge (saranam), I made my adoration
to Him as long as I lived.

I heaped up then the ground (mahim) of
the Sage's fragrant chamber heaped up
with four kinds of natural perfume in
eight days monthly. I made my resolution
for the condition of being sweet scented,
for my who (vissa) body to be perfumed.
The Conqueror then predicted about my
gain of sweet-scented body.

Since he heaped up the ground of fragrant
chamber with perfume once, as a result of
that deed (kamma), on having sprung up
here and there, this man will become
everywhere with his body sweet scented;
having come to be connected with the
quality of sweet scent he will enter nibbāna
free from cankers (āsava).

On account of that deed well done and
owing to volitions and self-resolutions,
I abandoned my human body and went to
Tavatimsa.

Now in (my) last existence, I was born
in a brahmin (vip̄pa) family; when I was staying
in my mother's womb, her body become sweet
scented.

When again I came out of my mother's womb,
then the city of Sāv̄atthi blew its breeze
as if permeated with all varieties of
perfume.

Rain-shower of flowers was fragrant (surabhi),
celestial by scented and joyful to the heart.

Breeze of highly costly incense (dhupa)
blew constantly (tavade).

In the house where I was born, divine beings
permeated it with sweet scent; they had that
house smell sweet with all kinds of perfume
and incense of flowers.

When I stood in my first youth as a tender
good boy, then, the charioteer of men,
having subdued and disciplined the brahmin
Sela and his retinue, came to the city of
Sāv̄atthi surrounded by all of them.
Having seen the power of Buddha then,
I became a monk.

Having developed such four kinds of
deeds (dhamma) as moral precepts (sīla)
concentration (samādhi) and wisdom (paññā)
as well as the unsurpassable emancipation
(vimutti), I attained Arahantship with
cankers exhausted.

When I became a monk, and when I became
an Arahant as well as when I was to enter
nibbāna, then there was sweet-scented
rain shower.

My body's sweet scent had been always
abundantly excellent (atiseti) it comprised
highly worthy sandal wood, champak (campaka)
and white lotus (uppala); but likewise were
other perfumes also in all respects. From
that place towards this and that place I
made my (sweet-scented) breeze blow
(vāyāmi) forcibly (pasayha).

My depravity had been burnt. ... Buddha's instruction had been carried out."

Having, however, attained Arahantship, he thought over the painful misery connected with his practice (anuyoga) of self-torture (attakilamatha) after having become a recluse among the heretics (titthiya) and also over the bliss of jhāna, etc., attained (by him), after having become a monk in the dispensation and spoke these five stanzas in order to reveal his Arahantship (aññā) by way of (mukhena) reflecting upon (paccavekkhaṇa) his own proper performance.

320. "A man, who wants to do what should be done, engaging himself in the practice which he should not devote to (ayoge), if, conducting (himself thus), he would not make any achievement; it is the monk of my demerit (dubbhaga).

321. Having had such ills as lust and so on (agha) removed (abbuḷha) and vanquished (vijita), if one would (totally) give up (ossajeyya) a single (diligence) because of being along, one would be like an unlucky man (kalī); if one would give up all also one would be like a blind man, owing to not seeing what is evenly level and what is not (samavisama).

322. "Indeed, one should say what one would do; one should not say what one would not do. Wisemen fully understand in saying what one is not doing.

323. "According as a lively (ruciraṃ) flower, possessed of colour but devoid of sweet smell, in the same manner are words well-spoken; they are fruitless to one who does not put (them) to practice (akubbato).

324. "According as a lovely flower, possessed of colour and sweet odour, in the same manner are words well spoken; they are fruitful to one who put (them) to practice.

There, ayoge means: the two extremes (anta) which should not be engaged in, which should not be served, here; however, the meaning should be understood by way of accordingly being engaged (anuyoga) in self torture (attakilamatha). Yuñjaṃ means: yoking oneself in and likewise entering upon (paṭipajjanto) it. Kiccamicchako means: wanting to do what should be done to bring about (vahaṃ) both welfare (hita); caraṃ means; should there become such as conducting oneself in what should not be engaged in (ayoge) as the reverse of it (tappaṭipakkhato); nādhigaccheyya means: one should not attain the welfare and happiness according as one meant to do (adhippetam); thus, is to be understood (nāyo). Therefore, whatever I engaged myself in what I should not be connected with (ayoga) owing to having been deceived by the doctrine (mata) of the heretics; taṃ me dubbhagalakkhaṇaṃ means: this is the nature of my demerit (apuññasabhāvo) he

shows thus: “Deluded (byāmohito) by my former deed (kamma), I engaged myself (yuñjīm) in what should not be devoted to (ayoge).”

Abbūḷhaṃ aghagataṃ vijitaṃ means: lust (rāga) and so on known as painful suffering (aghā) owing to having the nature of harming (vibādhana); painful sufferings (aghāni) themselves constitute having reached misfortune (agha); the occurrence (pavatti) in rounds of repeated rebirths (saṃsāra) of those who had reached misfortune (agha); the victory (vijayo) over them is the overwhelming (abhibhavo) by good deeds (kusaladhamma). It has been said as “Aghagataṃ vijitaṃ,” without making the elision of the corresponding nasal (anunāsikalopaṃ); by which it had been removed (abbūḷhaṃ) and subdued (anuddhataṃ); having become in this manner, after having made the conquest of it which had reached the removal of painful suffering (agha); without having himself cut off (asamucchinditvā) forms of depravity (kilesa); thus, is the meaning. Ekañ ce ossajjeyya means: if he would relinquish and all-round give up (pariccajeyya) but either diligence or right effort (sammāpayoga) singly (ekaṃ) owing to the condition of having no companion (dutiya) and due to strenuous effort (padhāna) kalī va siyā means: that individual might become as if he is a “black-eared,” the illomen. Sabbāni pi ce ossajjeyya means: if he should relinquish pious faith (saddhā), exertion (viriya), awareness (sati) concentration (samādhi) and faculties of wisdom (paññindriyāni) which are bringers to maturity (paripācaka) for the emancipation (vimutti) of all. Andho va siyā samavisamassa adassanato means: if he would relinquish (chaḍḍeyya) due to absence of developing meditation (bhāvanā) he would be like a blind man owing to his not seeing of the evenly level and unlevel (portions of the path).

Yatha is a particle in the sense of proper presentation (sampaṭipādana) of an illustration (opamma). Ruciraṃ means graceful (sobhanaṃ). Vaṇṇavantaṃ means: devoid of sweet smell (gandharahita), classified as: very auspicious Pāḷi bhaddaka flower, Girikaṇṇika and Jayasumana flowers and so on. Evaṃ Subhāsītā vācā means: the three pitakas of Buddha’s teachings (vacana) which resemble the flower endowed with good colour and shape (santhana) are known as well-spoken words: according as, indeed, the odourless flower does not spread its smell on the body of its bearer, in the same manner, this one also, he who does not conform himself (samācarati) to what he has respectfully (sakkacca) listened to and so on; when he does not act himself in conformity to what should be done there respectfully (sakkaccaṃ); on account of not doing that he does not bear (avahati) the sweet smell of learning (suta) not the perfume (ganḍha) of proper performance (paṭipatti); it becomes fruitless. Hence, it has been said thus: “Evaṃ subhāsītāvācā sphalā hoti akubbato (in this manner the well-spoken word is fruitless to the non-doer.”

Sugandhakaṃ means: such sorts (bhada) of flowers as: the jasmine (sumana), champac (campaka), the blue lotus (nīluppala) flowers and so on. Evaṃ means: according as sweet scent spreads pervadingly on the body of one who bears that flower, in the same manner, whoever does what should be done there, in conformity with what he has respectfully listened to and so on the well-spoken words reckoned as the three baskets (piṭaka) of Buddha’s word, to that individual (the well-spoken words) are fruitful; it is bountifully fruitful and greatly beneficial, owing to the bearing of the sweet scents of learning (suta) and the perfume of proper performance, Therefore, one should regulate one’s life according to the instruction and one should become the doer in conformity to what one has said. The rest is but in the manner as has been said.

The Commentary on the stanza of the Thera Subhūta is complete.

5.3 [200] Commentary on the stanza of Girimānandatthera

The stanza starting with Vassatī devo constitutes that of the venerable thera Girimānanda. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of

merit in this and that existence, was reborn in a family home at the time of the Blessed One Sumedha; on having come of age, he was leading a household life when, on the death of his own wife and son he became pierced by the arrow of sorrow (sokasalla), entered the forest, and there when his arrow of sorrow was extracted (abbūḷhe) by the Master after having taught the truth (dhamma), he became pious-minded, reverentially offered sweet-scented flowers (to Him) paid his homage with five kinds of earth-touchings (pañcapatiṭṭhita), clasped his hands on his head and made his praise (of Him).

On account of that act of merit, he wandered about his rounds of repeated rebirths, among divine and human beings and was reborn as the son of the chaplain (purohita) of King Bimbisāra, at Rājagaha, when this Buddha arose. His name was Girimānada. On having attained the age of intelligence, he happened to have seen the power of the Buddha, when the Master reached Rājagaha, aptly gained pious faith, became a monk, and doing his monk's duties, he dwelt in a village monastic residence, for a few days and went to Rajaha in order to pay his homage to the Master. The great king Bimbisāra, on having heard of his arrival, approached the thera and invited him thus: "Venerable Sir! Dwell but here; I shall attend upon you with the four requisites of a recluse," went away and did not remember (his promise) owing to being much busy. Saying to themselves: "The thera dwells in the open air," the divine beings prevented the rain from pouring down its shower, so that there is no danger of wetting the thera. The king after having observed (sallakkhetvā) the cause of rainlessness, had a cottage built for the thera. The thera, dwelling in the cottage, gained steadiness (samādhāna) on account of getting residential congeniality (sappāya) put forth upright (sama) exertion, intently indulged in developing spiritual insight and attained Arahantship. Hence has it been said in the Apadāna. ---

"My wife was dead; my son had gone
to the graveyard; my mother, father
and brother were dead; they were
cremated on a single funeral pyre.
Tormented (santatto) by that bereave-
ment (sokena) I became thin and pale.
My mind became psycholic (khepa), having
been oppressed by that sadness.
Pierced (parato) by the arrow of
sorrow, I approached the interior of
the forest (vanantaṃ); subsisting
(bhuñjitvā) on fallen (pavatta) fruits
I dwelt at the foot of a tree.
That self-awakened Buddha, named
Sumedha, the conqueror who could put
an end to painful suffering (dukkha);
being desirous of pulling me up
(uddharitukāmo), came to my presence.
On having heard the sound of the
footsteps (pada), of the great sage
Sumedha, I lifted up (paggahetvana)
my head and looked up at the great
Sage.
When the great Hero reached near me
(upāgate), zest (piti) arose in me;

then my mind became one-pointed after
having met that leader of the world.
Having aptly gained (my) awareness,
I made my offering of a fistful (muṭṭhi)
of leaves (paṇṇa); there, on those leaves,
the Blessed One the possessor of eye-
sight sat down out of compassion (for
me).

Buddha Sumedha, the leader of the world,
after having sat down there taught me
the truth (dhamma) which removed (vinodana)
my arrow of sorrow.

Uninvited (anavhita) they came thence;
without any approval (ananuññātā) they
had gone hence; according as they arrived,
likewise they had departed (gatā); what
bawailment should be there?

According as also those way-faring (pathikā)
living beings, when the rain pours down
its showers, with their belongings (bhandā)
approach (the shelter) where no rain would
shower: when, however, the rain does no
longer shower (oramite), they proceed
(with their journey) as and how they like;
in the same manner, do your mother and
father; what bewailment should be there?

Visiting (āgantukā) guests are unsteady
shaky and quaky; in the same manner, are
your mother and father; what bewailment
should be there?

According as a snake goes casting off
its old worn out scaly skin (taca) in
the same manner do your mother and father;
they abandon their bodies (tanu) here.

After having understood (aññāya) what
the Buddha taught (gira), I abstained
from my arrow of sorrow; after having
brought about (janayitvāna) elation, I
paid my homage to Buddha, the best.

Having paid my homage to the great
man-elephant (nāga), I made my reverential
offering of a branching flower stalk
(mañjarī) of the mountain (giri) fragrant with
divine perfume, to Sumedha, the leader
of the world.

Having made my reverential offering to the self-awakened Buddha, and made my clasped hands on my head, I made my praise of the leader of the world, reflecting upon His foremost qualities. O great Hero! O Omniscient leader of the world; O great sage! You have crossed (the sea of saṃsāra); you pull out (uddharasi) all living-beings (from the sea of saṃsāra) by means of your knowledge. O great sage! You effectively cut off my doubts and delenma (dveḷhaka); you aptly make me enter the right path (magga) by means of your knowledge, O possessor of eyesight (cakkhumā); Arahants the worthy ones who had attained mastership (vasi) who are highly powerful (iddhika) with six sorts of super-knowledge (abhiññā), the firmly wise who wander about in the sky surround you constantly (tāvade). Learners (sekhā) whose performances are proper (paṭipannā), disciples who abide by their fruition are with you. Like lotuses at sun-rise (surodaya), your disciples do blossom.

O possessor of eyesight (cakkhumā) you are unperturbable (akkhobho) resembling the large ocean, peerless as well as unsurpassable; being endowed with knowledge in this manner, you are immeasurable. Having paid my homage to the Conqueror of the world, the possessor of eyesight, full of fame, I went away in the opposite direction of the fragrant chamber (paṭikuṭito) adoring the divers (puthu) directions. Having passed away from the divine world, I descended into my mother's womb, thoughtfully (sampajāno) and aptly aware (patissato), running well about this and that major and minor existences. Having come out of the house I became a houseless monk; ardent (atapi) mature (nipako) and meditative (jhayi) I devoted

myself (gocaro) in seclusion (paṭisallāna).
 Having made my strenuous effort (padhānaṃ
 padahitvāna) and satisfied the great Sage,
 I all the time wandered about like
 the moon free from the mass of clouds.
 I was continuously confined to seclusion,
 serene (upasanto) and controlled (nirūpadhi);
 having totally understood all cankers, I
 dwell free from cankers (āsava). It was
 thirty thousand aeons ago, that I did
 reverentially made my offering to Buddha;
 I do not remember any evil existence; this
 is the fruitful result of my reverential
 offering.
 My depravity had been burnt. ... Buddha's
 instruction had been carried out."

Then, when the rain poured down its showers as if it was glad and joyous of the thera's attainment of
 Arahantship, he spoke five stanzas in order to reveal his Arahantship by way of urging the rain to pour down
 its shower still further (upari).

325. "The rain pours down its shower according
 as well-sung (sugītaṃ). My cottage is
 roofed, it is blissful and free from wind
 (nivate); calmly composed (vūpassanta)
 I dwell there, then, O rain! Should you
 desire, pour down your shower.
326. The rain pours down its shower according
 as well-sung (sugītaṃ). My cottage is
 roofed; it is blissful and free from
 wind; tranquil-minded, I dwell there.
 Then, O rain! Should you so desire you
 may bring down your shower.
327. "The rain pours down its shower; ...
 free from lust (rāga) I dwell there;
 ...
328. The rain pours down its shower; ...
 free from angry hatred I dwell there;
 ...
329. The rain pours down its shower; ...
 free from delusion I dwell there;
 O rain! You send down your shower
 should you so desire.

There, yathāsugītaṃ means: in conformity (anurūpaṃ) with good singing (sugītā); even in conformity
 (anurūpaṃ) with the song of rain itself which is excellent; thus, is the meaning. Indeed, the cloudy sky does
 not look graceful (sobhati) according as it simply keeps on raining without thundering; in this manner,
 although having arisen in a hundred and a thousand layers (paṭala), the cloud may thunder and roar, and

although creeper-like lightning loomingly flash about, it does not look graceful without the pouring down of rain-shower; raining, having become according to her true nature; however, the rain is freceful; thus, it has been said; “Vassati devo yatha sugitaṃ.” Therefore he said: “Abitthanaya pajjunna (O rain! Do thunder);” and “Gajjika c’eva vassitā ca (thundered as well as showered).” Tassaṃviharāmi means: I dwell in that cottage in the capacity (gabbhena) of noble (ariya) life (vihāra) end the life of proper postures (iriyāpatha).

Vūpasantacitto means: being tranquil-minded but rightly (sammā) with the concentration (samādhi) of the foremost fruitioin.

The young divinity of the cloudy sky, making his promise, accepting by means of his head the urge (uyyोजना) made many a time by the thera in this manner, had his bountiful rain-shower poured down filling up the low-lying land and the dry terrain.

The Commentary on the stanza of the Thera Girimānanda is complete.

5.4 [201] Commentary on the stanza of Sumanatthera

The stanza starting with yaṃpatthayāno constitutes that of the venerable thera Sumana. What is the origin? This one also, having done devoted deeds of service toward former Budhas, accumulating acts of merit in this and that existence, was reborn in a family home, in the world without any Buddha, ninety five aeons (kappa) ago; on having attained the age of intelligence, he happened to have seen a silent buddha afflicted with ailment and offered him yellow myrobalan (harītaka). On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in a wealthy householder’s family (gahapatikula) in the kingdom of Kosala, when this Buddha arose; having gained the name Sumana he grew up blissfully. His uncle; however, having become a monk and attained Arahantship was dwelling in the forest, when he made Sumana a monk on his coming of age and gave the latter a mental exercise (kammaṭṭhāna) commensurate with his conduct (caritānukūla), making his devotion to that deed (yogakammam) there, he brought about his four jhānas and fivefold higher knowledge (abhiññā). Then the thera informed him the procedure (vidhi) for developing spiritual insight (vipassanā); he also increasingly developed spiritual insight (vipassanā) and became established in Arahantship but before long. Hence, has it been said in the Apadāna.--

“I myself procured yellow myrobalan,
emblic myrobalan (āmalaka), mango,
eugenia (jambu), beleric myrobalan;
(vibhītaka), the jujube fruit (kola),
the marking nut (bhallātaka) and fruit
of the Bilva tree.

On having seen, on my arrival at the
mountain slope the meditative (jhāyī)
Sage who took delight in jhāna, the great
Sage without any companion, being afflicted
with ailment;
Having taken with me the yellow myrobalan
I offered it to the self-dependent silent
buddha; just at the moment of his chewing

the medicinal fruit, his disease disappeared
(passambhi) there and then (tāvade).

The silent buddha who had got rid of
his burning ailment (daratha), made his
thanks-giving to me saying that with this
offering of medicinal fruit his disease
had been dispelled.

Whether you have become a divine being
or a human being or born in any other
birth, may you be happy everywhere;
let not any ailment come to you
Having said this, the self-dependent
the invincible, self-awakened silent
buddha, the firmly wise, scared up to
the sky, similar to the swan sovereign
in the sky.

Since the yellow myrobalan was offered
by me to the self-dependent great sage,
from this birth onwards there arose no
ailment to me.

This is my last (birth); it is (my) last
existence; threefold knowledge (vijjā)
had been visualised; Buddha's instruction
had been carried out.

It was ninetyfour aeons ago, that I
then made my offering of medicine; I
do not remember any evil existence; this
is the fruitful result of medicine.

My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having; however, become established in Arahantship, he, one day, went to his uncle thera in order to attend upon him. The thera asked him about his achievement. In answer to that (question of his uncle) he revealed his Arahantship (aññā) roaring the roar of a lion, by means of these five stanzas.

330. "My preceptor (upajjhāyo) gave me a
helping hand (anuggahi) in the truths
(dhamma) whichever I desire (patthayāno);
keenly wishing to attain immortality (amata),
whatever should be done had been done by
me."

331. "The truth (dhamma), not based on
hearsay, had been duly attained and
visualised by myself; my knowledge is
perfectly pure and I am free from
doubt; I reveal (myself) in your

presence.

332. "I know my former abodes, my divine eye has been perfectly purified; my own desire had duly materialised; Buddha's instruction had been carried out."

333. "The higher moral conduct (sikkhā) of mine who had been diligent, had made me learned (sussutā) in your dispensation. All my cankers had become exhausted; there is no more new existence, now.

334. "You disciplined me with the observance of noble moral precepts and practice; out of sympathy for me you gave me a helping hand. Your advice had not been in vain; as your resident pupil I had trained with the observance of higher moral precepts and practice.

There, yaṃpatthayāno dhammesu, upajjhāyo anuggahi; amataṃ abhikankhaṃ means: My preceptor gave his helping hand to me, in the guise of giving advice to me who keenly desire the deathless nibbāna; he helped me who was wishing and wanting the truth (dhamma) comprising such sinless deeds (dhamma) as calm composure (samatha) and spiritual insight (vipassanā). Kataṃ kattabbaṃ maya means: whatever deed should be done in such varieties (vidha) as total understanding (pariññā) and so on, for the purpose of achieving it has been done and completed by me.

Anupatto sacchikato means: subsequent upon that even, the truth of the right path (maggadhamma) fourfold in number also had been achieved and realised. Sayamḍhammo anitiho means: the deed (dhamma) for fruition and the deed (dhamma) for nibbāna is not based on hearsay (anītiha), not indistinct (asandiddho) but made self seen with one's own eyes (paccakkha); there occurred the noble (ariya) path (magga) but on well-cutting off doubt reckoned as thus said on account of the occurrence of such expressions as "Itiha, iti kita (said thus, it is said thus)." On that account, he said: "Visuddhañāṇo nikkankho" and so on. There, visuddhañāṇo means: he was of perfectly pure knowledge, because of the perfect purity free from all depravity. Tavantike means: near you.

Sadattho means: Arahantship. Sikkhā means: such disciplined conduct as higher moral precepts and so on. Sussutā means: excellently learned by way of being totally full of much learning in canonical texts (pariyatti) and much learning in the proper penetration (into the right path). Tava sāsane means: (to me who abided) by your advice and instruction.

Ariyavatā means by the taking upon myself properly the observance of such duties (vata) as perfectly pure moral precepts, and so on. Antevāsimhi sokkhito means: I was of such disciplined conduct as well behaved (sikkhita) higher moral precepts and so on having been well taught (sikkhitavā) residential pupil (antavāsī) owing to the condition of having led the practical (ciṇṇa) holy life (brahmacariya) near you.

The Commentary on the stanza of the Thera Sumana is complete.

5.5 [202] Commentary on the stanza of Vaḍḍhatthera

The stanza starting with *sādhūhi* constitutes that of the venerable *thera Vaḍḍha*. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit conducive towards escape from the rounds of repeated rebirths in this and that existence, was reborn in a wealthy householder's family, in the city of *Bhārukaccha* when this Buddha arose; having gained the name *Vaḍḍha*, he grew up in due course. Then, his mother, having well-become remorseful in the rounds of repeated rebirths (*samsāra*) handed over her son to her relatives became a *bhikkhunī* in the presence of the (other) *bhikkhunīs*, and doing the deed of developing spiritual insight (*vipassanā*), she attained *Arahantship* and on a subsequent occasion, she made her son, who had attained the age of intelligence, become a monk in the presence of the *thera Veludanta*. Having become a monk, he acquired the learning of Buddha's teachings (*vacana*), became a much learned teacher of truth (*dhamma*), and bearing the burden (*dhura*) of studying scriptures (*gantha*) he, one day, went to the nunnery of *bhikkhunīs* saying to himself; "Alone but inner and outer (*santaruttaro*) I shall see my mother." On having seen him, his mother enquired (*codesi*) thus: "Why have you come here along but inner and outer (*antaruttaro*)?" On being put to task by his mother, he roused up his remorse saying: "An unbecoming matter has been done by me." went back to (his) monastery, had himself seated in his day sojourn (*divāthāne*), developed spiritual insight (*vipassitvā*), attained *Arahantship* and spoke these stanzas, revealing his *Arahantship*, by way of making manifest the prosperity of his mother's advice.

335. "Indeed, it may be said that my mother had done well in making her urge on me showing the goad. Having listened to her word, as admonished by my mother (*janettiyā*), I had my exertion well begun, my mind well directed (towards *nibbāna*), and I attained *Arahantship*, the highest height of enlightenment.
336. "I became an *Arahant*, the worthy recipient of dedicated donations, possessed of three-fold knowledge (*tevijjo*) who visualised *nibbāna*; having conquered the army of *Māra*, I dwell free from cankers (*āsava*).
337. "Whatever cankers existed in me internally as well as externally all of them had been cut asunder without remainder; they do not spring up again.
338. "Indeed, O Sister! (*bhagini!*) You are full of confidence (*visāradā*); you spoke to me this (advice) for my benefit (*attha*); surely, in me also you bore no affection (*piha*); in you there is no jungle-growth of attachment (*vanatho*).

339. “Painful misery (dukkha) had been put
an end to all round; this collection
of confections (samussaya) is the last
(antima); there does not exist, now, the
rounds of repeated birth and death as well
as another new existence.”

There, Sādhū kira me mātā, patodaṃ upadaṃsayi means: Good, indeed, that my mother showed me the goad reckoned as advice; on that account my exertion became brightened up (uttejenti) and penetrated (vijjhi) into the head of wisdom (paññāsīse) in the most excellent limb (of my body). Yassā means: of my mother. Sambodhiṃ means: Arahantship. Indeed, here, this is the interpretation:— On having been admonished by my mother (janettiyā), I, having heard her word which had become her admonition, had my exertion well begun (āraddhavīriyo) and my mind (atta) well-directed (pahita) and dwelling thus, I had attained Arahantship, which constitutes the most excellent foremost fruition and self-enlightenment.

Arahā means: because of the state of being far away from those forms of depravity; dakkhiṇeyyo means I am the worthy recipient of dedicated donations owing to my being the field of merit (puññakhetta). Tevijjo means: possessed of threefold knowledge because of the state of having achieved such three kinds of knowledge because of the state of having achieved such three kinds of knowledge (vijjā) as the knowledge of (my) former abodes (pubbenivāsa) and so on; amataddaso means the seer of the deathless because of (my) having visualised nibbāna; Namucino senaṃ means: the army of Māra; I dwell blissfully as one free from cankers (āsava) but because of having conquered him, after defeating the bearer (vāhiniṃ) of depravity (kilesa) by (my) army of the wings (pakkhiya) of wisdom (bodhi).

Now, he spoke the stanza starting with “Ajjhattaṃ ca” in order to make more manifest (pākaṭatara) the meaning of what has been said as “Anāsavo (free from cankers).” Its meaning is:— Ajjhattaṃ means: the internal basis (vatthu); bahiddhā means: based externally; āsavā ye means: those cankers of mine before my attainment of the noble (ariya) path (magga). Vijjiṃsu means: they were being obtained; ucchinnā means: all of them had been cut asunder without remainder, and discarded by the noble (ariya) path (magga); now, they will not but spring up and appear again on any occasion (kadāci).

Now he spoke the stanza starting with “Visāradā” in order to praise (his) mother, on account of the state of his having attained Arahantship after having made (his) mother’s word as his (guiding) goad (aṅkusa). There, visāradā kho means: definitely devoid of doubt (sārājā). “Bhagini”- means: the thera spoke addressing his mother as “Sister,” in order to say of the state of being the bosom son of the Master by the attainment of Arahantship of himself and (his) mother in this manner. Ettamatthaṃ abhāsayaṃ means: she spoke this matter (attham) which had become the advice for me; in admonishing me; however, in this manner, it is but not altogether in confidence (visāradā); as a matter of fact (atha kho) apihā nūna mayi pi means:— as a matter of fact (atha kho) I think (maññe) you are not affectionate to and have no association with your son even; in other words, why with this device (parikappana)? Vanatho te na vijjati means: such jungle-growth as ignorance (avijjā) and so on does not exist in your bodily system (santāna), in that you urge me on towards exhaustion of existence; thus, is the significance.

Now, he spoke the concluding stanza, starting with “Pariyantakataṃ,” in order to show thus: “Tayā niyojitākāren ‘eva mayā paṭipannaṃ (but in the manner urged by you the proper performance had been made by me).” Its meaning is but clearly comprehensible.

The Commentary on the stanza of the Thera Vaḍḍha is complete.

5.6 [203] Commentary on the stanza of Nadīkassapattthera

The stanza starting with *atthāya vata me* constitutes that of the venerable *thera Nadīkassapa*. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn in a family home at the time of the Blessed One *Padumuttara*; on having attained the age of intelligence, he, one day, happened to have seen the Master, wandering about for alms-food, became pious-minded, and offered a mango fruit of the colour of red arsenic (*manosilā*), the first that had sprung up as the fruit of the tree planted by himself. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the brother of *Uruvelakassapa*, in a brahmin family in the kingdom of *Magadha*, when this Buddha arose; on having come of age, he renounced the world by becoming a hermit-recluse, owing to his not wanting to lead the life of a householder due to his keen intention (*ajjhāsaya*) of escaping (*nissaraṇa*) from *saṃsāra*, and dwelt together with three hundred hermits on the bank of the river *Narañjara* after having built his hermitage (*assama*). Indeed, because of his staying on the shore of the river and because of his *Kassapa* clan he was known as *Nadīkassapa*. The Blessed One gave him along with his retinue the full ordination by their being addressed as “*Ehi bhikkhu*(Come, O monk!).” All of it is but as has but come in the *khandaka* division of the *Vinaya*. He became established in *Arahantship* by means of the teaching (*desanā*) on *Ādittāpariyāya* (the burning allegory, of the Blessed One). Hence, has it been said in the *Apadāna*:—

“I offered to the Master, Buddha *Padumuttara*
such a sage as the eldest of the world the
worthy recipient of dedicated donations,
the hero, the bearer (*dhārato*) of most
excellent fame, who was wandering about
for alms-food the foremost (*agga*) fruit
collected by me with my pleasingly
pious mind.

O ruler of the two-legged (*dvipadinda*)
the eldest of the world (*lokajetṭha*),
the bull among men! On account of
that act, I have attained the unshaken
(*acalaṃ*) place, after having abandoned
victory (*jaya*) and defeat (*parājaya*).
It was a hundred thousand aeons (*kappa*)
ago, that I then offered charity. I do
not remember any evil existence; this
is the fruitful result of my foremost
(*agga*) offering.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.

Having become established in *Arahantship*; however, he subsequently reflected upon his own proper performance (*paṭipatti*) and spoke these stanzas in order to reveal his *Arahantship* (*aññā*) by way of (*mukhena*) announcing his having uprooted (*samugghāta*) his wrong views (*diṭṭhi*).

340. “Indeed for my welfare, Buddha reached

the river Nerañjara; having listened to
the truth (dhamma) taught by Him, I
discarded my wrong views.

341. "I performed sacrifices, high and low;
I made my fire worship and sacrifice,
considering these to be deeds of purity,
I, being a blinded commoner (puthujjana).

342. "Plunged (pakkhando) into the wilderness
(gahana) of wrong views (diṭṭhi), deluded
by wrong practice (parāmāsa) blinded
(andhabhūto) and ignorant, I thought
of the impure to be pure.

343. "The wrong view had been given up by
me; all existences had been cut asunder.
I (now) make my sacrificial service
(juhāmi) to the fire-like one, worthy
of dedicated donations and I bow my body
to Tathāgata.

344. "All my delusions had been dispelled:
craving (taṇhā) for existence (bhava)
had been cut asunder; rounds of repeated
rebirths had been totally exhausted;
there is, now, no more new existence.

There, atthāya vata me means: indeed, for my welfare. Buddhō means: the omniscient Buddha. Nadiṃ Nerañjaraṃ agā means: reached the river Nerañjara; on the shore of that river also, He came near the hermitage of my brother UruvelaKassapa; thus, is the significance.

Now, in order to clarify (vivaritaṃ) the meaning according to what has been said, it has been stated thus: "Yassāhaṃ," etc. Yassa means: of Buddha, the Blessed One Dhammaṃ sutvāna means: having heard the truth (dhamma) aptly associated with the fourfold noble truths; having closely gained in accordance with (anusāra) the ear-doors. Micchādittiṃ vivajjayaṃ means: I gave up the wrong (viparīta) view (dassana) comprising such manner of happenings as "Yaññādīhisucchi hoti (by means of sacrifices, etc. one makes oneself pure)."

In order to show in extenso the meaning of what has, has but been said thus: "I gave up (my) wrong view," he said: "Yajim" and so on. There, yajim uccāvace yaññe means: I performed several sacrifices of such categories as: the obvious (pākata) "offering," Soma offering, Vājapeyya sacrifice and so on. Aggihuttaṃ juhim ahaṃ means: I attended (paricariṃ) upon fire, promoting (paggaṇhanto) sacrificial offering (āhutiṃ) by way of performance of those sacrifices (yañña). Esā suddhī ti maññanto means: these performances of sacrifice (yañña) and attending (pāricariya) upon fire are pure owing to the condition of the cause of becoming clean (suddhihetu), considering thus: "In this manner there is my purification of rounds of repeated rebirths (saṃsārasuddhi). Andhabhuto puthujjano means: having been a blinded (andhabhuta) commoner (puthajjana) owing to the condition of the blindness of ignorance (avijjā) due to deficiency of the eye of wisdom (pañña). Diṭṭhigahanapakkhando, parāmāseṇa means: the wilderness of the very wrong views is wrong-view wilderness because of the condition of being difficult to get across similar to the forest wilderness and mountain wilderness and so on; having plunged (pakkhando) into and accordingly entered it; having gone beyond the nature of the truth (dhamma), with the tendency towards (abhinivesa) wrong deeds reckoned as holding on to perversion (parāmāsa) owing to being perverted, saying: "This along is truth." Mohito means: having reached

the state of being deluded. Asuddhiṃ maññisam suddhiṃ means: I thought the impure path to be the pure path (magga). He spoke of the reason there thus: “Andhabhūto aviddasu.” It means: since I became blinded by ignorance (avijjā), consequently only I had no knowledge of truth (dhamma) and untruth (adhamma) as well as what is fit and unfit (yuttāyutta); therefore, I thought in that manner; thus, is the meaning.

Micchāditti pahimāno means: all my wrong views had been rejected by way of relinquishing by extirpation (samucchadapahāna) by means of the right view (sammādiṭṭhi) of the noble (ariya) path (magga), when I did regulate my life (paṭipajanta) which had become in this manner, wisely (yoniso) after having heard the teaching of the truth (dhamma) pregnant with (gabbhaṃ) the fourfold noble truths, in the very presence of the Master. Bhavā vidālītā means: all such existences as the existence of sensual pleasures (kāma), etc. had been destroyed (viddhaṃsita) by the weapon (sattha) of the noble (ariya) path (magga). Juhāmi dakkhiṇeyaggi means: I attend upon (paricarāmi) and make my offering to Buddha, the well self-awakened, the fire of worthy recipient of dedicated donations owing to His burning away of all evil, because of His being the foremost worthy recipient of dedicated donations of the world together with the divine world after having rejected the fire of sacrificial offering and so on (āhavanīyādika). Namassāmi tathāgataṃ means: he said thus: this is my adoration (namassama) to the Master, in that I attend upon (Him) as the fire of worthy recipient of dedicated donation with such unsuspecting (nirapakkha) offerings of milk-curd, fresh butter (navanīta), churned butter-milk, ghee and so on. In other words, juhāmi dakkhiṇeyaggi means: having made myself likewise I make offering to and attend upon myself and look after myself having made myself become worthy of dedicated donations by means of my burning away evil owing to my making the dedicated donations of the donors to become bounteously fruitful; formerly I would adore the god of fire; now I bow my body to Tathāgata.

Mohā sabbe pahinā me means: all my delusions had been dispelled; all my delusions classified as absence of knowledge in painful misery (dukkha) and so on had been rejected and abolished. But subsequently the grammatical word me (my), should be brought over to these three expressions: “Bhava taṇhā padālītā, vikkhīno jātisaṃsāro, and n’atthi ‘dāni punabbhavo, and interpreted.

The Commentary on the stanza of the Thera Nadī-Kassapa is complete.

5.7 [204] Commentary on the stanza of Gayā-Kassapatthera

The stanza starting with Pāto majjaṇhikaṃ constitutes that of the venerable thera Gayā-Kassapa. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home, at the time of the Blessed One Sikhi, thirtyone aeons (kappa) ago; on having attained the age of intelligence, he gave up his household life, owing to his keen desire (ajjhasaya) to escape (nissaraṇa) (the rounds of repeated rebirths), renounced the world by becoming a hermit-recluse, had a hermitage built in the forest region, and dwelt there with forest roots and fruits as his nourishment. On that occasion; however, the Blessed One, all alone, without any companion, went near his hermitage. On having seen the Blessed One, he became pious-minded, approached (Him), paid his homage (to Him), stood on one side, looked at the time; and offered delightful jujube fruit to the Master. On account of that act of merit, he wandered about his rounds of repeated rebirths, among divine and human beings, and was reborn in a brahmin family, when tis Buddha arose; on having come of age, he gave up his household life owing to his keen intention (ajjhāsaya) to get out (of the rounds of repeated rebirths), renounced the world by becoming a hermit recluse, and dwelt at Gayā, together with two hundred hermits. Because he dwelt at Gayā and because his clan was Kassapa, he was known as Gayā-Kassapa. Having been given the ordination (upasampadā) with an address, made by the

Blessed One as Come, monk! To him, together with his retinue, he became established in Arahantship, on his having been instructed by Buddha's teaching of the allegory of being burnt (Ādittapariyāyadesanā). Hence, has it been said in the Apadāna:–

“Dressed in antelope's skin (ajīna),
I was then the wearer (dhara) of reed
raiment (vākaṭīra); I brought back to
my hermitage jujube fruits after having
filled my basket (with them).

At that juncture, Buddha Sikhī, all
alone, was without any companion;
having His knowledge pertaining to
all occasions, He came near my
hermitage.

Making my mind pleasingly pious, I
paid my homage to the virtuous (Buddha);
with my both hands raised, I made
my offering of jujube fruits to
Buddha.

It was thirtytwo aeons (kappa) ago,
that I made my fruit-offering, then;
I do not remember any evil existence;
this is the fruitful result of jujube
offering.

My depravity had been burnt. ...
Buddha's instruction had been carried
out.”

Having; however, become established in Arahantship, he reflected upon his own proper performance (paṭipattiṃ) and spoke these five stanzas in order to reveal his Arahantship (aññā) by way of (mukhena) announcing his having washed away (pavāhana) evil (pāpa).

345. “That I descended into the water
morning, noon and evening, thrice
a day at Gayā on the festive day
of the lunar mansion of Uttarapbaguni
the month of March (phagguni).

346. “Whatever sinful deed (papa) had been
done by me, formerly, in other births,
I now wash it away; in this manner,
formerly, was my wrong view.

347. “After having heard the well-spoken
word, expressions complete with truth
(dhamma) advantage and welfare, I
wisely reflected upon the meaning,
the truth (tatham), according to the
truth (yāthāvatam).

348. “I am cleansed of all sinful evil,

free from impurity, purified and
clean; I am pure, the heir of the
pure, the bosom son of Buddha.
349. "After having plunged (ogayha) into
the stream of the eightfold noble
path, I washed off all my sinful
evil. I achieved (ajjhagamim) the
threefold knowledge (vijjā); Buddha's
instruction had been carried out.

There, this is the meaning in brief, now, of the first stanza --- Pāto means: at the time of sun-rise; majjhanhikam means: at the time of midday; Sāyam means: at the time of evening; thus, of the day; tikkhattum means: for three times; otarim means: I went down into the water; in plunging into the water that I did not get down here or there or now or then; Gayāya means: then, indeed, at the landing place of Gayā well recognised (abhisammata) by the multitude of people as "Pāpapavāhana, the washing off of sinful evil." Gayaphagguyā means: I was continuously engaged in descending into water, annually, on the festive day of the lunar mansion Uttaraphaggunī of the month of Phagguni known as Gayāphaggu.

Now, in order to show that significance (adhippāya) by which he was engaged in plunging into the water, he spoke the stanza starting with "yam mayā." The meaning of that stanza.-- Ahum means: I was, evam ditthi means: one of such a perverted view (evarūpavipariṭadassano), pure means: formerly, previous to my following the instruction of the Master, in that I said to myself thus: "Whatever evil deed had been accumulated by me formerly from now, in other existences, that I pavāhemi (now wash away), remove and cleanse (vikkhalemi), idha (here), at the landing place of Gayā, of this Gayāphaggu by means of this (my) descent into the water.

Dhammatthasahitam padam sutvā means: an exegesis (niddeśa) without elision of preposition (vibhatti alopena); having heard the word of Buddha, the well self-awakened, the word spoken after having made the way of escape from rounds of repeated rebirths (niyyānika) excellently (suṭṭhi) and definitely (ekantena) connected with truth (dhamma) as well as connected with the meaning (attha) with regard to its beginning (ādi), its middle (majjha) and its end (pariyosānato) which has its share (koṭṭhāsa) accompanied with (sahita) the truth (dhamma) and its meaning (attha); tatham means: which is true because of being true according to the condition of absolute sense, the truth made manifest by Him; Yāthāvakaṃ means: according to the truth, according as fit (yathāraham) in the condition of occurrence (pavatti) recurrence (nivatti) and means (upāya) from the point of view of misconception (byabhicāra) attham means: such meaning as suffering (dukkha) etc; yoniso means: wisely, by such means (upāya) as by the condition of thorough understanding (pariññeyya); paccavekkhisam means: I befittingly considered (pati avekkhim) thus: "Dukkham pariññeyyam (suffering is to be all-round understood) samudayo pahatabbo (the origin of suffering should be rejected) nirodho sacchikatabho (cessation of suffering should be visualised) maggo bhāvetabbo (the right path is to be developed)." I saw by means of my eye of knowledge and aptly penetrated (into the fourfold noble truths); thus, is the meaning.

Ninhātasabbapāpomhi means: I am one who had cleansed himself of all his sinful evils by means of the water of the noble (ariya) path (magga) but because of the state of having aptly penetrated into the (fourfold) truths in this manner. Nimmalo means: free from impurities because of the state of being devoid of dirt and owing to absence of such impurities as lust (rāga) etc., but consequently. Payato suci suddho means: purified, clean and pure, because of the condition of all-round pure bodily conduct, all round pure verbal conduct and all round pure mental conduct but consequent upon that. Suddhassa dāyādo means: I am the heir as a result of taking upon myself the heritage of transcendental truth of Buddha, the Blessed One who is cleanly pure,

being free from all the dirt of depravity (kilesa) along with its propensity (vāsanā). Oraso means: I am the bosom son because of the state of my having been specially born and produced by the exertion (vāyāma) of the bosom (uro), whence originates the knowledge of teaching of that very (buddha); thus, is the interpretation.

Again also, he spoke the concluding (osāna) stanza starting with “Ogayha” in order to elucidate but his own condition of bathing (nhātaka) from the point of view of absolute meaning (paramattha). There ogayha means: having plunged and gone into. Aṭṭhaṅgikaṃ sotaṃ means: the stream of the right path (magga) which has become the combination (samodhāna) of such eight paths right view (sammādiṭṭhi) and so on. Sabbapāpaṃ pavāhayiṃ means: I washed away the impurity of sinful evil totally (anavasesaṃ). I became a cleanly bathed one in the absolute sense (paramattha) owing to me having been cleansed by the water of the noble (ariya) path (magga). As a result of but that “Tisso vijjā ajjhagamīṃ, kataṃ Buddhassa sāsanaṃ;” the meaning has but been said.

The Commentary on the stanza of the Thera Gayā-Kassapa is complete.

5.8 [205] Commentary on the stanza of Vakkalitthera

The stanza starting with Vātarogābhinīto constitutes that of the venerable thera Vakkali. What is the origin? This one also having done devoted deeds of service towards former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home in the city of Haṃsavatī at the time of the Blessed One Padumuttara; on having attained the age of intelligence, he went to the monastery along with devotees who were on their way to the presence of the Master, stationed himself at the entire end of the audience, listened to the teaching of the truth (dhamma), saw the installation of a monk at the foremost position of those who were keen on (adhimutta) pious faith (saddhā), by the Master himself also aspired for that ranking position, offered great charity for seven days, and made his self-resolution (paṇḍhāna). The Master, on having seen the state of its immediate (anantara) effect prophesied to him.

He did good deeds as long as he lived, wandered about his rounds of repeated rebirths among divine and human beings, and was reborn in a brahmin family, in Sāvatti, at the time of our Master. They gave him the name Vakkali. On having grown up he acquired the learning of the three vedas and reached perfection in the sciences of the brahmins; he happened to have met the Master, and not being contented with seeing the prosperity of His bodily beauty, he wandered about but together with the Master. Saying to himself “I shall not gain the (chance of) seeing the Master at all times living in the midst of household,” he became a monk in the presence of the Master and dwelt but looking at the Glorious One having given up other activities (kicca), after having stationed himself at the spot where having stood, he could get the sight of Tathāgata, all the rest of the time after having left aside the time for his meal and the occasion for making his bodily ablution. The Master, awaiting the all-round maturity of his knowledge, did not say anything when he was wandering about but by looking at His bodily beauty (rūpa) for long length of time, said to him one day thus: “O Vakkali! What is the use there to you by your having seen this putrid body (of mine)? O Vakkali! Indeed, whoever sees the truth (dhamma), he sees me; whoever sees me, he sees the truth (dhamma). O Vakkali! Indeed, on seeing the truth (dhamma), he sees me; on seeing me, he sees the truth (dhamma).”

When the Master said in this manner to him though, the thera was not able to go elsewhere, giving up the sight of the Master. Consequent upon that, the Master thought to Himself: “This monk will not wake up without gaining remorse,” drove the thera away on the day of approach for rain shelter to observe the lent (vassūpanāyika) saying “O Vakkali! You should go away (apehi).” Having been driven out by the Master, He,

not being able to remain face to face with the Master, said to himself: “What is the use to me by my living on, when I do not gain the sight of the Master?” and climbed up the precipitous portion of the Vulture-peak hill. The Master came to know about that happening of his, said to Himself: “This monk, not gaining any solace (assāsa) from me, might spoil his sufficing qualification (upanissaya) for (the attainment of) the right path and fruition,” spoke a stanza in order to show Himself releasing His ray of light:

“A monk of enormous elation, full of
pious faith in the dispensation of
Buddha, would attain the peaceful
path, the bliss of cessation (upasama)
of confections.”

Having said so, the Master stretched out His hand saying: “Come, Vakkali!” The thera had his vigorous zeal and joy roused up saying: “Dasabala has been seen by me; even His addressing me as “Come” also has been gained (by me),” did not know the condition of his own going saying to himself: “From where have I come, was soaring up the sky when, having but stood with his first foot on the hill, he reflected upon the stanza spoken by the Master, rejected (vikkhambhetvā) his zest but in the sky and attained Arahantship together with fourfold analytical knowledge (paṭisambhida); thus his story came in the commentary on Aṅguttara nikāya and also in the commentary on Dhammapada.

Here, however, they say in this manner:— On having been advised by the Master saying: “O Vakkali! How are you?” and so on, the thera had himself established in the development of spiritual insight (vipassanā), while dwelling at Vultures’ peak (Gijjhakūṭa); but because of the state of great vigour of his pious faith (saddhā), he did not get down to the path of spiritual insight (vipassanā); the Blessed One came to know of it, scrutinised (sodhatvā) his mental exercise (kammaṭṭhāna) and gave him. Again he was but unable to made himself reach the height (matthaka) of spiritual insight (vipassanā); then there arose in him wind ailment (vātābādho) owing to his improper (vakalla) nourishment. On having come to know him as being afflicted with wind ailment, the Blessed One went there and spoke a stanza asking (him) thus:—

350. “You have been afflicted with wind
ailment, dwelling in the woody forest.
When your pasture has been abandoned
and you are miserable (lūkha), O monk!
How will you function?

On having heard that question, the thera spoke four stanzas.-

351. “I shall dwell in the forest, although
getting miserable (lūkhaṃ abhisambhonto),
my body-complex being permeated (pharamāno)
with abundant (vipula) zest and happiness.

352. “I shall dwell in the forest, developing
the establishment of awareness (satipaṭṭhāna),
faculties of senses (indriyāni), vigours
(balāni) and meditation upon the elements
of enlightenment (bojjhangāni).

353. “I shall dwell in the forest after
having seen those who had their exertion
(viriya) well begun (āraddha) whose mind
(atta) had been directed (pahita) to
nibbāna, who are ever firm in their

efforts (parakkama) and who are united,
leading their holy lives (sahitā).

354. “I shall dwell in the forest, ever
remembering Buddha, the self-awakened,
the foremost-tamed and well-composed,
without being lazy night and day.

There, vātarogābhinīto means: brought into (upanīto) absence of self-will (aseribhāva) on account of wind ailment (vātabadha); overwhelmed by choleric disease. Tvaṃ means: an address to the thera. Viharaṃ means: dwelling that life of physical activity (iriyāpatha). Kānane vane means: the forest that had become (densely) woody; the big forest; thus, is the meaning. Paviddha gocare means: detached (vissaṭṭha) from pasture, recluse’s requisites difficult to get. Lūkhe means: the wretched place because of absence of such medicine as ghee and so on that act as antidote (sappāya) to the wind-illness (vātaroga), and owing to rough-riden region of land. Kathaṃ bhikkhu(monk) karissati means: the Blessed One asked: “O monk! How will you dwell?”

On having heard that question, the thera spoke stanzas starting with “Pītisukhena” in order to make manifest his own blissful life with such emotions as zest (pīti) and joy (somanassa) etc; free from sensual desires (nirāmisā). There, pītisukhena means: with the happiness well connected with that sort of zest as marked by excitement and thrill. On that account he said “Vipulena,” immensely; thus, is the meaning. Pharamāno samussayaṃ means: had the whole body pervaded and making it permanently permeated by exalted visible forms (rūpa) well promoted (samuṭṭhita) by the bliss of zest according as has been said. Lūkhampi abhisambhonto means: specially experiencing (abhibhavanto) and forbearing (adhivāsento) the paucity (lūkha) of recluses’ requisites (paccaya) though it is difficult to bear (dussahaṃ) caused by the constant conduct (vutti) of secluded life (sallekha) brought about by dwelling in the forest. Viharissāmi kānane means: I shall dwell in the forest region with the bliss of jhāna-meditation and the happiness of developing spiritual insight (vipassanā); thus, is the meaning. Therefore he said: “Sukhañ ca kāyena paṭisaṃvedesiṃ. (I aptly experienced happiness also by means of my body.”

“Since whenever one meditates (sammasati)
on the rising and ending (udayabbaya) of
the aggregates (khandha) one gains zest
(pīti) and joy (pāmojja) owing to clear
understanding of that immortality (amata).

Bhāvanto satipaṭṭhāhe means: arousing (uppādentō) and developing (vaḍḍhento) the four forms of establishment of awareness (satipaṭṭhāna) which begins with continuously seeing the body (kāyānupassanā) belonging to (pariyāpanna) the right path (magga). Indriyāhi means: the five faculties beginning with pious faith (saddhā), but belonging to the right path (magga). Balāni means: five kinds of strength beginning with faith (saddhā) likewise Bojhaṅgāni means: likewise seven elements of enlightenment beginning with mental awareness of the element of enlightenment (satisambojjhaṅga). By the grammatical word ca, it collectively includes (saṅgaṅhāti) the right effort (sammappadhāna), the basis of magical powers (iddhipāda) and the characteristics (aṅga) of the right path (magga). Indeed because of separation (vinābhava) from it, but by the taking of it, there is the taking of them. Viharissāmi means: I shall dwell with the bliss of the path (magga), and with the accomplishment (siddha) of that attainment (adhigama) with the happiness of fruition (phala) and with the bliss of nibbāna.

Āraddhaviriye means: promoted (paggahita) exertion (vīriya) under the influence of the four kinds of right effort (sammappadhāna). Pahitatte means: minds aptly sent to Nibbāna. Niccaṃ dalhaparakkame means: those whose exertions are never soft (sithila) at all times. Samagge means: those who are united by way of giving bodily unity under the influence of absence of dispute. Sahite means: having seen (my) fellow leaders of

holy life (sābrahmacārī) in respect of right view (diṭṭhi), moral precepts (sīla) and monkhood (sāmañña). By this he shows (his) prosperity of possessing good friends.

Anussaranto sambuddhaṃ means; ever remembering Buddha, the self-awakened; He is well self-awakened because of His enlightened knowledge of all truths (dhamma) all by Himself, rightly; aggaṃ means: foremost because of the state of being the most excellent of all living beings. Dantaṃ means: trained by the best training; samāhitaṃ means: well composed by the unsurpassed concentration (samādhi); atandito means: after being not lazy; rattindivaṃ means: I shall dwell continuously remembering as: “Iti pi so bhagavaā arahaṃ (thus also, that Blessed One is worthy of being worshipped), and so on, at all times. By this, he spoke of his constant engagement (anuyoga) in mental exercise (kammaṭṭhana) everywhere, by showing the manner he was engaged in the development of meditation on continuous remembrance (anussati) of Buddha; by the former (context) he showed his devotion (anuyoga) to the fostering (pārihāriya) of mental exercise (kammaṭṭhana).

Having, however, said in this manner, the thera intently indulged (ussukkāpetva) in the development of spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Appadāna:—

“A hundred thousand aeons (kappa)
ago, there arose the leader (nāyako),
of perfect (anoma) name, incomparable
(amito), Padumuttara by name.

He spoke (vadano) in the manner of a
lotus flower; His excellent skin was
as clear as lotus; He was but unsmearred
(anupalitto) by mundane mattera (lokena)
similar to the lotus flower unmoistened
with water.

The Hero had eyes like lotus petals
(padumapattakho); lovely (kanto) as
well, like lotus; He smelt sweet
similar to superior lotus flower and
therefore He is the most excellent lotus
flower (padumuttara).

He was the eldest of men in the world
free from pride; He was like an eye to
the blind people. He had peaceful
appearance and buried treasure (midhi)
of qualities; He was the ocean of mercy
and consideration (sati).

Sometimes, that great Hero, was praised
(accito) by brahmas, divine beings and
titans (asura); He was the most ex-
cellent conqueror amidst multitude mixed
with divine and human beings. With His
sweet-scented words, sweet-sounded (ruta),
He pleased (rancayaṃ) all audience, praised

His own disciples:—

According as this monk Vakkali, there

does not exist resembling this; he has become keen on pious faith (saddhā) and excessively greedy (lālaso) for seeing me.

At that time, I was the son of a brahmin in the city of Hamsavati; on having heard that word (of praise) I became kneely fond (abhirocayim) of that position (ṭhāna). Having invited that Tathāgata, the clearly pure (vimala) together with His disciples, I, then, fed them for seven days and covered them with clothes.

Having landed on my head at His (feet), well brimful with zest and sunk deep in the ocean of endless qualities (guṇa), I spoke these words: O Sage! I should like to be similar to that (monk) when you praised seven days ago, as foremost of monks who possess pious faith (sakkhā). On having been said in this manner, the great Hero, the unobstructed (anāvaraṇa) seer, the great Sage spoke (udirayi) this word (vākyam) to the audience:

See this young man, dressed in fine clothes (maṭṭha) of yellow colour, with the accumulation (upacita) of sacrificial (yañña) signs (aṅga) in gold (hema) endearing (manchara) to the eye (netta) of the multitude of men (jana);

This one, in the future period of time, will become the foremost disciple of the sage Gotama among those who are keen on (adhimutto) pious faith (saddhā). Either having become a divine-being or a human-being, he will have become free (vajjito) from all worries (santāpa), all-round provided with (paribyūḥo) every form of enjoyable wealth, he will wander about his rounds of repeated rebirths by having become blissful.

There will become in the world a Master named Gotama by clan, the offspring of the family of Okkāka, a hundred thousand aeons (kappa) hence.

He will be His heir in His teachings

(dhammesu), His bosom son created by the truth (dhamma); he will become the disciple of the Master known by the name of Vakkali.

By that distinctive deed of mine done with volition and self-resolution, after having given up my human being I reached Tāvatiṃsa (heaven).

Having been happy everywhere, I wandered about my rounds of repeated rebirths in major and minor existences (bhāvabhava);

I was born in a certain family of non-entity in the city of Sāvatti. My miserable (dīna) minded (parents) frightened by the danger of demon (pisāca) made me, who was as tender as fresh butter (nonī-tasukhumāla), similar to the sprout (pallava) of natural lotus (komala), a small (mandam) baby lying on its back, lie down at the base of the feet of the great sage, saying thus: O Protector! O Leader! We offer you this (child); please be (his) refuge (saraṇa).

Then He, the sage, the refuge of those who were afraid, accepted me, with His palms, similar to soft lotus flower, marked (aṅkita) with a net-work (jāli) of wheels. Beginning (pabhuti) from then on, I was looked after by Him who did not need to heed (arakkheyya), I became clearly free from enmities and totally grew up with happiness.

When for a minute moment (muhuttakam) I became without Sugata I felt bored (ukkaṅṭhami); I renounced and joined the Order of houseless monks when I had passed seven years from my birth-day. I dwelt unsatiated (looking at) the beautiful form (rūpaṃ) who had well become perfected with all His perfections and was with His blue eyes (akkhi) of eyes (nayana).

On having come to know of my delight in the physical beauty of Buddha, the Conqueror, then gave me His advice. O Vakkali!

Enough of what is in the beautiful form where you take delight and which is foolish joy.

Indeed whoever sees the good truth (dhamma), that wise man sees me; not seeing the good

truth (dhamma) he does not see me although
he looks at me.

The physical body has endless disadvantage
and resembles a poisonous tree; It is the
residential abode of all ailments; it is a
whole heap of miserable pain (dukkha).

Consequently, after getting despised of
beautiful body (rūpa), you should perceive
the springing up (udaya) and disappearance
(vaya) of the aggregates (khandha) and the
bodily depravity (upakkilesa); you will
reach your end easily (sukhena).

Having been instructed in this manner, by
that leader, the seeker of (my) welfare,
I climbed the Vultures' peak and made my
meditation (jhāna) in the mountain cavern
(kandara).

Having stationed Himself at the foot of
the hill, the great Sage gave me solace
(assāsayii). On having heard that word of
address as O Vakkali! Made by the Conqueror,
I became glad.

I plunged (pakkhandiṃ) into the rocky
slope of the hill which was as high as the
height of many a man but reached the ground
even easily then owing to the power of
Buddha.

Again also He taught me the truth
(dhamma), the rise and disappearance
of the aggregates (khandha); having
comprehended that truth (dhamma) I
attained Arahantship.

It was in the midst of a very big
audience that the Master of great
wisdom (mati), who had reached His
end of practice (caraṇa), then proclaimed
(paññāpesi) me as chief of those who were
keen on (adhimutta) pious faith (saddha).
It was a hundred thousand aeons (kappa)
ago that I then did my deed (kamma); I
do not remember any evil existence; this
is the fruitful result of my reverential
honour made to Buddha.

My depravity had been burnt. ...
Buddha's instruction had been carried

out.”

Having, however, attained Arahantship, the thera spoke but these self-stanzas in revealing his Arahantship (anna) also. The Master, seated amidst the clergy of monks, then, placed him at the foremost place of those who were keen on pious faith.

Commentary on the Satanza
of the thera Vakkali
is complete.

5.9 [206] Commentary on the stanza of Vījitasenatthera

The stanza starting with Olaggessāmi constitutes that of the venerable thera Vījitasena. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Blessed One Atthadassī; on having attained the age of intelligence, he gave up his household life, renounced the world by becoming a hermit recluse and was living in the forest, when he happened to have seen the Blessed One going through the sky, became pious-minded and stood raising his clasped hands showing the manner of his pleasing piety. The Master, having come to know his intention, descended from the sky. He offered deliciously sweet fruits to the Blessed One who accepted his offering out of compassion for him. On account of that act of merit he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the family of elephant trainers (hatthācariya) in the kingdom of Kosala, when this Buddha arose; having gained the name Vījitasena, he attained the age of intelligence. His uncles, Sena and Upasena, who were two elephant-masters, listened to the teaching of the truth (dhamma) in the presence of the Master, aptly gained pious faith, became a monk, did their ordinary duties of the elementary stage of saintliness (vāsa dhura) in full and attained Arahantship. Vījitasena also reached proficiency in the elephant training (sippa), but, because of his bent (ajjhāsaya) on escape from rounds of repeated rebirths (nissaraṇa), his mind got detached from household life and he became a monk in the presence of the theras' who were his uncles, having aptly gained pious faith after he had seen the twin-miracle of the Master; doing the deed of developing spiritual insight according to the instruction and advice of his uncles, had himself clung (laṅghitvā) to the path of spiritual insight (vipassanā) and spoke stanzas in order to advise his own mind which was running about amongst several sense-objects (ārammaṇa) outside (bahiddhā).

355. "O Mind! I shall keep you under control
similar to what I did with elephants at
the needle gate. I shall not keep you
engaged in evil; O you born of body, the
net of sensual pleasures!

356. "You will not go (now, as you like);
since you have now been kept under
restraint; resembling the elephant
not gaining the open-door, you will
not be allowed to wander about as
before, O ill-omened mind! You who
had enjoyed yourself in the doing of
evil deed, again and again under the
influence of not seeing refuge for
yourself (pasakkā).

367. "Just as the goad holder, possessed
of vigour, wins over the newly captured
wild elephant against its will (akāmaṃ),
in the same manner I shall win you over.

358. According as an excellent charioteer,

well clever in taming horses, tames the
the thorough-bred, in the same manner,
having become established in the five
forms of vigour, I shall subdue you.

359. “O mind! I shall bind you down with my
awareness (sati); having become intent
on taming, I shall subdue you. Since
you are held down under the burden of
my exertion, you will not go far from
here.

There, olaggesasāmi means: I shall control, I shall restrain. Te means: you (taṃ); this genitive case-word is indeed in the sense of the accusative case (upayoga). In other words, there is the remaining expression in “Te gamanaṃ, your going.” Hatthinaṃ means: the elephant (hatthiṃ); thus, is the meaning. Citta means: he addresses his own mind as O mind! According as he was desirous of restraining it, he said: “Āṇidvār’eva hatthinam,” in order to show it. The small gate of the city enclosed by a wall is known as a small door (āṇidvāra); when a bowl (ghatikā) like hole (chidda) is thrown (pakkhitta) into the small door (Āṇi), it is not possible to open it for those who are stationed (ṭhita) right within, without a machine (yanta); since it is not possible for men, oxen, buffaloes and so on to go out, the elephant master (hatthācariyo) did not allow (nivāresi) the elephant who was desirous of going out of the city after having had it coaxed (palobhetvā) from the same (yato). In other words, a hindrance (paligha) door (dvāra) is a small gate (āṇidvāra). Indeed there, after having placed an obstacle (paligha) across (tiriyaṃ) after having placed an obstacle (paligha) across (tiriyaṃ) they fix on it (āvuṇanti) a lynch-pin (āṇiṃ) reckoned as tree-needly (rukkhasūci). Pāpe means: such evil deeds as the sprung up (uppajjanaka) covetousness (abhijjhā) and so on invisible forms (rūpe) etc.; taṃ na niyojessaṃ means: I shall not urge (niyojissāmi). Kāmajāla means: O you who have become the net work (jāla) of sensual pleasures (kāma). Indeed, according as the net of fish catchers (bandha) and deer hunters bring about result in doing according to their desire (kāma) to fishes and so on, in the same manner, the mind which is made to fall in conformity with unwise mindfulness (ayonisomanasikāra) becomes the bringer about the result in doing according to the desire of Māra. Indeed, on that account, he makes living beings fall into disadvantages (anatta). Saritaja means: O you who spring up (uppajjanaka) in bodies (sarīresu). Indeed, in the existence of five constituents of beings (khandha), mind has been said to be “Sarīraja (bodily product),” owing to its having the habit of being dependent upon the physical form (rūpapaṭibaddhavutti).

Tvaṃ olaggo na gacchasi means: O ill-omen (kali) mind! Having been restrained (varito) by me with such driving (patoda) goods (aṅkusa) as awareness (sati) and wisdom (paññā) you will not go now according as you wish (yatharacim); you will not get the chance of functioning (vattituṃ) according as you went by way of unwise mindfulness (ayoniso manasikāra). According as what? Dvāravivaram gajo va alabhanto means: according as an elephant not gaining the opening of the gate (dvāravivaraṃ) for its going out either from the city or from the site of suppression of elephants (gajanirodha). Cittakali means: O ill-luck mind! Punappunaṃ means: now and again (aparāparaṃ). Pasakkā means: by having no association with (or by not attending upon) the good seeing (sampaṣsa) of refuges (saraṇa). Pāparato means: ever enjoying in the doing of evil deeds as you did formerly; na carissasi means: you will not do now; I shall not allow you to behave likewise; thus, is the meaning.

Adantaṃ means: unsubdued (adantaṃ); not trained as an elephant should be tamed. Navaggahaṃ means: captured not long ago (aciragahitaṃ); aṅkusagaho means: an elephant-master (hatthācariyo). Balava means: possessed of such strength as the strength of the body and the strength of knowledge. Āvatteti

akāmaṃ means: he makes (the elephant) turn away (nivatteti) from the point of view of prohibition (nisedhana) but without its desiring it (anicchantam). Evaṃ āvattayissaṃ means: according as the elephant master according as has been said, in the same manner, I shall make that mind, the mind of ill-luck turn away (nivattayissāmi) by way of prohibiting it from wicked conduct (duccarita).

Varahayadamakusalo means: clever (kusalo) in taming (damane) the work of taming most excellent horses. Sārathi pavaro means: even superior to that and eminent (visiṭṭho) amongst the charioteers who tame horses; dameti ājaññaṃ means: he tames, disciplines (vineti) and makes submissive (nibbisevanaṃ) gently (saṅha) and harshly (pharusa) in conformity with the place and time (desakākānurūpaṃ) in taming the thorough-bred horse. Patiṭṭhito pañcasu balesu means: having become established in such five forms of strength as pious faith (saddhā) and so on, taṃ damayissaṃ means I shall subdue you by way of prohibiting you from disbelief (assaddhiya) and so on; thus, is the meaning.

Satiyā taṃ nibandhissaṃ means: O mind of ill-luck! I shall bind you down (nibandhissāmi) and keep you under my control (niyamessāmi) by means of the rope (yotta) of mental awareness (sati) at the pillar of mental exercise (kammaṭṭhāna thambha) without allowing (adento) you to go outside the interior of pasture (gocarajjhatta). Payutto te damessami means: I shall subdue (damessami) you after having become intent upon (yuttappayutto) but binding you down (nibandhanto) there; I shall purely cleanse you from the impurities of self-depravity (saṃkilesa). Viriyadhura niggahito means: according as the said horse having been kept under control by means of the yoke (yuganiggahito) and made to go into the yoke (yugantaragato) by the clever excellent charioteer does not go beyond that yoke, in the same manner, O mind! You also having been kept under control (niggahito) at the responsibility (dhura) of my exertion (vīriya) not being allowed (alabhanto) to function (vattituṃ) otherwise (aññathā) than to do what is to be done truthfully (sātacca), you will not go outside far from here, the interior of pasture (gocarajjhatta). Indeed, to one who is continuously engaged (anuyutta) in the development of meditation (bhāvanā) anything other than mental exercise (kammaṭṭhāna) even the near matter (āsannaṃ) is but something afar (dura) from the point of view of sight (lakkhaṇa); thus, the thera keeping his own mind but under control (niggaṇhanto) by means of these stanzas in this manner, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Hence, has it been said in the Apadāna.--

“On having seen the self-awakened
Buddha of golden complexion, endowed
with thirty two excellent marks (lakkhaṇā)
going on top of the wood similar to
the flowering Sal tree, I had a grass-
spread prepared and made my request to
Buddha, the best: May Buddha have
compassion for me; I desire to
donate alms-food.

Buddha Atthadassī, full of fame,
sympathy and mercy, having come to
know my intention, descended down to
my hermitage.

Having descended, the self-awakened
Buddha sat down on the leaf-spread.
Having procures marking nut (bhallā-
taka), I offered it to Buddha, the best.
The Conqueror then partook of that nut,

while I was reflecting upon (that
charity of mine). Making my mind
piously pleased with it I then paid my
homage to the Conqueror.
It was eighteen hundred aeons (kappa)
ago, that I then made my offering of
fruit; I do not remember any evil
existence; this is the fruitful result
of (my) fruit offering.
My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he spoke these stanzas in order to reveal his arahship.
The Commentary on the stanza of the Thera Vijitasena is complete.

5.10 [207] Commentary on the stanza of Yasadattathera

The stanza starting with uparambhacitto constitutes that of the venerable thera Yasadatta. What is the origin? This One also, having done devoted deeds of service toward former Buddhas, accumulated good deeds conducive towards escape from rounds of repeated rebirth (vaṭṭa) in this and that existence. In that manner indeed, he was reborn in a brahmin family at the time of the Blessed One Padumuttara, reached proficiency in the arts and sciences of the brahmins, gave up sensual pleasures (kāma) renounced the world by becoming an ascetic recluse, and was dwelling in the forest, when he happened to see the Master, became pleasingly pious-minded, raised his clasped hands and made his praise. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn in the royal family of Malla in the kingdom of Malla, when this Buddha arose; having gained the name Yasadatta, he, on having come of age, went to Texila, made himself learned in all arts (sippa), and was wandering about on his tour together with the wandering philosopher (paribbājaka) Sabhiya, eventually approached the Blessed One, at Sāvatti, and sat down saying to himself: "I shall see the defect (dosa) in the view (vāda) of the monk Gotama," listening to what passed between the two when the question asked by Sabhiya were being answered, and spying results himself. Thereupon, the Blessed One, having come to find out his mental behaviour (ācāra) spoke these five stanzas in order to give advice to him at the entire end of His teaching of Sabhiyasutta:—

360. "An unwise man (dummedho) who is hostile hearted listens to the instruction of the Conqueror; he is far off from the good truth (saddhamma) according as the earth is from the sky."

361. "Hostile-hearted fool bears the message (sasana) of the Conqueror; he dwindles (parihāyati) from the good truth (saddhamma), similar to the moon in her waning half.

362. "Hostile hearted ill intelligent individual listens to the teaching (sāsana) of the Conqueror; he becomes all-round dried up in the good truth (saddhamma) resembling a fish in scanty water.

363. "Hostile-hearted-ill intelligent individual listens to the dispensation (sāsanam) of the Conqueror; he does not grow in good truth (saddhamma) resembling a rotten seed in the soil of the field.

364. "Whoever, on the other hand, listens to the instruction of the Conqueror, with a happy (tuṭṭha) heart, he, having thrown off all cankers and visualised Arahantship (akuppaka) would attain

absolute tranquility (paramaṃ santiṃ);
he as canker-free enters nibbāna
completely.

There, upārambhacitto means: aggressive minded; he who signifies (adhippāyo) to grow angry (dosāropana); thus, is the meaning. Dummedho means: unwise (nippañño). Ārakā hoti saddhammā nabhaso viya pathavī means: such an individual as he is far off even from the good truth (saddhamma) of proper performance (paṭipatti) similar to the earth from the sky; all the more (pageva) he will be far away from the good truth (saddhamma) of proper penetration (paṭivedha). To him who ever engages himself in such quarrelsome speech as: “You do not comprehend this dhamma and vinaya,” from where (would come) the tranquil and subtle good truth (saddhamma) fo proper performance (paṭipatti).

Parihāyati saddhammā means: he dwindles down (nihiyati) from such good truth (saddhamma) as faith (saddhā) which belongs to the former portion (pubbabhāgiya) and so on and from the nine varieties of transcendental (lokuttara) truths (dhamma). Parisussati means: he will clearly dryup owing to the absence of gladdening (pīhana) essence (rasa) and such good conditions (dhamma) as zest and joy (pītipāmojja) and so on. Na virūhati means: he does not attain to growth (virūhi) and increasing development (vuddhi). Pūtikaṃ means that which had reached the condition of being rotten owing to no-existence of supplying (dāna) of smearing (lepa) with cow-dung (gomaya).

Tuṭṭhenacittena is an instrumentive expression in the characteristic (lakkhaṇa) of ablative case (itthambhūta); was in his own elements (attamano) and became glad (pamudito); thus, is the meaning. Khepetvā means: having well cut off. Akuppatam means: Arahantship. Pappuyya means: having attained (pāpuṇitvā). Paramaṃ samtiṃ means: nibbāna shorn of substratum (anupādisesa). His achievement of it (tadadhigamo) also wholly but without passage (agamana) of time; not anybody of any category (vidho); thus, in order to show it, it has been said by him as “Parinibbāti’ nāsavo.”

Having been advised in this manner by the Master, he became remorseful, entered the Order of monks, established himself in the path of developing spiritual insight (vipassanā) and attained Arahantship but before long. Hence, has it been said in the Apadāna.--

“I saw the most excellent of men (dvi-
paduttama) shining similar to Kaṇikāra
flower, brilliant like the tree of
lighted lamps and glittering resembling
gold.

Placing the long spouted water jar
(kamaṇḍalu), my reed-vestment as well
as my water pot, I put on my antelope
skin with my one shoulder bare (ekaṃsaṃ)
and made my praise of Buddha, the best.

O great Sage! You had crossed clear
the (sea of) blinded darkness, which is
destructive (vidhama), badly tangled
(samākula) with the net of delusion
after having shown the light of knowledge
(ñāna).

There is nothing to compare with your
knowledge as far as the earth (jagato)
goes (gati) to the world whose boundary

limit is eradicated (sumuddhara),
unsurpassed by all possessions (sabbāvanta-
manuttaram). O Omniscient Buddha! On
account of that knowledge, you are
thus said to be Buddha, the awakened.
I pay my homage to that great hero, the
omniscient without any hindrance (anāvāra).
It was a hundred thousand aeons (kappa)
ago that I praised Buddha, the best.
I do not remember any evil existence;
this is the fruitful result of my praise
of (Buddha's) knowledge.
My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, in order to reveal his Arahantship (aññā) also the thera spoke but these self-same stanzas.

The Commentary on the stanzas of the Thera Yasadatta is complete.

5.11 [208] Commentary on the stanzas of Sonakuṭikaṇṇathera

The stanza starting with upasampadā ca me laddhā constitutes that of the venerable thera Soṇakuṭikaṇṇa. What is the origin? It is said that this one became a banker, endowed with wealth in the city of Haṃsavati, at the time of the Blessed One Padumuttara; established in immensely (ulāra) authoritative (issariya) prosperity (sampatti), he, one day, happened to have met the Master, surrounded by a hundred thousand Arahants who were free from cankers (āsava) entering the city with the great grace (līlā) of Buddha and prosperous power of the awakened One, became pleasingly pious-minded, paid his homage to Him and remained making his hands clasped. In the afternoon (paṇḍitaṃ) he went to the monastery along with devotees, and was listening to the truth (dhamma) in the presence of the Blessed One, when he saw the Master placing a monk in the foremost position of those clear reciters (kalyāṇavākkaraṇa), himself also aspired for that position, offered a great charitable offering and made his self-resolution, The Master, after having seen the immediate certainty (anantarāyataṃ) (of his accomplishment) prophesied to him thus: “In time to come, in the dispensation of the well self-awakened Buddha named Gotama, he will become chief of clear reciters.”

He performed acts of merit as long as he lived there, and wandering about his rounds of repeated rebirths among divine and human beings, he became a monk in the dispensation at the time of the Blessed One Vipassī, fulfilled the major and minor duties, stitched the robe of a monk and offered the same to that monk. Again in the world devoid of Buddha, he became a tailor in Benares, he mended (ghatetvā) the torn end of the robe of a silent buddha and made his offering. Having made acts of merit in this manner here and there, he was reborn as the son of an abundantly wealthy banker, in the house of Kurara (the osprey), in the kingdom of Aveni, when this Buddha arose. They gave him the name Soṇa. Although he should be current (vattabbe) as “Koṭikaṇṇo (crore ear),” owing to his wearing (dhāraṇa) a pair of ear-embellishments at a price of a crore, he was known by the name of Kuṭikaṇṇa.

After having gradually grown up, in due course, he on setting up his household estate, listened to the truth (dhamma) in the presence of the venerable Mahākaccāna who was dwelling at the Pavatta hill depending on his family home, became established in the refuges and moral precepts and attended upon (the thera) with four kinds of recluse’s requisites. Subsequently he became remorseful over rounds of repeated rebirths, became a monk in the presence of the thera, had a chapter (vagga) of the clergy of ten monks assembled with stress (kiccha) and strain (kasira), had himself fully ordained, dwelt in the presence of the thera for a few days, begged leave of the thera, went to Sāvatti to worship the Master, gained the privilege of abiding in the same fragrant chamber with the Master, invited (ajjhīṭṭho) at the time of sun-rise and because he was spoken to after having been given congratulations excitedly (ussāraṇena) by a chapter of eight and sixteen monks, increasingly developed spiritual insight at the all-round end of his stanza of solemnly joyous utterance (udāna) starting with “Disvā ādīnavaṃ loke (having seen the disadvantage in the world),” and attained Arahantship. Hence has it been said in the Apadāna:—

“The Conqueror named Padumuttara, the
worthy recipient of sacred sacrificial
offerings (āhuti), together with a hundred
thousand influential (vasī) Arahants, at
that time, entered the city.

When such a Sage as was tranquil
entered the city, gem jewels shone
bright; there was proclamation

(nighoso) continuously (tāvade).
On account of Buddha's power, drums
were sounded by themselves (vajju-
maghaṭṭitā), lutes sounded forth
by themselves, when Buddha entered
the city.

I adored Buddha, the best, the great
Sage Padumuttara; having seen the
miracle also, my mind became pious-
ly pleased with it.

Wonderful is Buddha, wonderful is
dhamma and wonderful is our good
fortune (sampadā) with the Master;
even inanimate (acetanā) musical
instruments play music but by them-
selves.

It was a hundred thousand aeons (kappa)
ago, that I then gained the perception
(saññā); I do not remember any evil
existence; this is the fruitful result
of my perception (saññā) of Buddha.
My depravity had been burnt ...
Buddha's instruction had been carried
out."

After, having, however, become established in Arahantship, he asked for five favours (vara); full ordination (upasampadā) with a collection of clergy (gaṇena) which had the remorer of discipline (vinayadhara) as the fifth in the border (paccantima) districts, permanent provision (dhuvaṇānaṃ), skin spread (sammattaraṇa), sandals with several strands (guṇaṅguṇūpāhana) and thoughtlessness (vippavāsa) in robes (cīvara) in the manner (niyāma) informed (ācikkhita) by his preceptor (upajjhāya), gained them from the presence of the Master, went but again to his own dwelling place, and reported that matter to his preceptor. Here, this is in brief; at length, however, it should be understood in the manner as had come in the commentary of Udāna. In the Commentary of Anguttara, however, it has been said thus: "Having become fully ordained as a monk, he collected his mental exercise (kammaṭṭhāna), increasingly developed spiritual insight and attained Arahantship."

On a subsequent occasion, he reflected over his own proper performance (paṭipatti) while he was dwelling with the bliss of emancipation, become delighted and spoke these five stanzas by way of his solemnly joyous utterance (udāna):—

365. "Full ordination had been gained by
me; I became emancipated and free from
cankers; that Blessed One had been seen
by me; together (with Him) I dwelt in the
monastery.

366. "The Blessed One spent (atināmayi) but
much of the night in open air; the Master
clever in monastic residence, then entered

the monastery.

367. "Having spread well His double robe, Buddha Gotama lay Himself down; resembling the lion in its stone-cave lair, He was devoid of danger and fear (bherava).

368. "Thereafter, Soṇa, speaker of good words, the disciple of the well self-awakened One, Buddha, spoke the good truth (saddhamma) in the very presence of Buddha, the best.

369. "Having all-round understood the five aggregates (khandha) and having developed the noble eightfold path (aṅgasa), he will be free from cankers and bound to nibbāna without any substratum of existence after having attained absolute (paramam) tranquility (santi).

There, upassampadā ca me laddhā means: he said in connection with both full ordinations (tadubhayaṃ); that full ordination (upasampadā) obtained by himself after having had a chapter of ten monks of the clergy assembled with difficulty and the full ordination (upasampadā) as approved (anuññātā) by the Master, with a group (gaṇa) consisting of a bearer in memory of disciplinary rules (vinayadhara) as the fifth in all border districts by way of the granted favour (varadāna), however. The grammatical word ca is in the sense of accumulation (samuccaya); by means of it, there collect together (sangaṇāti) also other favours gained from the presence of the Master. Vimutto ca'mhi anāsavo means I am one, who had been emancipated owing to freedom from the entire realities of depravity (kilesavattu) by means of the foremost right path (magga); but thereafter I became one free from such cankers as the canker of sensual pleasures and so on; thus, is the interpretation. So ca me Bhagavā diṭṭho means: for whichever purpose I went from the kingdom of Avanti to Sāvatti, that Blessed One also, whom I had never seen before, had been seen by me. Vihāre ca sahāvāsiṃ means: not only the privilege of but seeing that Blessed One had been gained by me, but than indeed I lived together (with the Master) in the monastery at the fragrant chamber of the Master, after the circumstantial cause (kāraṇaṃ) had been well marked by the Master in my being allowed to dwell there. Vihāre means: in the vicinity (samīpe) of the monastery according to some scholars (keci).

Bahudeva rattiṃ atināmayi means: the Blessed One spent the first watch by way of teaching the truth (dhamma) to the monks and also by way of cleansing (sodhana, scrutinise) their mental exercise (kammaṭṭhāna), the middle watch of the night by way of dispelling (chedana) the doubts of divine beings and brahmās, thus, but much of the night in the open air. Vihāra kusalo means: clever in living the life of divine beings (dibba) of brahmā, of imperturbability and of a noble (ariya). Vihāraṃpāvisi means: He entered His fragrant chamber (gandhakuṭi) for the purpose of removing (vinodana) the fatigue (parissama) that had arisen (uppanna) owing to sitting and walking to and fro for a long time (ativalaṃ).

Santharivāna saṃghātiṃ seyyaṃ kappesiṃ means: after having prepared His double robe (saṃghāti) of four strands He lay down like a lion (sihaseyyaṃ kappesi). On that account he said "Gotamo sīho selaguhāyaṃ va, pahīnabhaya bheravo (Gotama, like the lion in its stone-cave lair, devoid of danger and fear)." There, Gotamo means: he announces (kitteti) the Blessed One by His clan. Sīho selaguhāyaṃ va means: in the cave of the stone hill; according as the lion, king of beasts does its lying down (seyyaṃ) placing carefully (accādhāya) one leg upon another on its right side, devoid of danger and fear owing to the condition of prominence

(ussada) of its power (teja), in the same manner the Blessed One Gotama made His lying down, devoid of danger and fear, owing to the state of having well cut off every depravity (kilesa) which constitute the cause of mental excitement (cittutrāsa), hair-bristling and trembling; thus, is the meaning.

Tato means: later (pacchā); having done the lying down of the lion (sīhaseyya) He rose up thereafter, it was asked (ajjhesito) by the Master thus: “O monk! Let the truth (dhamma) to be taught to you be evidently clear (paṭibhātu) to you;” thus, is the meaning. Kalyāṇavakkaraṇo means: excellent maker of speech (vacīkaraṇo); the passage (kama) of words endowed with characteristic mark (lakkhaṇa); thus, is the meaning. Soṇo abhāsi saddhammaṃ Buddhaseṭṭhassa sammukhā means: the thera Soṇa Kuṭṭikaṇṇa but himself spoke as if he were some other monk in the presence of the well self-awakened, Buddha, the sixteen suttas of the eighth chapters (aṭṭhaka vaggiyasuttāni).

Pañcakkhandhe pariññāya means: having all round understood the five attaching aggregates (upādānakkhandha) by means of the three kinds of thorough knowledge (pariññāhi) and but knowing them all round; añjasaṃ means: having developed (bhāvayitvā) the noble eightfold path (magga); paramaṃ santaṃ means: nibbāna; pappuyya means: having attained (pāpunitvā) anāsava means: stood free from cankers: parinibbissati means: but thereafter, now, he will enter nibbāna by way of that passing away without leaving any substratum of existence.

The Commentary on the stanza of the Thera Soṇakuṭṭikakaṇṇa is complete.

5.12 [209] Commentary on the stanza of Kosiyatthera

The stanza starting with *yo ve garūnaṃ* constitutes that of the venerable *thera kosiya*. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn in a family home at the time of the Blessed One *Vipassī*, and on having attained the age of intelligence, he, one day, happened to have met the Master, became pious-minded and offered (Him) broken pieces of sugar cane. On account of that act of merit, he wandered about his rounds of repeated rebirths among the divine and human beings and was reborn in a brahmin family in the kingdom of Magadha, when this Buddha arose. They gave him the name *Koliya* by way of his clan. On having attained the age of intelligence, he incessantly approached the venerable commander-in-chief of the truth (*Dhammasenāpati*) and listened to the teaching of the truth (*dhamma*) in his presence. He became a monk after having aptly gained pious faith in the dispensation on account of that, continuously engaged himself in the mental exercise and attained *Arahantship* but before long. Hence has it been said in the *Apadāna*:—

“In the city of *Bandhumatī*, I was a gatekeeper;
I saw the stainless, Buddha, who had perfect
knowledge (*pāragū*) of all truths (*dhamma*).
Taking along with me cut pieces of sugarcane
I offered them to Buddha, the best, the great
Sage *Vipassi*, being pious-minded and good-
hearted.

It was ninetyone aeons (*kappa*) ago, that
I then made my offering (of cut pieces) of
sugar cane; I do not remember any evil existence;
this is the fruitful result of (offering) cut
pieces of sugar cane.

My depravity had been burnt. ...
Buddha’s instruction had been carried
out.”

Having, however, attained *Arahantship*, he reflected over his own proper performance (*paṭipatti*) and spoke five stanzas praising the life under a teacher and the reliable advice of good people (*sappurisupanissaya*).

370. “A firmly wise man (*dhīro*) who evidently
(*ve*) understand the words of advice of wise
teachers (*garu*) should dwell (according as
advised) and arouse (in himself) affection
for it (*tamhi*). He is known as possessor
of provision (*bhattimā*) and a wise man;
having comprehended the truths (*dhamma*)
he would become distinguished (*visesi*).
371. “He, to whom violent (*ulārā*) dangers
(*āpadā*) which have arisen (*uppatita*) do
not have him shaken (*nakkhambhayante*)

owing to his reflective discrimination (paṭisankhayantaṃ) is said to be possessor of strength and wisdom; having comprehended the truths (dhamma) he would become distinguished.

372. “Whoever indeed have stood similar to an ocean, free from craving (anejo), of profound wisdom, is a seer (dassī) of subtle (nipuṇa) meaning, he is known as a wise man who cannot be destroyed (asaṃhāriya) having comprehended the truths (dhamma), he would become distinguished.

373. “He is much learned, as well as the bearer (in memory) of truth (dhamma); he conducts himself in conformity with the truth (dhamma), he is known as such a wise man as that; having comprehended the truth (dhamma) he would become distinguished.

374. “He, who knows the meaning also of what has been spoken to him and does according as that meaning which he has understood, becomes known as a wise man who makes himself qualified according to the meaning (atthantara) having comprehended the truths (dhamma), he would be distinguished.

There, Yo means any one among the four categories of such audience (parisā) as that of princely warrior (Khattiya) etc. Ve means: evidently (vyattaṃ). Garūnaṃ means: of wise men equipped with such qualities of a teacher as moral precepts and so on. Vacanaññū means: knowing their words of instruction, regulating his life (patipajjamāho) according as he has been instructed and having the knowledge of fruitful result of that (regulated life), also; thus, is the meaning. Dhīro means: one who is endowed with firmness. Vase ca tamhi janayetha pemaṃ means: he should abide by (vaseyya) that words of advice of the teachers, he should regulate his life according as he has been instructed; having regulated his life, he should arouse his affection there and rouse up his respect thus: Indeed, by means of this advice I have overcome such painful misery (dukkha) as birth and so on. Indeed, these two constitute the making manifest (pākaṭakaraṇaṃ) of but the meaning of what has been said by the two expressions (pada) “Gerūnaṃ vacanaññū dhīro (the firmly wise man who knows the word of teachers).” So bhattimā ca nāma hoti means: that firmly wise man, who knows the word of the teachers, by proper performance (paṭipatti) according as he has been instructed there is known as possessor of provision (bhatta); paṇḍito, he is also known as a wise man owing to his non-transgression (anatikkamanato) of that (instruction) even because of leading his life (jīvitahetu). Nātvā ca dhammesu visesi assa means: regulating his life likewise, and but by means of that proper performance (paṭipatti), he would be distinguished and possessor of distinction (viseṣa) as: “Tevijjo, chaḷabhiñño, patisambhidā patto (one of threefold knowledge (vijja) six sorts of super (knowledge (abhiññā), one having attained analytical knowledge (paṭisambhidā);” as a result of knowing as caused by knowledge of the fourfold

noble truths, by way of threefold knowledge (vijjā) in the mundane and super-mundane truths (lokiyalokuttaradhamma); thus, is the meaning.

Yaṃ means: whichever individual (puggalaṃ); owing to making of obstruction to proper performance (paṭipatti), the dangers (parissayā) which have gained the term (vohāra) “Āpadā (dangers),” such dangers as the obvious dangers comprising cold, heat, hunger, thirst, etc., as well as hidden (paṭicchanna) dangers comprising lust (rāga) etc.; uppatitā means: have arisen (uppannā); uḷārā means: do not cause to shake in the least (na kiñci cāleti). Why? Patisaṅkhavantamaṃ means: reflecting discriminately and has become stationed in the strength of discriminate reflection; thus, is the meaning. So means: he, who should not be shaken (akkhambhāniyo) by firmer dangers even (dalhatarahi āpadāhi); thāmaṃvā means: he who possesses firmness is known as the maker of firm effort; paṇḍito means: he is known as a wise man owing to his being endowed with overwhelming (abhibhavanaka) strength of wisdom (paññābala) of the flank (pakkha) of remainderless (anavasesa) self-depravity (saṃkilesa). Nātvā ca dhammesu visesi assa means: having become likewise (tathābhūto) he would be distinguished in the truths after having understood it as well. That meaning has but been said.

Samuddo va ṭhito means: he has the nature of having been established like unto the ocean. Indeed, according as the great ocean near the foot of Mount Sineru which is eightyfour thousand leagues (yojana) deep is ṭhito anejo, firmly established and does not shake, owing to not being shaken by normal (pakati) winds which have risen from eight directions even, is deep also, in the same manner, (a firmly wise man) is ṭhito anejo firmly established and unshaken by the winds of depravity (kilesa) and the storm of heretical views (titthiyavāda). Gambhīrapañño nipuṇassadassī means: he is of deep wisdom being the seer of subtlety, owing to having aptly penetrated into the meaning of the dependent origination (paṭiccasamuppāda) etc., which is subtle and delicate to one who has not gained the depth (gādha) with the heaped up (anupacita) accumulation (sambhāra) of knowledge (ñāṇa) and which is profound. Asaṃhāriyo nāma ca hoti paṇḍito means: such an individual as that wise man is known as one who cannot be destroyed because of the state of not being destroyed by anyone either among the young divinity Māra and so on, or by forms of depravity (kilesa). He is known as a wise man (Paṇḍita) on account of the meaning, which has been accordingly said. The rest is but in the manner as has been stated.

Bahussuto means much learned by way of much learning in canonical texts (pariyatti). Dhammadharo means: he is a bearer of truth (dhamma), because he bears without rendering that very truth (dhamma) ruined similar to the serum (vasā) of lion poured into a vessel of gold. Dhammassa hoti anudhammacārī means: he is one who conducts himself in conformity of truth (dhamma) thus: he practises (carati) and regulates his life (paṭipajjati) according to such a classification as the four perfectly pure moral precepts, the austere practice (dhutaṅga) mental exercise comprising contemplating on unpleasant objects (asubhakammaṭṭhāna) and so on, reasoned as proper performance (patipadā) as the preliminary portion of practice (pubbabhāga) the deed (dhamma) in conformity with (anurūpaṃ) the nine transcendental truths (lokuttaradhamma) after having understood the text (dhamma) and comprehended the meaning (attha) of the truth (dhamma) according as he has heard and in conformity with the sacred texts (pariyatti); he clearly conducts himself (vicarati) banking after (ākaṅkhanto) the apt penetration (paṭivedha) into the noble truths as “ajja ajj’eva, to day and even now.” So tadiso nāmaca hoti paṇḍito means: whichever individual has become much learned and bearer of truth (dhamma) by having been dependent on whichever teacher and also is one who conducts himself in truth (dhamma) in conformity with the truth (dhamma); tādiso such an individual as that is known as a wise man similar to that teacher, owing to similarity in proper performance (paṭipatti). Having, however, become likewise he would be nātvā ca dhammesu visesi assa; that meaning has but been said.

Atthañ cayo jānāti bhāsitassa means: whichever individual understands the meaning of the texts of truth (pariyattidhamma) taught by the well self-awakened Buddha; atthañ ca ñatvāna tathā karoti means: understanding, however, according as has been said here and there thus: “Here, moral precepts (sīla) have been said; here, concentration (samādhi) has been said, here wisdom (paññā) has been said,” he regulates his life (paṭipajjati) according as has been instructed by the Master. Atthantaro nāma sa hoti paṇḍito means: such an individual as that who has become within the meaning (atthantaro), is a wise man who has made his qualification (upanissayaṃ) but commensurate with his understanding of the meaning (attajānanamattaṃ) on account of the meaning (atthakāraṇā). The rest is but as has been said.

Here again, by means of the first stanza starting with “Yo ve garūnaṃ,” the condition of distinction (visesabhāvo), the qualification (upanissaya) of pious faith saddhā has been said; by means of the second stanza starting with “Yaṃ āpadā,” the qualification (upanissaya) of exertion (virīya); by means of the third stanza starting with “Yo ve samuddo va ṭhito,” the qualification of concentration (samadhi); by means of the fourth stanza starting with “Bahussuto,” the qualification of mental awareness (sati); by means of the fifth stanza starting with “Atthañ ca yo jānāto,” the qualification (upanissaya) of wisdom (paññā) has been said as condition of distinction (visesa); thus, it should be understood.

The Commentary on the stanza of the Thera Kosiya is complete.

The Commentary on the fifth Section is complete.

6. Sixth Section

6.1 [210] Commentary on the stanza of Uruvelakassapatthera

The stanza starting with *disvana pātihirani* constitutes that of the venerable *thera Uruvela Kassapa*. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds conducive towards escape from rounds of repeated rebirths (*vaṭṭa*) in this and that existence, was reborn in a family home, at the time of the Blessed One *Padumuttara*. On having come of age, he listened to the truth (*dhamma*) in the presence of the Master, who was seen placing a monk at the foremost position of those who had abundant audience, himself aspired for that position, offered a great charity and made his self-resolution. The Blessed One on having seen his un-intermittent accomplishment prophesied to him thus: “He will become foremost of those who have abundant audience in the dispensation of Buddha Gotama in time to come.”

He performed meritorious acts there as long as he lived, passed away thence wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the younger brother from different mother of the Blessed One *Phussa* ninetytwo aeons (*kappa*) ago. There were to him two other younger brothers also. Those three also made reverential offerings of highest honour (*paramaya pujaya*) to the order of monks headed by Buddha, did good deeds as long as they lived, wandered about their rounds of repeated rebirths among divine and human beings, became brothers in a brahmin family in Benares but prior to the springing up of our Blessed One, having been born one after another in their proper order (*anukkamena*), the three together became but known as *Kassapas* by way of their clan. On having come of age, those three took to the learning of the three *vedas*. The eldest brother among them had five hundred youths; the middle had three (hundred) and the youngest had two (hundred). On looking at essence in their own *vedic* texts, they saw the advantage pertaining but to the present existence (*diṭṭhadhammika*) and became fond (*rocesuṃ*) of renunciation (*pabbajjam*). Out of the three, the eldest brother, went to *Uruvela*, together with his retinue, renounced the world as an ascetic recluse, and came to be known by the name of *Uruvela Kassapa*. (The middle brother) who renounced the world at the bend of the great *Ganges* river, became known as *Nadīkassapa*, (the youngest) who renounced the world at *Gayāsīsa*, became known as *Gayā Kassapa*.

When they had renounced the world by having become ascetic recluses, in this manner and were dwelling in that and that place, our *Bodhisatta* made the great renunciation, after a lapse of many days, aptly penetrated the omniscient knowledge, turned the wheel of truth (*dhamma*) in due course, had the group of five (*pañcavaggi*) *theras* established in *Arahantship*, converted (*vinetvā*) the fifty five associates (*sahāya*) headed by *Yosa*, sent off sixty saints (*Arahants*) saying: “O monks! Wander about your tour,” brought the group of good princes (*bhaddhavaggi*) into His disciplinary fold, went to the residential place of *Uruvela Kassapa*, entered the fire (or heating) house (*agyāgāra*) for the purpose of dwelling there, converted *Uruvela Kassapa*, entered the fire (or heating) house (*agyāgāra*) for the purpose of dwelling there, converted *Uruvela Kassapa* along with his audience (*saparisā*) by means of three and a half (*aḍḍhuḍḍha*) thousand miracles and made them monks. On having come to know the condition of his having become a monk, the two other brothers along with their audiences (*saparisā*) came over and became monks in the presence of the Master. All of them but became bearers of magic-made bowls and wearers of magic-made robes, when addressed to them as *Come monks!*

The Master went to *Gayāsīsa*, taking along with Him those thousand monks, took His seat on the surface of a stone and had them all established in *Arahantship* by means of His discourse on *Ādittapariyāya* (burning means). Hence has it been said in the *Apadāna*.--

“The Conqueror named *Padumuttare*,

the Sage who had knowledge of the
whold world, the possessor of eyesight
arose a hundred thousand aeins (kappa)
ago.

Buddha, who was the giver of advice,
who brought about comprehension (of
the truth), the Sender of living beings
across (the sea of samsara), clever in
teaching discourse (desanākusala), sent
across much multitude of men.

The sympathiser, the merciful, seeker
of welfare of all living beings, had
all heretics (titthiya) who had reached
(His presence) established in the five
moral precepts.

In this manner He was free from
disturbance (nirākula) and void (suññata)
of heretics also; He became variegated
(vicittaṃ) with Arahants who had become
such sages as were possessed of powers
(vasī).

That great sage was fifty eight cubits
(ratana) in height, His appearance (sankasa)
was priced (agghiya) lilke gold (kañcana);
He was with thirtytwo excellent characteris-
tics.

His life span was constantly (tāvade)
for a hundred thousand years; remaining
so long (alive) he sent much multitude of
men across (the sea of saṃsāra). I was
then in (the city of) Hamsavati, a well
recognised (sammato) brahmin. Having
approached the shining light (pajjota) of
the world, I listened to the truth (dhamma)
taught (by Him). On having heard then a
disciple of large audience (mahāparisā)
being placed at the foremost position (etadag-
gamhi) of those who had great audience
(mahāparisatim) I became glad.
Having invited the great Conqueror, together
with His huge retunue, I offered charity
along with a thousand of the brahmins.
Having offered my great charity, I paid
my homage to the Leader; having stood on
one side with joy I spoke these words.

O Hero! By means of my pious faith in you, and on account of the quality of my devoted service (adhikāraguṇa) may there be large audience (parisā) for me wherever I may be reborn.

Then, the Master, whose voice was as excellent as the trumpeting of an elephant (gajagajjita) and (as sweet as) the singing of a cuckoo (karavīharuto) said to the audience; See this brahmin. (See him) who is of golden complexion, with his strong arms (bahu), his eyes and mouth like lotus flower, with his elation born of body and glad as heart, full of pious faith in my qualities.

This one aspires for the position of the monk Sīhaghosa (the roar of a lion); he will gain that desired object (manoratha). A hundred thousand aeons (kappa) hence, there will be the daster in the world named Gotama by clan, the offering of Okkāka.

He will be an heir to his truth (dhamma) a bosom son (oraso) created by truth (dhamma); he will become a disciple of the Master, named Kassapa by clan.

Ninetytwo aeons (kappa) ago, there arose the unsurpassed Master Phussa, the foremost leader of the world, the peerless (anūpamo) and incomparable (asadiso).

Having dispelled all darkness, disentangled abundant tangle, He poured down the rain shower of immortality, satisfying (tappayanto) the world together with the divine world. At that time, indeed, in Baneres, we were sons of the Sovereign, three brothers in all, but well trusted (saṃvisaṭṭha) by the king.

Our physical bodies were characterised as heroic (virangarūpā), we were strong, we were invincible in the battle field; on that occasion, there was border rebellion and the lord of the earth spoke to us.

“Come. Having gone to the border, you

should clean-sweep the jungle-forest-like rebel-army and having made it well conquered (vijiritam) and secure, you should give it to me again;" thus, he spoke.

Thereafter, we spoke (in reply); "If you would give us the Leader to be attended upon we shall have your wish accomplished consequently.

Having gained the favour (asked for) thereafter, we, having been despatched by the lord of the earth had the border rebels lay down their weapons, and approached again the sovereign.

We made our request to the king, the leader of the people (loka) for doing our service to the Master; having gained (permission to serve) the heroic sage, we made our sacred offering as long as we lived.

Having offered highly costly clothes, food of exalted essence (rasa). delightful monasteries, and beneficial medicine to the Sage along with His Order of monks, (our articles of offering) were procured by us righteously (dhammena). We were possessed of moral precepts (sīla), we were sympathetic (to others) and our minds were devoted to development of meditation (bhāvanā).

Having looked after the Leader with pious faith and heart of loving kindness, and when that foremost of the world entered nibbāna we made our reverential offerings according to our capacity (bala).

On having passed away thence, we went to the excellent Tusita heaven, where we all enjoyed great happiness; this is the fruitful result of making our reverential offerings to Buddha.

According as a magician exhibits many shapes and forms (vikati) on a theatrical stage (ranga), likewise, I, rolling about in existences, became the sovereign chief (adhipati) of Videha kingdom. I was inclined (āsayo) towards the wrong view (micchaditṭhi-

gata) owing to the statement of the naked ascetic (acela) of quality (guṇa); having climbed the path of purgatory, I did not take upon myself the advice of my daughter Rucā; being dependent (saṃsito) many times on brāhma Nāroda, I gave up the evil view.

Having fulfilled distinctively the ten forms of mental exercise (kammaṭṭhāna), I reached heaven (sagga) as if it were my own mansion, on the dissolution of my body.

When my last and final existence had well arrived, I became a brahmin (brahmabandhu); I was born in a great brahmin (vippha) family in the prosperous (phītā) city of Benares.

Frightened with the danger of death, disease and old age, I plunged into the deep forest; I renounced the world all round among ascetics wearing braided hair, in quest (esanto) of the path to nibbāna. On that occasion, my two brothers made their renunciations together with me.

Having built a hermitage at Uruvela, I dwelt there.

Named Kassapa by clan (gotta), I was one who took up abode at Uruvela; Consequently I became known thus: Uruvela Kassapa.

My brother, in the presence (sakāsa) of the river was called (savhayo) Nadī Kassapa. He (my youngest brother) was in the presence of Gayā and he was named Gayā Kassapa.

Of my youngest brother there were two hundred; three (hundred) of my middle brother; surely five hundred were mine; all my pupils followed me.

At that time Buddha approached me; the charioteer of men, foremost of the world, having made many varieties of miracles for me, converted (vinesi) me. I became a monk of 'Come, monk' type along with (my) retinue of a thousand; together with even all of them, I attained Arahantship.

They as well as many other pupils surrounded me. I was able also to speak. Consequent upon that the

seventh ascetic (isisattamo)
appraised me.
My depravity had been burnt. ...
Buddha's instruction had been carried
out."

Having, however, attained Arahantship, he reflected upon his own proper performance (paṭipatti) and spoke these six stanzas in order to roar the roar of a lion.

375. "Having seen the miracles of the famous
Gotama, I did not so far fall down
(paṇipatim, prostrate) before Him,
owing to having been deceived by ill-
will (issā) and pride (māna).

376. "Having come to know my intention the
charioteer of men urged (codesi) me;
consequently there came about my remorse.
Strange and hair-bristling.

377. "Having thrown away (nirākatvā)
then those meagre (parittikā) prosperity
of gain and fame of mine when I was
a plaited-hair ascetic formerly, I
became a monk in the dispensation of
the Conqueror.

378. "Formerly I was contented with (my)
sacred sacrifice (yañña), headed
(purakkhato) by sensual element (kāma-
dhātu); later, I destroyed my lust
(rāga), hatred (dosa) and delusion
(moha) also.

379. "I remembered my former abodes (nivāsa);
my divine eye had been clearly cleansed;
I achieved divine ear also, I became a
possessor of magical power, a knower of
the mind of others as well.

380. "That advantage for me, for which purpose
I had become a monk from the household
life to the houseless life; had been
accordingly achieved; all (my) fetters
(saṃyojana) had been destroyed.

There, disvāna pāṭihārāni means: having seen such three thousand five hundred miracles as starting from the subduing of the huge serpent. The expressions: "Pātihāraṃ, pātiheraṃ and pātihāriya" are indeed one and the same from the point of view of meaning; in the details of orthography (byañjana) only, they are different. Yasassino means: of one whose reputation sound has spread out (patthaṭa) according to the truth (yathābhuccaṃ) in the world together with the world of divine beings beginning with "Iti pi so bhagava (thus also is that Blessed One)." Na tāvā'haṃ paṇipatiṃ means: as long as the Blessed One did not threaten me

thus: “O Kassapa! Indeed, you are neither an Arahant nor have you regulated your life to enter upon the right path (magga) of Arahantship; that proper practice (paṭipadā) by which you would either become an Arahant or well enter upon the path of Arahantship, cannot exist also in you,” till then, I did not make my prostration under what circumstance? Issāmānena vañcito means: being deceived and dropped down (pslambhito) by not only ill-will (issāya c’eva) which is characterised by not (being able to) bear (asahana) the sight of other people’s prosperity in such a manner as: “When I had approached the discipleship of this one, my gain and fame (sakkāro) will all round diminish and the gain and fame of but this one will increase,” but also pride which is marked (lakkhaṇa) by stiffness (abbhunnata) in such a manner as “I am the leader (pāmokkho) of a group recognised by much multitude of men;” thus, is the meaning.

Mama sankappamaññāya means: after having come to know of my wrong intention, the Blessed One showed the miracles of magical powers, whichever are beyond (uttari) human (manussa) deeds (dhammā); on having seen the (miracle), although, he thought thus; “Indeed, the great monk is the high magical power and of great influence,” he observed thus; ‘Indeed, according as I am, he is, indeed, not an Arahant yet; although He knew the wicked wild thought (micchāvitakkaṃ) that had happened (pavattaṃ) in this manner, He exercised equanimity (ajjhupekkhitvā) awaiting (āgamento) the all-round maturity of his knowledge, later, having made the river water recede (ussāretvā) in the middle of the river Nerañjara, He walked to the front on the dust (raṇu)- borne (hata) ground, stood on the boat brought by him, then also he thought thus starting with “Mahiddhiko (much magically powerful)” but again remarked “According as I am, He is not, indeed, an Arahant,” thus, having come to know the wicked inclination that had happened; thus, is the meaning. Codesi narasārathi means: then, on having come to know the all round maturity of my knowledge, the Master, the charioteer and tamer of men incited and took me under (niggaṇhi) with such a statement that started with “N’eva kho tvaṃ arahā (indeed, you are but not an Arahant).” Tato me āsi saṃvego, abbhuto lomahaṃsano means: there-after caused by the urge (codanā) according as has been said, it is abbhuto (strange) because of such a state as had never happened before for such (a long) time, it is lomahaṃsano (hair-bristling), owing to the occurrence (pavatti) by way of bristling of hair; saṃvego means: there was to me the springing up of knowledge (ñāṇuppādo) along with sense of fear for committing sin (ottappa) thus; “Methinks, as if I am an Arahant, although not being so.”

Jaṭilabhūta means: to (me) who had been an ascetic. Siddhi means excellent prosperity of gain and respect (sakkāra). Parittikā means: small in extent (appamattikā). Tāhaṃ means: that I. Tada means: at the time when remorse sprang up (in me) owing to the urge made by the Blessed One. Nirākatvā means: after having removed (apanetvā) and discarded (chaḍḍetvā), having become regardless (anapekkho); thus, is the meaning: “Iddhi to bhāvanāmayā iddhī (magical power), thus, is the power made of development of meditation (bhāvana),” thus they say. It is not befitting (ayuttaṃ) because of the state of his not having gained jhāna then. Indeed, in that manner it has been said; “Kāmadhātupurukkhato (headed by the element (dhātu) of sensual pleasure (kāma).”

Yaññena santuṭṭho means: contented with making sacred sacrificial offering (yaññāyajanena), having the perception (saññi) of having finished what ought to be done saying: “I shall enjoy heavenly bliss after having made sacred sacrificial offering (yaññāmyajitvā); this much is enough (alamettāvatā). Kāmadhātupurakkhato means: remained (thito) having put in front of him (purakkhatvā) the world of sensual pleasures (kāma) by means of making sacrificial offering (yaññāyajanena) owing to the arisen craving (uppannataṅho) in connection with (ārabha) the excellent existence (eugati) of sensual pleasures (kāma). If that sacrificial offering (yañño) involves (paṭisaṃyutto hoti) the slaughter of living creatures, it is not possible for him to gain excellent existence (sugati); indeed, desirable (iṭṭho) and agreeable (kanto) result (vipāko) does not spring up for bad deed (akusala). However, whatever such meritorious (kusala) volition (cetanā) as offering of charity (dāna) and so on is there, when there is supporting condition coming together (paccayasamavāya), he might

go to the excellent existence (sugati) by means of that volition. Pacchā means: posterior to the renunciation as a hermit, at the time when he had become devoted to the mental exercise (kammaṭṭhāna) on the four noble truths after having given up the heretical view (laddhi) of hermits equal to the advice of the Master. Samūhaniṃ means: I properly put an end (samugghātesim) to lust (rāga) hatred (dosa) and delusion completely by means of successive right paths (maggapaṭipatiyā) after having intently indulged in the development of spiritual insight (vipassanā).

Since, however, this therā had become an Arahant with six sorts of higher-knowledge (abhiññā) but by properly putting an end to lust (rāga) etc., by means of the noble (ariya) path (magga), therefore, he said the stanza starting with “Pubbenivāsaṃ jānāmi” in order to show that condition of his own being an Arahant with six sorts of higher-knowledge (abhiññā). There, pubbenivāsaṃ jānāmi means I know and get enlightened (bujjhāmi) visibly (paccakkhato) like unto a myrobalan fruit (āmālaka) on the surface of the palm (hatthatala) by means of the knowledge of former (pubbe) abodes (nivāsa) the sprung up (nibbatta) aggregates (khandha) as well as those dependent on the aggregates (khandhapaṭibaddha) in past rebirths, the former abode (pubbenivāsaṃ) of his own as well as of others. Dibbacakkhu visodhitaṃ means: the knowledge of divine eye had been clearly purified; the knowledge of capability of making manifest an extremely fine (sukhuma) visible object (rūpa) which is either divine or human, stationed (ṭhita) across (tira) at a far distance (dūra) as if it were a normal (pakato) visible object (rūpa) which has reached (gata) the range of being sighted (āpātha) by normal (pakati) eyes, had been aptly gained after having made the same clearly clean by me by means of the development of meditation (bhāvanā); thus, is the meaning. Iddhimā means: possessor of magical power, with such powers as the resloved (adhiṭṭhāna) magical power and psychic power (vikubbaniddhi) and so on; the gainer of knowledge of divers magical powers; thus, is the meaning. Paracittaññū means: knower of the minds of others owing to the knowing of the minds of others classified as being lustful (sarāga) and soon, it is having been said to be the gainer of the knowledge of the thoughts of others (cetopariya). Dibbasotañ ca pāpuṇiṃ means: I aptly gained the knowledge of divine ear also.

So me attho anupatto, sabbasaṃyojanakkhayo means: whatever should be gained either by destruction or by having become exhausted of all fetters, that absolute (parama) advantage (attha) and my own benefit (sadattha) had been achieved (adhigato) by me with my attainment of the noble (ariya) path (magga). In this manner, by means of this stanza, there was the exposure of Arahantship (aññā) of the therā; thus, it should be understood.

The Commentary on the stanza of the Thera Uruvela Kassapa is complete.

6.2 [211] Commentary on the stanza of Tekicchakāritthera

The stanza starting with Atihitāvīhi constitutes that of the venerable therā Tekicchaka. What is the origin? This one also, having done devoted deeds toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in a family home at the time of the Blessed One Vipassī ninety one aeons (kappa) ago; on having attained the age of intelligence, he reached proficiency in the texts of physicians (vajjasattha) and made the ailing therā named Asoka who was an attendant in service to the Blessed One Vipassī become free from illness; he well administered (saṃvidahi) medicine to other living beings overwhelmed by ailment out of compassion (for them).

On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings and was reborn as the son of a brahman named Subuddha when this Buddha arose; they

named him Tekicchakārī because of the state of his having been all round protected (paripālita) after having removed (apaharivā) the danger (parissayaṃ) at the time of his pregnancy by means of much medicine. He grew up learning all arts and sciences at the place of learning, commensurate with his own family; at that time, Cānakka, on having seen the cleverness of wisdom (paññāveyyattiyāṃ) and dexterity in the wherewithal (upāyakosolla) as well as in his doings (kiriyaṃ) of Subuddha, had him thrown into the prison (bandhanā) house by king Candagutta over his natural jealousy (issāpakato) saying to himself: “This one, gaining support (patiṭṭhaṃ) in this royal family might overshadow (alhibhaveyya) me.” On having heard that his father had been put into prison (bandhanāgārappavedanam) Tekicchakārī, became afraid, fled, went to the presence of the thera Sānavāsī, spoke to the thera the matter (Kāraṇa) of his own remorse (saṇvaga), became a monk, collected his mental exercise (kammaṭṭhāna) and dwelt after having been an open-air-life leader (abbhokāsiko) and austere sitter (nesajjiko) as austere practice. He did but the duties of a monk without calculating (agaṇento) cold and heat; distinctively he continuously engaged himself (anuyuñjati) in developing the meditation on the holy life of chastity (brahmavihārabhāvanaṃ). On having seen him, Māra, the evil one, went to the presence of the thera in the guise (vaṇṇa) of a field watcher (khettagopaka) at the time of the completion (nipphatti) of crops (sassa) being desiruous of making disturbance (vikkhepa) saying to himself; “I shall not allow this one to go beyond my sphere (visaya) of influence,” and said a stanza in order to frighten (nippanḍento) him.

381. “Paddy (vīhi) had been harvested
(atihitā); barley (sālī) had gone
to be threshed (khala); yet I do
not gain a lump (piṇḍaṃ) of food;
how shall I do?”

On having heard it, the thera said (three stanzas):–

382. “Having become piously pleased
(pasanno) reflect upon (anussara)
the immeasurability of Buddha;
ever (satataṃ) elated (udaggo), you
should have your body permeated (phuṭa)
with zest (pīti).

383. “Immeasurability of truth (dhamma).
... ever elated.

384. “Immeasurability of the Order of
monks. ... ever elated.

On having heard it Māra said:

385. “You dwell in the open air; these
nights of the snowy cold season are
cold. Do not get yourself afflicted
and harassed by cold; you should enter
the monastery the door of which can be
kept fastened (phusitaggaḷaṃ).”

Thereupon, the thera replied thus:

386. “I shall have myself permeated with
the four forms of holy life of boundless
living kindness and so on (appamaññā);
I shall dwell blissfully with those

(boundless sentiments). I shall not
be harassed (vihaññissam) by cold,
(since I am) dwelling with unperturbed
jhāna (aniñjito).

There, atihitā vīhi means: grains of paddy had been borne to the granary (koṭṭhāgāra) and kept there; there (the grains) had been set in order (paṭisāmitā); in other words, (the paddy grains had been borne home from the threshing floor (khalato); thus, is the meaning. Here, by the taking of paddy (vīhigahaṇena) it takes together (sangaṇhāti) other grains (dhaññaṃ) also. Khagatā sālī means: the barley crops (sālī), however, generally get ripened (paccanti) posterior to paddy (vīhito pacchā); they have gone to the place of making grains; there they have been kept to stand in a state of a heap and by way of treading (maddana), winnowing (cāvana) and so on; thus, is the meaning. The taking of barley grains here separately (visum) is for the purpose of showing the condition of staple (padhāna) grain (dhañña); he shows by means of both also that in the village as well as outside the village, the harvested crop (dhaññaṃ) has stood all round full. Na ca labbe piṇḍaṃ means: I do not get even to the extent of a lump of cooked rice (piṇḍaṃ) at such a time of easy eatable when rice-grains are easy of gain in this manner. Kathamaḥṃkassaṃ means: now, how shall I do? How shall I live? Thus, he made fun (of the thera).

Having heard it, the thera said to himself thus:—“This miserable man (varāko) made manifest to me his own occurrence (pavatti) by himself; by me, however, myself should be advised but by myself; nothing also should be spoken by me,” and said three stanzas starting with “Buddhamappameyyam,” urging (niyojento) himself toward the reflection (anussati) on the three realities (vatthu). There, Buddhamappameyyam anussara pasanno means: do reflect over, do make your awareness occur (satimṃpavattehi) with contemplation of Buddha as an object for concentration (Buddhārammaṇaṃ) accordingly and continuously, beginning with “Iti pi so bhagavā arahaṃ sammāsambuddho (thus also that Blessed One) is worthy of honour, the well-self-awakened Buddha,” having been pious-minded, having become piously pleased with specially devout pleasure marked (lakkhana) by confidence (okappana); Buddha, the Blessed One is immeasurable (appameyyam) because of the absence of such depravity (kilesa) as lust (rāga) and so on for the making of quantitative measurement (pamāṇakara), as well as because of being the incomparably fertile field of merit (puññaḥkhetta) on account of being endowed with immeasurable quality owing to the condition of His having become blossomed (vikasita) by means of definite (accanta) departure (vigama) from the drowsy sleep of ignorance (avijjā) along with its proclivity (savāsanāya). Satatamudaggo means: you might become capable of (samatto) soaring up (laṅghitum) the sky, after having made bodily elation (udaggaṃ), elated (udaggo) with rapturous (ubbega) zest (pīti), with the body overpowered by exalted visible forms which well promote (samuṭṭhāna) zest, with the body ever permeated at all times by zest (pīti) marked by thrilling suffusion (pharaṇa) but by keeping on reflecting (anussarantova); you would aptly enjoy well immense (ulāraṃ) zest and delight making Buddha as object of contemplation (ārammaṇaṃ), by means of (your) reflection (anussati) on Buddha; you should be unoverwhelmed by hunger and thirst also similar as a result of cold and heat; thus, is the meaning.

Dhammaṃ means: noble (ariyaṃ) transcendental (lokkuttara) truth (dhamma). Saṅghaṃ means noble (ariyaṃ) absolutely (parama) meaningful (attha) Order of monks. The rest is but as has been said. Here, however, anussara means: do reflect on dhamma as “The truth (dhamma) had been well propounded (akkhāto) by the Blessed One,” and so on; do reflect on the Order of monks as “The disciples who constitute the Order of monks regulate their lives well (suppaṭipanno);” thus, it should be interpreted.

When, in this manner, he himself was advised by the thera by way of urging himself towards the reflection (anussaraṇa) upon the three Gems, Māra, again, being desirous of secluding (vivecetum) him from the dwelling in seclusion (vivekavāsa) said the fifth stanza starting with “Abbhokāse viharati in order to show as if he were in the condition of the thera’s welfare seeker (hitesī). Its meaning:— You, O monk! Abbhokāse viharasi

(dwell in the open air, in the bare (vivaṭa) yard (aṅgana) unroofed (apaṭicchane) by any (roofing) material, you make your bodily movements (iriyāpathe kappesi). Hemantika imā ratvo means: these cold nights turn out to be (vattanti) included (pariyāpannā) in the season (samaya) of snowfalling (himapāta); therefore, pareto not having been overcome (abhibhūto) by cold (sīta), mā vihaññittho (do not get hareseed) do not meet with (āpajji) distress (vighāta), do not be bored (kilami). Phusitaggaḷaṃ means: do enter the monastery which has its door-leaves closed (pihitakavāṭaṃ); in this manner, there will become your comfortable (sukha) dwelling (vihāro).

On having heard it, the thera said the simth stanza starting with “Phusissam” in order to show thus: “To me there is no urge (payojana) for seeking a monastery; there is comfort (sukha) in my dwelling but here.” There, phusissam catasso appamaññāyo means: I shall get myself permeated (phusissāmi) by leading the four forms of holy life (brahmavihāra) which had gained the term (vohāra) “Appamaññā (boundless),” because of the state of immeasurable sphere of influence (appanānagooara), I shall regulate my life (accordingly) time after time (kālena Kālaṃ). Tāhicasukhito viharissam means: I shall dwell and make my four bodily movements (iriyāpatha) also, having been with well promoted happiness (sañjātasukho) comfortably (sukhito) with those boundless holy lives (appamaññāhi). On that account, there is but bliss for me at all times, not painful misery (dukkha). Yato nāhaṃ sīteṇa vihaññissam means: I shall not be in miserable trouble (Kilamissāmi) by cold even within the eights i.e. eight days before and eight days after the full moon (antaraṭṭhaka) in the snow showering season (himapātasamaye). Aniñjito viharanto means: therefore, I shall dwell comfortably (sukhito) but with the bliss of self-attainment of jhāna (samāpatti) owing to the absence of shaking and stirring up (uppanniñjana) of causal conditions (paccaya) on account of the state of having well given up malevolence (byāpāda) etc., which made the stirring of the mind. In this manner, the thera increasingly developed spiritual insight (vipassanā) while still speaking this stanza, and visualised Arahantship. Hence has it been said in the Apadāna:—

“In the city of Bandhumatī I was a
physician, well-trained, bringer of
happiness to multitude of man afflicted
(ātura) with ailment and distressed with
pain (dukkha).

On having seen an ailing monk, possessor
of moral precepts (sīla), greatly brilliant
(juti), I, pious-minded and good-hearted, then,
offered medicine to him.

But by that medicine, the monk recovered
his health (arogo). The monk was one
whose senses (indriya) were well controlled
(saṃvuṭa) he was known by the name of Asoka,
the attendant on Buddha Vipassī.

It was ninety one aeons (kappa) ago,
that I made my offering of medicine; I do
not remember any evil existence; this is
the fruitful result of medicine (offering).

In the eighth aeon (kappa) previous to
the present I was a world king named
Sabbosadha of great fruit, endowed
with seven sorts of gems.

My depravity had been burnt. :P;
Buddha’s instruction had been carried
out.”

Here, these stanzas had been sung together at the third council because of the springing up of this therā at the time of king Bindusāra; thus, it should be understood.

The Commentary on the stanza of the Thera Tekicchakārī is complete.

6.3 [212] Commentary on the stanza of Maahānāgattthera

The stanza starting with Yassa Sabrahamaacārīsu constitutes that of the venerable therā Mahānāga. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds, conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn in a family home at the time of the Glorious One Kakusandha; on having attained the age of intelligence, he, one day, happened to have seen the Blessed One Kakusandha who, having plunged into the forest, was seated with the bliss of jhāna at the foot of a certain tree, became pious-minded and offered Him pomegranate (dāḷima) fruit. On account of that act of merit, he wandered about his rounds of repeated rebirths among divine and human beings, and was reborn as the son of a brahmin named Madhuvāsettha at Sāketa, when this Buddha arose. His name was Mahānāga. On having attained the age of intelligence, when the Blessed One was dwelling in the Collyrium grove (Añjanavana), at Sāketa, he happened to have seen the miracle of the therā Gavaṃpati, aptly gained pious faith, became a monk in the presence of but that therā, abided by the latter’s advice, and attained Arahantship. Hence, has it been said in the Apadāna.--

“The great Hero Kakusandha, who had
gone to the further shore of all truths
(dhamma) secluded (vāpakaṭṭho) Himself
from the crowd of monks (gaṇa) and went
deep into the forest.

Having collected pithy seeds (bījamiñja)
I strung them (āvaṇiṇ) with a creeper; at
that juncture, the Blessed One was
meditating (jhāyate) inside a hill
(pabbatantare).

After having seen the divine of the
divine (devadevaṃ), I offered the
pithy seed (bījamiñja) to the Hero,
the worthy recipient of dedicated
donations with my piously pleased
(vipassannena) mind.

It was but in this aeon (kappa) that
I then made my offering of the marrow
(miñjaṃ); I do not remember any evil
existence; this is the fruitful result
of my making pithy-seed offering.

My depravity had been burnt. ...

Buddha's instruction had been carried
out."

Having, however, attained Arahantship, the thera spoke six stanzas by way of advice to the group of six monks (chabbaggiye bhikkhu) whom he saw dwelling without paying any respect to their fellow leaders of holy life (sabrahmācārī), while he was dwelling with the bliss of emancipation.

387. "He, of whom respect is not duly
gained among his fellow leaders of
holy life (sabrahmācārīsu) dwindles
(parihāyati) from good truth (saddhammā)
similar to a fish in meagre water.

388. "He, whose respect does not exist toward
those who are leading holy lives like
him (sabrahmācārīsu) does not grow in
the good truth (dhamma) resembling a
rotten seed in the field.

389. "He whose respect does not exist toward
his fellow-monks (sabrahmācārī) is far
away from nibbāna in the dispensation
of the spiritual sovereign (dhammarājā).

390. "He, to whom thera exists respect toward
his fellow monks (sabrahmācārī) does not
get diminished from the good truth
(saddhamma) like a fish in abundant
water.

391. "He, whose respect for his fellow-
monks exists, grows in the good truth
(saddhamma) similar to good seeds in
a field.

392. "He whose respect for his fellow monks
exists, is near to nibbāna in the dis-
pensation of the spiritual sovereign.

There, Sabrahmacārīsu means: they practise such holy (brahman) deed (dhamma) as moral precepts and so on among equals (samānaṃ); thus, fellow monks (sabrahmācārī); and co-religious people (sahadhammikā) who had reached (gatā) monkhood's (sāmañña) moral precepts (sīla) and view (diṭṭhi); among them. Gāraṇa means: the condition of being a teacher (garubhāvo), the making of a teacher (garukaraṇa) characterised (nimittaṃ) by such qualities as moral precepts (sīla) and so on. Nūpalabbhati means: does not exist, does not exist, does not occur does not stand near (upatitthati); thus, is the meaning. Nibbāna means from the extinguishment (nibbāpana) of (the fires) of depravity (kilesa), from the exhaustion of depravity (kilesakkhaya); thus, is the meaning. Dhammarājassa means: of the Master. Indeed, the Master pleases (rañjati) and satisfies (toseti) the world together with the divine world according as they are worth (yathārahaṃ) with the mundane (lokiya) and super-mundane (lokuttara) truth (dhamma), thus dhammarāja (spiritual sovereign. Here also "Dhammarājassa sāsane (in the dispensation of the spiritual sovereign);" by this is named nibbāna, in the dispensation of but the spiritual sovereign; not anywhere else. There, whoever is devoid of respect towards his fellow monks, he, accordingly, is far away from nibbāna; likewise, he is far away

from the dispensation of the spiritual sovereign also; thus, he shows. Bavhodake means; in much water. Santike noti nibbānaṃ nibbāna is but near him in his presence. The rest is but in the manner as has been said. These stanzas but became those that reveal the Arahantship (aññā) of the thera.

The Commentary on the stanza of the Thera Mahānāga is complete.

6.4 [213] Commentary on the stanza of Kullatthera

The stanza starting with Kullo sivathikaṃ constitutes that of the venerable thera Kulla. What is the origin? This one also having done devoted deeds of service toward former Buddhas accumulating acts of merit in this and that existence, was reborn in the family of an estate owner, in Sāvatti, when this Buddha arose; having gained the name Kulla, he, on having attained the age of intelligence, listened to the truth (dhamma) in the presence of the Master, aptly gained pious faith and became a monk; he, however, was a born eagerly lusty (Tibbarāgajātika) individual owing to his being of lustful (rāga) conduct (carita). On that account forms of depravity (kilesā) remained (tiṭṭhanti) constantly. (abhikkhaṇaṃ) taking hold (pariyādāya) of his mind. Thereupon, the Master, having come to know the conduct of his mind, gave him mental exercise (kammaṭṭhāna) pertaining to unpleasant objects (asubha) and said thus: “O Kulla! You should always wander about on a tour in the cemetery.” He entered the cemetery, saw such unpleasant objects as these and those swollen corpses and so on had his mindfulness of unpleasant objects arise for that moment but was overwhelmed by lust for sensual pleasures (kāmarāga) but immediately after he had come out of the cemetery. Again, the Blessed One, on having come to know that happening of his, one day, showed him after having created a recently dead beautiful young lady (taruṇitthirūpan), whose skin had not been spoilt (avinaṭṭhacchaviṃ) on the occasion of his having reached the cemetery region. Immediately on his having seen it there arose to him lust swiftly (sahasā) as if in the living lady of extraordinary (visabhāga) reality (vatthu). Thereupon, the Master showed him, while he was but looking on (pekkhanta) the corpse after having the same extremely despicable (bībhacchaṃ), foul-smelling, disgusting (jegucchaṃ) and loathsome (paṭikkūlaṃ), infested by insects and worm-kind (kimikalākulaṃ), whose impurities (asuci) were oozing and flowing out from nine openings of sore (vaṇamukha); observing pekkhanto) it, he remained having become detach (viratta)-minded. Thereupon the Blessed One spread out (pharivā) His rays of light, arousing (janento) his awareness (sati) and said this stanza.--

“O Kulla! See the miserable (āturaṃ),
dirty (asuci) rotten (pūti) heap (samussaya)
oozing up and flowing out, which had been
the enjoyment of the foolish people.”

On having heard it, the thera, realising (upadhārento) the nature of the physical body (sarīrasabhāva) but rightly (sammadeva), aptly gained the perception (saññā) of unpleasant object (asubha) caused (his) first jhāna to spring up there, made that as (his) basis (pādaka), increasingly developed spiritual insight (vipassanā), attained Arahantship, reflected (paccavekkhitvā) upon his own proper performance (paṭipatti) and recited these stanzas by way of joyous utterance (udāna).

393. “Kulla went to the cemetery and saw
a lady thrown away, discarded
(apaviddhaṃ) in the graveyard,
being bitten and pervaded by vermins.

394. "Afflicted (āturam) ... having become the enjoyment of foolish people.

395. "Having caught hold of the mirror (ādāsa) of truth (dhamma), for the attainment of the insight of knowledge (ñānadassana), I reflected upon this body which is vain (tuccha) both within and without (santarabāhiraṃ).

396. "According as this (my body) likewise is this (dead lady); according as this (dead lady) likewise in this (body of mine); according as below likewise is above; according as above likewise is below.

397. "According as day, likewise is night; according as night, likewise is day. According as before, likewise is after; according as later likewise is formerly.

398. "By means of five kinds of musical instruments, such a one as you does not become delighted (ratī), according as when your one-pointed mind sees clearly (vipassato) the truth (dhamma) in a righteous manner (sammā).

There, Kullo means: the thera speaks of but himself as if he were another (monk).

Āturam means: aptly afflicted (paṭipīlitaṃ) always with several sorts of suffering (dukkha). Asuciṃ means: devoid of purity, disgusting and loathsome. Putiṃ means: bad smelling (duggandhaṃ). Passa means: look at it according to its nature. Kulla means: the Blessed One addressed the thera at the time of giving him (His) advice. On the occasion of making his joyous utterance, however, the thera spoke about himself but by himself. Samussayaṃ means: physical body. Uggharantaṃ means: impurity flowing (savantaṃ) upwards through the holes (mukha) of sores. Paggharantaṃ means: impurity flowing downwards on all sides through holes (mukka) of sores. Bālānaṃ abhinanditaṃ means: enjoyed by foolish blind common folks (puthujjana) with special joy of wrong view (liṭṭhi adhiṇandanā) and craving (taṇhā) after having adhered to it (abhinivissa).

Dhammādāsaṃ means: mirror made of dhamma. According as, indeed, living beings see good (guṇa) and bad (dosa) points either on their own faces or on their bodies by means of a mirror, in the same manner, an earnest student (yojāvacara) sees deeds (dhamma) of self-depravity (saṃkilesa) and purity (vodāna) in his own body (attabhāva) consistently (yāthāvato); that knowledge of clear spiritual insight (vipassanā) has been said here as Dhammādāsa (the mirror of truth); here, having made that mirror arise in my own system (santāne) for the achievement (adhigama) of spiritual vision (dhammacakkhu) reckoned as knowledge of the right path (magga) of the knowledge of insight (ñāṇadassana). Paccavekkhiṃ imaṃ kāyaṃ means: I reflected upon this wretched body as tucchaṃ, being devoid of essence (sāra) always (nicca). santarabāhiraṃ means: under the classification (vibhāgato) of one's own bodily system (attasantana) and the bodily system of other people; I observed and observed again by means of my eye of knowledge.

The stanza starting with “Yathā idaṃ” has been said in order to show it, according as I made my reflection, however. There, yathā idaṃ tathā etaṃ means: according as this unpleasant material (asubhaṃ) of mine reckoned as (my) physical body (sarīra) shows its doings (kiriyaṃ) in the likeness (upamaṃ) of deceptive appearance (māyā) in divers (nānā) details (vidhaṃ) owing to the non-disappearance (anapagamā) of life-span (āyu), heat (usmā) and consciousness (viññāṇa), but likewise was this dead body formerly owing to non-disappearance of those phenomena (dhamma). According as this dead body, at present, does not show anything to be done owing to the disappearance of those ingredients (dhamma), likewise, this body of mine also will become but ruined (nassate) owing to the disappearance of those ingredients (dhamma). According as this body of mine, at present, had not been dead and not laid to rest (sayita) in the cemetery. Has not reached such a state as being bloated and so on, likewise formerly was this one, though, at present is a dead body. According as, however, this dead body has, at present, been laid to rest (sayita) in the cemetery and has reached the state of having become swollen and so on, likewise will this body of mine become. In other words, according as this body of mine is impure, foul-smelling, despicable, loathsome, impermanent, painful (dukkha) and non-self (anaṭṭa), likewise is this dead body also. Alternatively, according as this dead body has but the nature of being dirty (asuci) and so on and is liable to be impermanent and so on, likewise is this body of mine also. Yathā adho tathā uddaṃ means: according as this body downwards below the navel (nābhi) is dirty (asuci), foul-smelling, despicable, loathsome, impermanent, painful (dukkho) and non-self, likewise (the portion of my body) above, from navel upwards has the nature of being dirty (asuci) and so on. Yathā uddaṃ tathā adho means: according as (my body) above the navel has the nature of being dirty (asuci) and so on, likewise (the prition) below downward from the navel also.

Yathā divā tathā rattiṃ means: according as this body, in the day time, has such an impurity flowing out as “Akkhimhā akkhiḡūthako (eye-dung from eyes)” and so on; likewise, at night also. Yathā rattiṃ tathā divā means: according as at night this body exudes impurity likewise in the day also; there is no state of difference (aññathābhāvo) owing to classified division (vibhāga) of time; thus, is the meaning. Yathā pure tathā pacchā means: according as this body previously and formerly, at the time of a tiny baby (taruṇa) was dirty (asuci) foul smelling disgusting and loathsome, likewise as well afterwards at the time of old age (this body) has a tendency to be dirty (asuci) and so on, likewise, formerly at the time of being a tiny baby. Alternatively, according as formerly at the time that had past and at the time when alive (saviññāṇa) this body has the tendency to be dirty (asuci) and so on, the tendency to be impermanent and so on, likewise later in time to come, at the time of having become lifeless, devoid of consciousness; thus, in this manner, the meaning ought to be understood here.

Pañcaṅgikena turiyena means: to the ruling man (issarajana) endowed with the bliss of sensual pleasures, being bemused by means of music endowed with five kinds of instruments (aṅga) in this manner: “Ātataṃ vitataṃ atavatataṃ ghanam susīram (drum closed on one side, drum closed on two sides, drum closed on all sides, solid and hollow (susīra); tādisī means: shaped alike that (tathā), rati means there is no enjoyment (assādo) of happiness. Yathā ekaggacittassa, sammā dhammaṃ vipassato means: such a delight (rati) in dhamma as of a serious student (yogāvacara) who perceives the rise and disappearance (udayabbaya) of the aggregates (khandha) by means of spiritual insight (vipassanā) by having entered upon (paṭipanna) the process of cognition (viṭhi) because of being single in taste (ekarasa) of controlling faculties (indriya) having made the yoking together (yuganaddhaṃ) the calm composure (samatha) and spiritual insight (vipassanā); the delight in sensual pleasure (kāmarati) does not come near a fraction of that (delight in dhamma) Indeed, this had been said by the Blessed One.--

“Since and whence he meditates upon
the rise and disappearance of the
aggregates (khandhas) he gains zest

and elation and that immortality (amata)
of those who have clear comprehension
(vijānataṃ).

These self-same stanzas but became those which exposed the Arahantship (aññā) of the thera.
The Commentary on the stanza of the Thera Kulla is complete.

6.5 [214] Commentary on the stanza of Mālukyaputtatthera

The stanza starting with manujassa constitutes that of the venerable thera Malukyaputta. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn as the son of main-seat-holder (aggāsānika) of the king of Kosala in Sāvatti, when this Buddha arose. His mother was named Mālukyā; by way of her, he came to be known as Mālukyaputta. On having come of age, he gave up his household life, owing to his inclination (ajjhāsaya) to escape (nissaraṇa), renounced the world by becoming a wandering recluse and was wandering about when he listened to the teaching of the truth (dhamma) in the presence of the Master, aptly gained pious faith in the dispensation (sāsane), became a monk, did his deed of developing spiritual insight (vipassanā) and became an Arahant with six sorts of higher-knowledge (abhiññā) but before long. Out of compassion for his relatives, he went to the family (kulaṃ) of his kinsmen. His relatives entertained him with exalted food, hard and soft and being desirous of seducing (palobhetukāmā) him with wealth heaped up a huge pile of wealth closely before him, and made their request thus: “This wealth belongs to you; disrobe (vibbhamitvā) yourself and do meritorious deeds supporting (paṭijagganto) your wife and children with this wealth. The thera stood in the sky and taught the truth (dhamma) with these six stanzas upsetting (viparivattento) their intention (ajjhāsayaṃ).

399. “The craving (taṇhā) of a human being who is negligent (pamatta), in conduct (cārino) increases like the māluva creeper; he runs about (plavati) from this existence to that existence like a fruit-fetching monkey, in the forest.

400. “Whomever this mean (jammī) clinging (visattikā) craving (taṇhā) overcomes in the world, his anxieties increase like the thriving (abhivaṭṭhaṃ) bīraṇa grass.

401. “Should whoever overcome this mean craving which is difficult to be discarded (duraccayaṃ), anxieties fall from him resembling drops of water from the lotus leaf.

402. “Should however overcome this mean craving which is difficult to be discarded (duraccayaṃ), anxieties fall from him resembling drops of water from the lotus leaf.

402. “Under that circumstance (taṃ), I speak to you. May you be well (bhaddaṃ), you as many as are assembled together here: “Dig up the root

of craving, resembling him who is in need of that kind of grass named usira otherwise known as bīrana; let not Māra break you asunder (bhañji) over and over again similar to the flowing water of the river destroying the reed (growing on the river bank).”

403. “Act up to the Buddha’s word; you should not let any moment pass off; indeed, those who let (good) moments pass by come to grief having been burn in purgatory.

404. “Negligence constitutes lack of awareness; it is dusty owing to lust; because of the influence (anupati) of negligence, it is stainful (rajo); by means of diligence and knowledge (of foremost path) one should remove one’s own thorn (of lust and so on).

There, manujassa means: of a living being. Pamattacārino means: of one of negligent conduct, with negligence marked (lakkhaṇena) by relinquishment (vosagga) of awareness (sati); neither jhāna, nor spiritual insight (vipassanā) nor the right path (magga) nor fruition (phala) increase. According as, however, the Māluva creeper grow bigger entwining and enveloping a tree for the ruination of that tree, in the same manner craving desire grows larger springing up again and again in visible forms (rūpa) and so on dependent upon the six sense doors of his; according as the Māluva creeper increasing but in size does fell down the tree which had been its own support after having submerged the same, in the same manner, the individual under the influence of craving (taṇhā) is made to fall down into purgatory. So plavati means: that individual, under the influence of craving (taṇhā) now and then (aparāparaṃ) floats about and runs all over existences, major and minor. According as what? Phalamicchaṃ va vanasmi vānaro means: according as a monkey who wants to eat fruits of trees catches hold of a branch of a tree, running about in the forest, releases that branch and seizes another, after letting go that another branch; it does not reach (āpajjati) the stage when it should be said to be “Not having got a branch it has become seated;” in the very same manner, the individual under the influence of craving (taṇhā), running about from hither existence to thither existence does not reach the stage when he should be said as: “Not having obtained any object of sense (ārammaṇaṃ) he has reached the stage of his craving (taṇhā) being defunct (apavattiṃ).”

Yaṃ means: whichever individual; jammī means: this craving is base (or mean) owing to its being inferior (lāmaka). Visattikā means: six-doored craving which has reached (gatā) to be reckoned (saṅkaṃ) as poisonous and clinging owing to the condition of its bearing poison, the state of its being the basic root of poison, the condition of its fruit of poison, the state of partaking (paribhoga) of poison, the condition of having clung to and the state of being attached to visible objects (rūpa) etc.; sahate means: it overcomes that individual. Bīraṇaṃ means: according as in the forest when the rain pours down its shower again and again, the well rain-sodden (abhivaṭṭhaṃ) biraṇaṃ (grass of Bīraṇa species) grows great, in the same manner, anxieties born of rounds of repeated rebirths (vaṭṭa) increase in particular and reach a great growth; thus, is the meaning.

Yo c’etam ... duraccayam means: on the other hand, an individual saḥate who evercomes the craving which is difficult to discard (duraccayam) owing to the difficulty of doing the passing over (atikkhamitum) and forsaking (pajahitum) characteristically as has been said in this manner, anxieties rooted in the rounds of repeated rebirths (vaṭṭamūlakā) from that individual, according as a drop of water which does not keep itself standing when it has fallen on the lotus leaf in the lotus bed (pokkhare); in this manner his anxieties do not keep themselves standing; thus, is the meaning.

Taṃ vo vadāmi means: for that reason, I do say to you. Bhaddam vo means: my good be to you! Do not arrive at disappearance (vibhavam) and disadvantage (anattam) similar to the individual who functions under the dictates (anuvatta) of craving (taṇhā) thus, is the meaning. Yavant’ettha samāgatā means whatever quantity has assembled in this place, that number. If asked; What did he say? Taṇhāya mūlam khaṇatha means: dig up and cut off well by means of the spade (kudāla) of the knowledge of the path of Arahantship the jungle (gahana) of such depravity as ignorance (avijjā) which constitutes the maker of the foundation of this six-doored craving (chadvārika taṇhā). Similar to what? Usīrattho va bīraṇam means according as a man in need of usīra root digs up the grass named usira, known as bīraṇa with a huge spade, in the same manner, you should dig up its root; thus, is the meaning. Mā vo naḷam va soto va, māro bhañji punappunam means: let not Māra of depravity (kilesa), Māra of death (maccu) Māra, the divine youth crush (bhañji) you again and again similar to the stream of a river which has come down with much momentum eroding the reed that has grown on the shore of the river; thus, is the meaning.

Karotha Suddhavaṇanam means: therefore, act up to the word of the Blessed One; Buddha, as has been said starting with “Jhāyatha bhikkhave mā pamādattha (O monks! Do meditate, do not be negligent)” regulate your life (sampādetha) with proper performance (paṭipatti) according as has been instructed. Khaṇo vo mā upaccagā means: indeed, whoever does not act up to the word of Buddha, all such momentary opportunities also as this momentary opportunity of the rising of Buddha (Buddhuppādakkhaṇa), the momentary opportunity of springing up in a suitable abode, the momentary opportunity of having aptly gained the right view (sammādiṭṭhi), the momentary opportunity of being marked by (lakkhaṇo) absence of deficiency (vekallaka) of six organs of sense (āyatana); let not that momentary opportunity be missed by you. Khaṇātītā means: indeed, those who miss that momentary opportunity, alternatively those individuals whom that momentary opportunity went past; nirayamhi samappitā means: they, having sprung up there in the purgatory, become sad for a long time.

Pamādo rajo means negligence is marked (lakkhano) by absence (vossagga) of awareness (sati) in such sense-objects (ārammaṇa) as visible form (rūpa) etc.; stain (rajo) owing to its state of being mixed (missa) with the stain of lust (rāgaraja) on account of the condition of the nature of self-depravity. Pamādanupatito rajo means: indeed, whatever stain there is, it is known as one who is with lust and so on (rāgādika); all that springs up (uppajjati) but by way of negligence, owing to falling into negligence. Appamādena means: by diligently proper performance (paṭipatti) going to not being negligent. Vijjāya means: by means of knowledge of foremost path (magga). Abbahe sallamattano means: one should pull out (uddharayya) and remove (samūhaneyya) one’s own thorn of lust, etc., which lies dormant (nissitam) in the heart.

The Commentary on the stanza of the Thera Mālukyaputta is complete.

6.6 [215] Commentary on the stanza of Sappadāsathera

The stanza starting with Paṇṇavīsati constitutes that of the venerable thera Sappadāsa. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating good deeds

conducive towards escape from rounds of repeated rebirths (vaṭṭa) in this and that existence, was reborn as the son of the private chaplain (purohita) of the great king Suddhodana in Kapilavatthu when this Buddha arose; his name was Suppadāsa. On having come of age, he aptly gained pious faith at the coming together of the relatives of the Master, became a monk, and not gaining concentration (samādhi) of mind (ceto) because of being overcome by depravity (kilesa), led the life (caritvā) of chastity (brahmacariya), became remorseful, and later stabbing himself (sattham āharanto) developed his mindfulness wisely (yoniso), attained Arahantship and spoke these stanzas revealing his Arahantship (aññā):—

405. “It has now been twentyfive years
since I became a monk; I did not
achieve (ajjhagaṃ) mental tranquility
(cetosaṃtiṃ) even to the extent of the
snapping of my fingers (accharāsaṅghāta).
406. “Not having gained one-pointedness of
mind, I was oppressed (aṭṭito) by the
lust (rāga) for sensual pleasures (kāma);
weeping with my arms raised, I came out
of my monastery.
407. “I would rather stab myself (sattham vā
āharissāmi); what is the use (attho)
of my being alive. Indeed, how does
a monk like me meet his death (kāḷam
kubbetha) abandoning my moral precepts
of monkhood?
408. “I then took hold of a razor and got
on to my couch; the razor was there
brought ready to cut my own veins.
409. “Thereafter there arose my wise
(yoniso) mindfulness; disadvantage
became evident and disgust (nibbidā)
stood out well (samatiṭṭhatha).
410. “Subsequently, my mind became
emancipated. See the good nature
(sudhammatā) of truth (dhamma);
threefold knowledge (vijjā) had
been duly achieved; Buddha’s in-
struction had been carried out.

There, paṇṇavisativassāni, yato pabbajito ahaṃ means: they are these twenty five years beginning from the time I became a monk. Accharāsaṅghātamattampi, cetosaṃtīmanajjhagaṃ means: I did not gain concentration (samādhānaṃ) of mind and mental tranquility even to the extent of the time taken by the snapping of fingers as I kept on leading the holy life (brahmacariyaṃ caranto) for this much length of time.

Because of not having gained the one-pointedness of mind, however, in this manner, he said the stanza starting with “Kāmarāgeneaṭṭito,” stating the cause (kāraṇaṃ) there. There attito means: having been oppressed and overwhelmed; thus, is the meaning. Bāhā paggayha kandanto means: having held up my arms I kept weeping with my face upwards thus: “Here, this extremely unbecoming thing happens; when I am not able to pull myself out of the swampy soil (paṅka) of depravity (kilesa) after having become a monk in the

dispensation (sāsane) which provides the way of escape from rounds of repeated rebirths (niyyānike).” Vihārā upanikkhamiṃ means: I went outside from my residential monastery.

In order to show that significance by which he went outside his monastery, he said the stanza starting with “Satthaṃ vā āharissāmi.” There satthaṃ vā āharissāmi means: the expression vā is in the sense of indecision (vikappana). By means of that word he brings together (saṅgaṇhāti) the ranners (pakāra) of death, according to such statements as: “Rukkhā vā papatissāmi, ubbandhitvā vā marissāmi, (either I shall fall myself down from a tree-top, or I shall die after hanging myself (ubbandhati). Sikkhaṃ means discipline of higher moral precepts (adhisīla). Paccakkaṃ means: rejecting (paccācikkhanto), giving up all round (pariccājanto). There is such a text (Pāḷi) also as “Paccakkhā,” after having given up (paccakkhāya); thus, is the meaning. Kālaṃ means: death; indeed, how would a monk like me cause my death without relinquishing my monkhood morals (sikkhāpaccakkhānena); thus, is the meaning. Indeed, relinquishment of moral precepts (sikkhā) is known as death in the discipline (vinaye) of the noble (ariya). Accordingly the Blessed One said thus: “Maraṇaṃh” ataṃ bhikkhave yo sikkhaṃ paccakkhāya hīnāyāvattati (O monks! Indeed, this is death as and when a monk returns to low life (hīnāya āvattati) after having relinquished his moral precepts of monkhood).” In the reading: “Sikkhaṃ paccakkhā,” however, how would a monk like me die, indeed, after having relinquished the moral precepts of monkhood? I would die, however, after having been but endowed with moral precepts of monkhood; therefore, I might, perhaps, stab myself; what is the benefit of my being alive; thus, is the interpretation.

Tadā “haṃ means: when I was getting disgusted (nibbindanto) over my life owing to the condition of not being capable of doing a monk on account of having, been overcome (abhibhava) by depravity (kilesa), then. Khuraṃ means: sharp razor or a weapon resembling a razor. Mañcakamhi upāvisiṃ means: sat down on my couch after having entered my inner chamber (ovaraka) for fear of other monks’ hindrance (nivāraṇa). Parinito means: brought near (upanīto); having placed at (my) throat (gala); thus, is the significance. Dhamaniṃ means: they say “Yaṅṅhe dhamaniṃ, kaṅṅhadhamaniṃ galavalaya (the vein at the throat, throat vein, round (valaya) the throat (gala). Chettuṃ means: to cut.

Tato me manasikāro, yoniso upapajjatha means: I placed the razor at my throat in order to cut its vein saying “When I shall die:” subsequent to it, later, there arose zest (pīti) on having seen my moral precepts to have been all round pure, without being broken (akkhaṇḍa) or torn (acchiddaṇ) when I reflected upon the same thus; “Indeed! Is my moral precept (sīla) healthy; the body of my zestful mind became calm down; there arose wise (yoniso) mindfulness, under the influence (vasa) of spiritual insight (vipassanā) because of the condition of concentration (samāhita) of my mind, while I kept on enjoying my disinterested (nirāmisa) bliss of my calmly cool body (passaddhakāya). In other words, tato means when the razor was placed (upanaya) at my throat and when the sore (vaṇa) sprang sensation (vedanaṃ) that has arisen; now, in order to show reflecting upon (paccavekkhaṇa) the right path (magga) and “Ādinavo pāturahu (disadvantage became evident)” and so on. Its meaning has but been said before (heṭṭhā).

The Commentary on the stanza of the Thera Sappadāsa is complete.

6.7 [216] Commentary on the stanza of Kātiyānatthera

The stanza starting with Uṭṭhehi constitutes that of the venerable thera Kātiyāna. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn as the son of a certain brahmin, of the clan of Kosiya; having gained the name Kātiyāna by way of the clan of his mother, he came of age, happened to have seen the thera who had been

the lay companion of the thera Sāmaññakāni, became a monk, and doing his duties of a monk and at night ascended the cloister-walk (caṅkama) saying to himself: “I shall dispel (vinodessāmi) my sleepy drowsiness (niddābhibhavaṃ).” Walking about to and fro, he became overwhelmed with sleep; he was beginning to doze (pacalāyamāno), fell down (paripatitvā) and lay himself down but there on the bare ground (anantarahitāya bhūmiyā); the Master came to find out that happening (pavattiṃ) of his, went there Himself stood in the sky, and minded (saññaṃ akāsi) the thera as “O Kātiyāna.” On having sighted the Master, he stood up, paid Him his homage, and remained remorseful. Thereupon, the Master said these stanzas in order to teach him the truth (dhamma).

411. “O Kātiyāna! Stand up; sit down;
Do not be overcome by much sleep;
you should be wakeful; do not let
the king of death, the kinsman of
negligence, overcome you as a lazy
monk but by means of his snare (kūṭa).

412. According as the speed waves of
the great ocean, in the same manner
birth and old age spread over you
(one above the other). You should
make a good island of your own;
because there exists but no other
shelter for you.

413. “Indeed, the Master prepared (vijesi)
this path (magga), which can lead
beyond (atītaṃ) the clinging (saṅga)
lust (rāga) etc., and the danger of
birth and old age. You should make
your meditation (yoga) firm, putting
forth your continuous effort (anuyuñjassa)
by being diligently mindful both in the
early and later portion of nights.

414. “O Kātiyāna! Release your former
fetters, since you are now clad in
double robe (saṅghaṭṭi), bald-headed
by means of razor and fed by alms-food.
Let there be no sportful joy (khiḍḍārati);
continuous effort (anuyuñjittha) and
meditate (jhāya).

415. “O Kātiyāna! Burn your depravity with
deep meditation (jhāyāhi); do know that
your depravity had been conquered (jānāhi),
you should be clever in reaching the path
to nibbāna, secure from four bondages
(yoga). Having attained the unsurpassed
(anuttaraṃ) clear purity (visuddhiṃ),
you should enter parinibbāna resembling

the mass of fire (joti) extinguished by
water.

416. "A lamp lighted with a wee wick is like
a creeper easily eliminated by wind. In
the same manner, O you of the clan like
unto inda shake away Māra by being free
from attachment. You who are that one
as have become devoid of lust (rāga) in
all sensations (vedayitāsu) and having
become cool (i.e. bound for nibbāna, in
this very existence, abide by your time
(kaṅkha).

There, Utthehi means: make your active (uṭṭhāna) (vīriya) after getting up from having gone off to sleep; since lying down is known as belonging to the wing of laziness, therefore, do not lie down to sleep. Nisīda means: sit down crossing your legs keeping your body resolutely straight, setting your mindfulness alert. Kātiyāna means: Buddha addressed him by his name. Mā niddābahulo ahu means: do not be sleeping abundantly and do not be overcome by sleep. Jāgarassu means: be wakeful, do continuously indulge in wakefulness. Mā taṃ alasaṃ pamattabandhu, kuṭṭena'eva jinātu maccurājā means: do not let king of death, kinsman of negligence defeat, overcome and envelope (ajjhottharatu) you, lazy, idle and not continuously connected with wakefulness with old age and ailments similar to a hunter capturing either a deer or a winged creature without way laying (duhana); thus, is the meaning.

Seyyathā pi means: perhaps according as. Mahāsamuddevego means: the speedy vigour of waves of large oceans. Evaṃ means: according as the violently speedy waves of large oceans as they swell and rise up overwhelm a man who is unable to pass over them, in the same manner birth and old age as well, ativsttate one above the other swallow (ajjhottharati) up him who is overcome with laziness (kosajjābhībhitāṃ). So karohi sudīpaṃ attano means: O Kātiyāna! You should make an island to spring up (uppādehi) in your own bodily system (santāna) reckoned as the fruition of Arahantship, which should not be swallowed (anajjhottharaniyaṃ) by the four floods (ogha). Na hi tāṇaṃ tave vijjate'eva aññaṃ means: hi is an indeclinable particle in the sense of cause (hetu); Since there does not exist (upalabbhati) either here or in the next world any other shelter (tāṇaṃ) for you besides and beyond the foremost fruition, therefore, you should make that good island reckoned as Arahantship.

Satthā hi vijesi maggaṃ etam means: the Master conquered (vijesi) and prepared (sādhesi) for you the noble (ariya) path (magga) which has gone beyond the danger of birth and so on, as well as the five kinds of attachment (saṅga) and which has become the cause of that good island after having overcome Māra, etc., that which could not be accomplished (sādhetuṃ avisahanta) by many holders of other views (aññatitthiyā) since they have become defeated. Pubbāpararatt appamatto means: since what belongs to the Master should be achieved (adhigantabbam) by His disciples and not to be missed (na vissa jetabbam), therefore, for the achievement of that, he should be aware (sato) and thoughtful (sampajāno) during the earlier and later portion of nights, in the first watch up to last watch of the night. Anuyuñja yogaṃ means: having become so, you should make your meditation (bhāvanā) firm.

Purimāni pamañca bandhanāni means: set yourself free and release yourself from the fetters of strands of sensual pleasures, the layman's bound you up formerly at the time you was a householder; you should have no regard (anapekkho) there. Saṅghāti khuramuṇabhikkhabhojī means: the wearer of double robe (saṅghātidhārī), bald headed made (katasiramundo) by a razor (khurenā), fed by alms-food (bhikkhāhārahogī); thus, a set of three varieties (vidha) is the instrumental or causal expression

(kāranavacanam) of being continuously connected with joy in sport and sleep headed (pamokkha) by former bondage (purimabandhana); since you, who dress yourself in double robe (saṅghātipāruto) are bald-headed (muṇḍo) lives as one whose food is what has been begged; therefore, it is not befitting to you to ever indulge in the bliss of sensual pleasures as well as in sport, jubilation and sleep; consequently, set yourself free from fetters and do not indulge in sport, jubilation and sleep; thus, is the interpretation. Jhāya means: do enter upon jhāna; anuyuñja means: continuously connect yourself with reflection (upanijjhānam) on the object of concentration (ārammana).

Practising it, however, and as a result of entering upon whatever jhāna, forms of depravity (kilesā) become conquered in all respects (sabbaso jitā); he said the stanza starting with “Jhāyāhi jināhi,” in order to show thus; do practise that reflection (upanijjhāna) on the characteristic mark (lakkhaṇa). Yogakkhemapathesu kovido’si means: you should be clever and versed in the doctrines (dhamma) of the wing (pakkhiya) of enlightenment (bodhi) which have become the paths to nibbāna secure from the four fetters (yoga). Anuttaraṇvisuddhiṃ pappuyya means: therefore, intently indulging (ussukkāpento) in the development of meditation (bhāvanā), you will enter parinibbāna after, however, having attained Arahantship bound for nibbāna, the clearly pure condition unsurpassed by any and every thing. Vārinā va joti means: you will enter complete nibbāna with the falling down (nipāta) of the rain-shower (vuṭṭhi) of noble (ariya) path (magga) similar to (the disappearance of) mass of fire by the falling down of shower of rain water of abundant character.

Pajjotakaro means: the lamp which supplies light (pajjotiṃ karo). Parittaraṃso means: that has a small wick. Vinamyate means: extinguished (vinamīyati) and dispelled (apaniyyati). Latā va means: like a creeper. This has been said:— according as either a lamp with meagre ray (parittaraṃso) and feeble light (mandapabho) due to deficiency of (vekalla) such supports (paccaya) as wick and so on, or a small (appikā) creeper, gets blown off and destroyed vidhamiyyati (viddhamsiyyati), in the same manner you also will be blown off and destroyed. Indasagotta means: O you whose clan is similar to that of inda, sakka, owing to his clan being Kosiya. Anādiyāno means: without turning out to be (anāvattanā) under and owing to not being attached to (anupādānato) the influence of him (Māra) niddhunāhi means: ruin him and destroy Māra; in this manner, however, destroying (Māra) you will have your lustful desire (chandarāga) removed in all sensations felt by you; Idh’eva means: in this very existence (attabhāva); sītibhūte means: owing to the absence of heat and burning of all depravity (kilesa) you will have all your fires extinguished and cooled down; Kaṅkha means: you wait for the time of your parinibbāna. In this manner, owing to the teaching made by the Master, after having made him reach nibbāna which does not leave behind any substratum of existence, the therā, at the end of the teaching, increasingly developed spiritual insight (vipassanā) and attained Arahantship. Having, however, attained Arahantship, he spoke these stanzas but in the manner taught by the Master. They (these stanzas) but became the revelation of the therā’s Arahantship (aññā).

The Commentary on the stanza of the Thera Kātiyāna is complete.

6.8 [217] Commentary on the stanza of Migajālatthera

The stanza starting with Sudesito constitutes that of the venerable thera Migajāla. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn as the son of the great lady devotee Vīsakhā, at Sāvatti, when this Buddha arose. His name as Migajāla. He went to the monastery, aptly gained pious faith on account of listening to the truth (dhamma) always, become a monk, increasingly developed spiritual insight (vipassanā), attained Arahantship and spoke these stanzas in order to reveal his Arahantship (aññā).

417. “The going beyond (atito) of all fetters (saṃyojana) and the clear destruction of all rounds of repeated rebirths have been well taught by Buddha, the possessor of eyesight and the kinsman of the sun.

418. “Buddha who had led himself out (of saṃsāra), who had crossed over (the large flood of saṃsāra), who had clearly dried up the course of craving (taṇhā), having cut off the killing (āghātaṇaṃ) poisonous root (visamūlaṃ) of craving made men attain nibbāna.

419. “Destroyer of machinery (yanta) of action of the (canker) variety which constitutes the root of ignorance (aññāṇa), dropper (nipātano) of the diamond weapon of knowledge for those (who remain) collecting (pariggahe) consciousness (viññāṇa);

420. “Informer (viññāpano) of sensations (vedanā), the releaser (pamocano) of attachment (upādāna), the meditator (anupassano) on existence (bhava) like unto a burning coal pit, with knowledge.

421. “The noble (ariya) eightfold path (aṭṭhaṅgiko maggo) is highly delicious (mahāraso), excellently profound, prohibitor (or preventer) of old age and death cool (sivo) tranquilliser (upasamano) of pain (dukkha).

422. “Having come to know action (kamma) as action, reaction (vipāka) also as reaction, he, who sees (dassano) the light (āloka) but accordingly (yathā’va) of the truths (dhamma) of dependent

origination (paṭiceapanna) becomes
tranquil (santo) bound for the great
security (khema) and excellent (bhaddako)
finally (pariyosāna).

There, sudesito means: excellently pointed out; had been taught by way of making manifest (vibhāvana) according as they are (yathāvato) of the absolute (parama) meaning (attha) pertaining to the present (diṭṭhadhammiko) as well as the future (samparāyika) commensurate (anurūpaṃ) with the inclination (ajjhāsaya) of living beings amenable to discipline (veneyya); thus, is the meaning. In other words, sudesito means: well (sammā) pointed out; spoken and well taught by way of making manifest (pakāsana) steadfastly (āvīparīto) the occurrence (pavatti) and turning away (nivatti) as well as the causes (hetu) of both of them; thus, is the meaning. Cakkhumatā means: by Buddha who possessed such five kinds of eye as fleshy (maṃsa) eye, divine (dibba) eye, wisdom (paññā) eye, awakened (buddha) eye and universal (samanta) eye. Buddhena means: by omniscient Buddha. Ādiccabandhunā means: by One who is of the sun kinsman. Indeed, there are two kinds of the lineage of princely warriors (khattiya); the lineage of the sun and the lineage of the moon; there, the royal lineage of king Okkāka should be understood as the lineage of the sun; owing to their having sprung up from that lineage, the Sākiyans were of the clan of the sun and the Blessed One has been spoken of as “Ādiccabandhu (the kinsman of the sun).” In other words, He is the kinsman also of the sun, thus, the Blessed One is the sun’s relative; this is that meaning in the manner as said before (hetṭha). Sabbasaṃyojanātito means: had passed beyond all fetters owing to the condition of having himself passed beyond all fetters (saṃyojana) starting with the fetter of lust (rāga) for sensual pleasures (kāma); sabbavaṭṭa vināsano means: the destroyer of all circles of rebirth owing to having brought, to ruin, all rounds of repeated rebirths (vaṭṭa) of depravity (kilesa) and consequences (vipāka) of actions (kamma) as but the result of that; niyyāniko means: leading to escape owing to being led out of wandering about the rounds of repeated rebirths (saṃsāra); uttaraṇo means: the crosser, owing to the meaning of self-crossing (samuṭṭaranattha) from the large flood (ogha) of rounds of repeated rebirths (saṃsāra); taṇhāmūlavisosano means: One who had the source of craving dried up since he had the ignorance (avijjā), the source (mūla) of all such craving (taṇhā) as craving for sensual pleasures (kāmatāṇhā) and so on, as well as unwise (ayoniso) mindfulness (monasikāra) evaporated and dried up; visamūlaṃ means: the foundation of poison owing to its being the cause of being the poisonous pain (visassadukkhasa) owing to its destruction (viddhaṃsana) of self-penetration (saṃpaṭivedha) of the three kinds of knowledge (veda) also; āghātanam means: the killing because of the condition of being the place where ruination (byasana) of living-beings springs up (uppatti), in other words an act (kammaṃ) of depravity (kilesa); chetvā means: after having personally cut off (samucchinditvā); nibbutiṃ means: causes to attain nibbāna.

Unwise (ayoniso) mindfulness (manasikāro) and cankers (āsavā) as well constitute the root of unintelligence (aāñña); indeed, it has been said thus: “On account of the origin (saṃudaya) of ignorance (avijjā); bhedaṃya means for the purpose of breaking asunder by means of knowledge which resembles the diamond-weapon (vajira); in other words this one, to when there is the root of unintelligence owing to such a statement as: “Avijjā paccayā saṅkhāra (dependent) on ignorance there originated confections,” and so on; the wheel of existence (bhavacakka); it has been taught for the purpose of the cutting away (padālana) of that wheel by the diamond weapon (vajira) of knowledge of the right path (magga); thus, is the connection (sambandha). Kammayantavighātano means: the destroyer (viddhaṃsano) of the machinery (yanta) of the body (attabhāva) for killing (ghatitassa) the actions (kamma) viññāṇānam pariggahe means: when he stood by (upaṭṭhite) collecting (gahaṇe) consciousness (viññāna) according as by means of the deed, done by himself (yathāsakakammunā) in existences of sensual pleasures (kāmahava) and so on; thus, is what remains to be said (vacanaseso), Indeed, on account of having taken conception in this and that existence, there become but

having taken also all consciousness (viññāṇāni) dependent on this and that existence. Nāṇavajira nipātano means: the falling down of the diamond-weapon of knowledge; having made the diamond weapon of knowledge fall down and had them out asunder (padāletā); indeed, the transcendental truth (lokuttaradhamma), in springing up (uppajjamāno), does so (uppajjati) but by breaking the forms of consciousness (viññāṇāni) which are worthy of arising in the seventh existence and so on.

Vedanānaṃ viññāpaṇo means (One who informs (pavedako) of the three types of sensation (vedanā) starting with happiness (sukha) according as they stand serially (yathakkamaṃ), by way of permanent painful thorns (dukkha-sallānicca) consistently (yāthāvato). Upādānappamocano means: the liverator (vimocako) of the mind system (santāna) from four kinds of such attachment as the attachment of sensual pleasure and so on. Dhavaṃ aṅgārakāsuṃ va, ñāṇena anupassano means: the pointer out (dassetā) to the existence of such nine kinds also as sensual existence and so on as being burnt by cloven forms of fire which resemble a heap of burning coal beyond human height (sādhikaporiṣaṃ), as continuously reflected upon by means of the knowledge of the right path (magga).

Mahārasso means: highly delicious, owing to the meaning of making (kara) unsatiated (atitti) on account of tranquility (santa) and excellence (paṇīta); suṭṭha gambhiro jarāmaccunivārano means: the prohibitor (paṭisedhako) of old age and death by turning back (nivattanena) from effecting (abhinipphattiyā) future existence, because of being established (patiṭṭhatāya) in what ought not to be gained (alabbhaneyya) on account of being difficult to be absorbed in (duravāgahatāya), by means of accumulated (anupacita) material (sambhāra). Now, in order to show the truth (dhamma) connected with the distinctive quality (guṇavisesa) according as has been said in the same form (sarūpato, in details) he said thus: “Ariyo atthaṅgiko (the eightfold noble),” and again in order to make manifest (vibhāvetuṃ) his few (katipaye) qualities (guṇa) he said “Dukkūpasamano sivo” and so on. Its meaning is – ariyo (noble) because of its meaning of all round purity: atthaṅgiko (eightfold) because of the combination (samodhāna) of eight truths (dhamma) beginning from right view (sammaditthi); maggo (right path), owing to its meaning of the search (gavesanaṭṭa) for nibbāna; dukkhavūpasamano (complete cessation of painful suffering) owing to its meaning of allaying (vūpasamana) the entire pain (sakaladukkha) of rounds of repeated rebirths (vaṭṭa); sivo (cool) owing to its meaning of being secure.

Patippaccuppannadhammānaṃ means: according as on the occasion outside (bāhīraka) this dispensation (ito) there may be (siyā) perversion (vipallāso) over action and reaction (kammavipāko), owing to not having been informed by well self-awakened Buddha; not being perverted in this manner and having understood action (kammam) as action and reaction (vipāka) also as reaction in the deeds (dhamma) of dependent origination (paṭiccasamuppannesu) by destroying (vidhamanena) the misconception (gāha) of eternalism (sassata) and nihilism (uccheda) as being the cause (hetu) of the promotion (janana) of preliminary (pubbabhāga) knowledge (ñāṇa); yāthāvato ālokadassano (seeing the light consistently), the seer (dassano) of the light (āloka) of transcendental (or supermundane) knowledge (lokuttarañāṇa) of the doer (takkarassa). Mahākhemangamo means: He goes and make living beings go as well to nibbāna, the greatly secure place because of the fact that it is not troubled by anyone to anyone at any time whatsoever. Santo means: tranquil because all the burnings and heat of depravity (kilesa) had become extinguished and cooled down (vūpasama); pariyoṣānabhaddako of the clement (dhātu) of nibbāna, by causing the attainment of the element (dhātu) of nibbāna, with the steadfast (akuppāya) emancipation of mind (cetovimuttiya) as well as without any substratum of existence (anupādisesāya), which had been well pointed out by Buddha, possessor of eyesight (cakkhumā); thus, is the interpretation.

In this manner, the thera made manifest by indicating (padesena) his Arahantship (āññā) the state of achievement, by himself, of that truth (dhamma) praising the noble (ariya) truth (dhamma) by a variety of ways.

The Commentary on the stanza of the Thera Migajāla is complete.

6.9 [218] Commentary on the stanza of Purohitaputtajentatthera

The stanza starting with jātimadena matto'haṃ constitutes that of the venerable thera Jenta. What is the origin? This one also having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn as the son of the private chaplain (puchita) of king Kosala, when this Buddha arose; his name was Jenta. On having come of age, he, having become intoxicated (matto) with the conceit (mada) over his wealth, authority (issariya) and handsomness (rūpa), wandered about (vicarati), disdain (hiento) other people, making no reverence (apaciti) to those who took the place of teachers (guruṭṭhāniya) and puffed up with pride (mānathaddho). One day he happened to have seen the Master teaching the truth to a large audience around Him, and in approaching, he did so, arousing in his mind this idea; "If the monk Gotama addressed me first I shall comply accordingly; if not, I shall not address Him;" he stood (in that attitude) and when the Blessed One did not address him first, he himself, due to his pride, did not make any address and showed his sign of going (away), the Blessed One addressed him by means of a stanza.

"O brahmin! Pride is not good for
one who is in need, O brahmin! You
should say according to that desire
(attha) for which you had come.

He, saying to himself; "Monk Gotama knew my mind," became particularly pious, fell down on his head at the feet of the Blessed One and asked after having made (his) absolute (parama) humbleness (nipaccākāra), thus:—

"Among whom should no pride be made?
Toward whom should there be with
respect? To whom should there be
reverence? To whom is it that the
reberential offering (pujitā) well
made is good?"

The Blessed One, answering his question, taught him the truth thus:

"In the mother and the father also,
moreover in the oldest brother;
fourthly in the teacher as well as
in monks and leaders of noble life
(brāhmaṇa); amongst them pride should
not be shown (mānaṃ kayirātha); one
should be with respect toward them.

Let there be reverence to them;
reverential offering well done (supūjita)
to them, let there be good (sādhu),
Putting down (nihassa) pride and
unconceited (atthaddho) one should pay
homage (namasse) to the unsurpassed
(anuttara) Arahants, who had become

cool (sītibhūta), who had done what they
should do and who had been free from
cankers.

By means of that teaching he became a Stream-winner (sotāpanna), became a monk, did the deed of developing spiritual insight, attained Arahantship and spoke these stanzas revealing his Arahantship (aññā) in the face of (mukhena) making the announcement (kittana) of his proper performance (paṭipatti):—

423. “Having become mad with the madness
of birth, with wealth and authority
as well, with handsome (rūpa) physical
form (saṅṭhāna) and complexion (vaṇṇa),
I wandered about intoxicated with madness.

424. “I thought that there was no one equal to myself but that I was
beyond everyone (atireka); I bore my excessive pride and I was foolish, quite stiff (patthaddho) and with
(my) flag (dhaja) erected high (ussita).

425. I did not pay my homage (abhivādesiṃ)
to my mother and father also and others
as well, recognised (sammata) as
teachers; puffed up by pride I had
no sense of respect.

426. On having seen the foremost clear
leader (vināyaka), the most excellent
among charioteers, shining similar to
the sun, at the head of the retinue of monks,

427. I cast off my pride as well as
intoxication and paid my homage with
my head, to the most excellent of all
living- beings with my mind piously
pleased (vip̄pasannena cetasā).

428. My pride, superior and inferior
had been forsaken and well removed;
egoistic (sami) pride had been well
cut off; all kinds of pride had been killed.”

429. My pride, superior and inferior
had been forsaken and well removed;
egoistic (sami) pride had been well
cut off; all kinds of pride had been killed.”

There, jātimadena matto’haṃ means: I was born in a high class (udicca) brahmin family; I conducted myself (acariṃ) puffed up (thaddho) with pride, intoxicated with family pride thus: “There does not exist any other person who was well born on both parent’s side like me;” thus, is the interpretation. Bhogaissariyena ca means dependent (paṭicca) on good fortune (sampadam) in wealth and blessing (sampadam) in authority (issariya) with wealth and lordship (ādhipacca) which had become the cause (hetu), I conducted myself (acāriṃ) intoxicated with arisen madness; thus, is the interpretation. Saṅṭhāna vaṇṇarūpena means: the form (saṅṭhāna) is prosperity in height (ārohasampatti) and girth (pariṇāha); complexion (vaṇṇa) is prosperity of skin (chavisampatti) in the condition of clear golden colour and so on; beauty (rūpaṃ) gracefulness (sobhā) of major and minor members (of the physical body). Here also, the interpretation should be understood in the

said manner. Madamatto means: intoxicated with other manners of madness other than the manner that has been said.

Nāttano samakaṃ kañci' atirekaṃ ca maññissaṃ means: I do not think any one similar and equal to me with regard birth and so on; I do not consider any one to be either similar or superior (atireka) to myself; I do not think anyone similar to me; where can there be my superior (adhikaṃ); thus, is the significance. Atimānahato bālo means: I am foolish; over and above that (tato) of being foolish I cleverly conducted (kusalācāro) myself continuing to lead a life of false ideas (khatūpahata). Patthaddho ussitaddhajo means: but beyond that, I had become abundantly (bhusaṃ) quite stiff (thaddho), unbendingly stubborn (anonamanathaddha) with my flag (dhaja) of pride hoisted (ussita), owing to not making the manner of obedience (nipacca) to teachers even.

The stanza starting with "Mātaraṃ (mother)" has been said in order to make the meaning of what has been said clearer. There aññā(attainment) means: to eldest brothers and so on as well as monks and leaders of noble life (brāhmaṇa). Garusammata means: recognised as teachers and those who take the place of a teacher. Anādaro means: devoid of respect.

Disvā vināyakaṃ aggaṃ means: having become puffed up with pride (mānathaddho) in this manner, and wandering about, (I saw) the disciplinarian leader because of His being the leader owing to His being self-dependent, because of His disciplining those who are amenable to discipline (veneyyānaṃ) by means of absolute (parama) advantages (attha) pertaining to the present (diṭṭhadhammika) and the future (saṃparāyika); the foremost (aggaṃ) in the world including the divine world, because of being the best (seṭṭha) on account of such qualities (guṇa) in the world including the divine world, because of being the best (seṭṭha) on account of such qualities (guṇa) as moral precepts (sīla) and so on; sārathīnaṃ varuttamaṃ means: the most excellent charioteer because of (His) taming definitely (accantatā) of men who should be subdued; varuttamaṃ means: excessively most excellent; tapantaṃ varuttamaṃ means: shining similar to the sun with such rays of light as fathom-length rays and so on; after having seen the Master, the most excellent of all living beings, at the head of His surrounding retinue of monks, teaching the truth (dhamma); chaḍḍetvā means; after having forsaken such madness over intoxication of wealth and so on as were (then) occurring (pavattamānaṃ) thus: "None but I am the best; others are inferior (hīnā)," being thoroughly threatened (santajjito) by the power of Buddha, I paid my homage (abhivādesiṃ) by means of my head with my piously pleased mind; thus, is the interpretation. How, however, did this one forsake his pride just by the sight of the Master, puffed up with pride (mānathaddho) though *****. Indeed, however, this should not be seen in this manner. He did not forsake his pride the very moment as and when he sighted the Master; he gave up his pride, whoever, owing to such teaching as begun with: "O brahmin! Pride is not good" and so on. It has been said in that connection (sandhāya) thus: "Mānaṃ madañ ca chaḍḍetvā, vipasannena cetasa sirasā abhivādesim, after having castaway pride and madness, (I), with my mind piously pleased, worshipped with my hand." Vipassannena cetasā means: the instrumentive statement is to be seen in the marking (lakkhaṇe) of ablative case (itthambhūta).

Atimāno means: the pride that occurs as "Ahameva seṭṭho (none but I am the best)." Omāno means: they say: is the of the burning (dahantassa) owing to inferiority to others saying "These, however, are degraded (nihīnā)." Atimāno means: superior pride (seyyamāna) that has occurred (pavatto) of the burning (dahanta) owing to himself being superior after having gone beyond other people, however, thus: "Seyyo'hamasmi (I am better)." Omāno means: inferior pride (hīnamāna) that has occurred thus: "Himo'hamasmi (I am inferior):" pāhīnā susamuhatā means: after having become forsaken by means of lower (heṭṭhima) paths (magga), and reported (samuggahāṭitā) excellently (suṭṭhu) by the foremost (agga) path (magga). Asmimāno conotes: the pride that has occurred by way of grasping (gahaṇa) as "Eso'hamasmi (this is I (or) I am this)" and as "Ahṃ (I)" in the aggregates (khandha). Sabbe means: not only wholly of the superior pride, inferior pride, egoistic pride

(asmimāna) but also (atha) indeed, any and every (sabbe) variety of pride (mānavidha) and pertions (koṭṭhāsa) of pride which are such nine kinds of pride as superior pride (Seyyamāna) of the superior (seyya) etc. and which are of many a variety by internal (antara) classification (bheda): hatā means have been abolished by the tipmost (agga) path (magga).

The Commentary on the stanza of the Thera Jenta is complete.

6.10 [219] Commentary on the stanza of Sumaṇatthera

The stanza starting with yadānava pabbajito constitutes that of the venerable thera Sumana. What is the origin? This one also, having done devoted deeds of service toward former Buddhas, accumulating acts of merit in this and that existence, was reborn in the family of a garland maker at the time of the Blessed One Sikhī; on having attained the age of intelligence, he, one day saw the Blessed One Sikhī, became pious-minded and made reverential offerings of jasmine flowers (to Him). On account of that act of merit, he wandered about his, rounds of repeated rebirths among divine and human beings and took conception in the house of a certain devotee when this Buddha arose. That devotee was the attendant on the venerable thera Anuruddha. Such boys as were born prior to him dies. On that account he planned (cittṃ uppādesi) thus: “Now, if I shall gain a son, I shall make him a monk in the presence of our lord, the thera Anuruddha.” He also was given birth to with the lapse of ten months, was but healthy, grew up gradually, and became seven years of age; him his father made to become a monk in the presence of the thera. He entered the Order of monks, and thereafter, doing the deed of developing spiritual insight (vipassanā) because of all-round maturity of knowledge, became an Arahant with six sorts of higher-knowledge, but before long; attending upon the thera, he went to the Anotatta lake by means of his magical power taking along with him a water-pot (ghaṭa).
