

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

08. Commentary on the Verses of the Elder Monks
(08. Theragāthā-aṭṭhakathā)

1. The Book of the Ones (1. Ekakanipāto)



PaliVerse

5. The Collection of Minor Texts

08. Commentary on the Verses of the Elder Monks

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

In the Collection of Minor Texts

The Commentary on the Verses of the Elder Monks

Introductory Discussion on the Undertaking of the Work

The greatly compassionate protector, who has gone beyond the ocean of the knowable;

I pay homage to him whose teaching is subtle, profound, and varied in method.

Accomplished in true knowledge and conduct, by which they are led forth from the world;

I pay homage to that highest Teaching, venerated by the Perfectly Enlightened One.

Accomplished in virtues beginning with morality, established in the paths and fruits, whoever he be;

I pay homage to that noble Community, the unsurpassed field of merit.

Whatever merit has been generated by this homage to the Triple Gem;

By the power of that, may I be one whose obstacles are destroyed everywhere.

Those which by Subhūti and others, who have fulfilled their obligations, such ones;

Verses spoken by elder monks and by elder nuns, spiritual in nature.

By way of inspired utterances, profound, subtle, beautiful;

Connected with emptiness, illuminating the noble Teaching.

By the name "Verses of the Elder Monks" and "Verses of the Elder Nuns," such ones;

Which in the Khuddaka Nikāya, the great sages recited together.

Because their meaning must be plunged into with profound knowledge;

Although the exposition of the meaning is difficult for me to do.

Because together with the exposition it sustains the Teacher's instruction;

The judgment of the former teacher-lions still stands.

Therefore, having relied upon that, having plunged into all five

Nikāyas, in dependence on the method of the ancient commentary.

Well purified, unmixed, with judgment of subtle meaning;
Not opposing the doctrine of the dwellers of the Great Monastery.

Of those whose meaning is difficult to understand without a progressive
discourse;
Making clear that meaning of those, and explaining the judgment.

According to my strength I shall compose the beautiful explanation of the
meaning;
Carefully, of the Verses of the Elder Monks and of the Verses of the Elder Nuns
as well.

Thus, of one who aspires to the long duration of the Good Teaching;
As he analyses that meaning, listen well, O good people.

Now what are these Verses of the Elder Monks and Verses of the Elder Nuns, and how did they come about? Although this meaning has already been stated in the verses themselves, yet for the purpose of making it known, it is stated again - Therein, the Verses of the Elder Monks were firstly spoken by the Elder Subhūti and others. For whatever verses they spoke - some by way of inspired utterances, having reviewed the happiness of path and fruition attained by themselves; some by way of reviewing their attainment and abiding in meditative attainment; some by way of questioning; some by way of making manifest the nature of the Dispensation as leading to liberation at the time of final Nibbāna - all those were combined together at the time of the communal recitation and recited as "Verses of the Elder Monks" by the compilers of the scriptures. The Verses of the Elder Nuns, however, were taught with reference to the elder nuns.

Those, however, among the three Canons - the Canon of Monastic Discipline, the Canon of Discourses, and the Canon of the Higher Teaching - are included in the Canon of Discourses. Among the five Collections - the Long Collection, the Middle Collection, the Collection of the Connected Discourses, the Numerical Collection, and the Minor Collection - they are included in the Minor Collection; among the nine factors of the Dispensation - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, and catechism - they have gone into the classification of the verse factor.

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

Thus, among the eighty-four thousand aggregates of the Teaching acknowledged by the treasurer of the Teaching, they have gone into a classification of several aggregates of the Teaching.

Therein, the Verses of the Elder Monks, firstly by chapter, the Book of Ones, increasing by one up to the Book of Fourteens, the Book of Sixteens, the Book of Twenties, the Book of Thirties, the Book of Forties, the Book of Fifties, the Book of Sixties, the Book of Seventies - thus a collection of twenty-one books. "Falling down,"

"placing down" is a nipāta (book). One, each single verse's falling, placing herein - thus the Book of Ones. By this method the meaning should be understood in the remaining ones too.

Therein, in the Book of Ones there are twelve chapters. With ten in each chapter, making one hundred and twenty elder monks, and that same number of verses. For it is said -

"One hundred and twenty elder monks, who have done what had to be done,
without mental corruptions;
In the Book of Ones, well-chanted by the great sages."

In the Book of Twos, forty-nine elder monks, ninety-eight verses; in the Book of Threes, sixteen elder monks, forty-eight verses; in the Book of Fours, thirteen elder monks, fifty-two verses; in the Book of Fives, twelve elder monks, sixty verses; in the Book of Sixes, fourteen elder monks, eighty-four verses; in the Book of Sevens, five elder monks, thirty-five verses; in the Book of Eights, three elder monks, twenty-four verses; in the Book of Nines, one elder monk, nine verses; in the Book of Tens, seven elder monks, seventy verses; in the Book of Elevens, one elder monk, eleven verses; in the Book of Twelves, two elder monks, twenty-four verses; in the Book of Thirteens, one elder monk, thirteen verses; in the Book of Fourteens, two elder monks, twenty-eight verses; there is no Book of Fifteens; in the Book of Sixteens, two elder monks, thirty-two verses; in the Book of Twenties, ten elder monks, two hundred and forty-five verses; in the Book of Thirties, three elder monks, one hundred and five verses; in the Book of Forties, one elder monk, forty-two verses; in the Book of Fifties, one elder monk, fifty-five verses; in the Book of Sixties, one elder monk, sixty-eight verses; in the Book of Seventies, one elder monk, seventy-one verses. But having combined them, two hundred and sixty-four elder monks, one thousand three hundred and sixty verses. And this too was said -

"Those verses are a thousand, and three hundred and sixty;
And the elders are two hundred and sixty-four proclaimed."

The Therīgāthā, however, has the Book of Ones, by way of increments of one up to the Book of Nines, the Book of Nines, the Book of Elevens, the Book of Twelves, the Book of Sixteens, the Book of Twenties, the Book of Thirties, the Book of Forties, and the Great Book - thus a classification of sixteen books. Therein, in the Book of Ones there are eighteen elder nuns, and eighteen verses only; in the Book of Twos there are ten elder nuns, twenty verses; in the Book of Threes there are eight elder nuns, twenty-four verses; in the Book of Fours there is one elder nun, four verses; in the Book of Fives there are twelve elder nuns, sixty verses; in the Book of Sixes there are eight elder nuns, forty-eight verses; in the Book of Sevens there are three elder nuns, twenty-one verses; beginning from the Book of Eights up to the Book of Sixteens there is one elder nun each, with verses measuring the extent of each respective book; in the Book of Twenties there are five elder nuns, eighteen hundred verses; in the Book of Thirties there is one elder nun, thirty-four verses; in the Book of Forties there is one elder nun, forty-eight verses; in the Great Book too there is one elder nun, seventy-five verses. Thus here the measure of the books, the chapters of verses, and the verses should be known.

Commentary on the Origin Verses

Among these whose measure has been thus determined, the Theragāthā comes first. Therein too -

"Like lions roaring, fanged ones in a mountain cave;
Listen to the verses of those with developed selves, conveying meaning."

This verse spoken by the Venerable Ānanda at the time of the First Great Rehearsal for the purpose of praising those elders is the beginning. Therein, "of lions" - the word "lion" occurs in the sense of the king of beasts in such passages as "The lion, monks, the king of beasts" and so on. In such passages as "Then the general Sīha approached the Blessed One" and so on, it is in the sense of a description. In such passages as "Lion, monks, is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One" and so on, it is in the sense of the Truth-finder. Therein, just as it occurs in the sense of the Truth-finder by way of a comparison of similarity, so here too it should be understood by way of a comparison of similarity only; therefore "sīhānaṃvā" means "like lions." The elision of the vowel is by way of euphonic conjunction, as in such passages as "evaṃsa te" and so on. Therein, "like" is an indeclinable term. "Listen" is a verb term. The others are noun terms. And "sīhānaṃvā" is the genitive case in connection. Certainly, here the connected term is not stated in its own form, but as regards meaning it is as if stated. For just as when it is said "the face of this woman is just like a camel's," the meaning "the face of this woman is like the face of a camel" is stated indeed, so here too when it is said "sīhānaṃvā," the meaning "like the roar of lions" is stated indeed. If one says that there is the proximity of the word "face" there, here too, because of the proximity of the term "roaring," therefore "sīhānaṃvā" is a term of illustration. "Of roaring ones" is the showing of the connection with what is to be illustrated by that. "Of fanged ones" is a qualifier of that. "In a mountain cave" is the showing of the place of occurrence of that. "Listen" is an urging to hearing. "Of those with developed selves" is the showing of the source of what is to be heard. "Verses" is the showing of the subject matter to be heard. "Conveying meaning" is a qualifier of that. Certainly, here "of lions, of roaring ones, of fanged ones" has come in the masculine gender, but having changed the gender, the meaning should be understood by way of the feminine gender too, such as "of lionesses" and so on. Or by way of the single remainder, lions and lionesses are "lions," "of lions" and so on - for these three introductory verses are common to both the Theragāthā and the Therīgāthā.

Therein, "lion" is because of enduring and because of striking. For just as indeed for a lion, the king of beasts, because of the distinction of power, there is no danger whatsoever even from sarabha deer, intoxicated excellent elephants, and so on, and he endures even the dangers of wind, heat, and so on, and even when departing for his food resort, through the abundance of his radiance, having encountered intoxicated rutting elephants, wild buffaloes, and the like, fearless and unafraid he overcomes them, and overcoming them, having surely killed them and having eaten the tender meat there, he dwells in happiness; so too these great elders, through the distinction of noble power, because of enduring all dangers, having overcome the power of defilements beginning with lust, because of striking down and abandoning them, through the abundance of their radiance, fearless and unafraid from anywhere

whatsoever, dwell in the happiness of meditative absorption and so on - thus because of enduring and because of striking, they are like lions - thus "lions." But from the meaning of the word, just as buttermilk is called "takka" in the sense of spinning, through the transposition of the beginning and end, so too "lion" should be understood in the sense of injuring. Likewise in the sense of enduring. But when it is explained by the method of language analysis through the inclusion of pisodara and so on, there is nothing at all to be said.

Or alternatively, just as the king of beasts, the maned lion, through the abundance of his radiance dwells as a solitary wandering ascetic and does not expect any companion, so too these, through the abundance of their radiance and through delight in seclusion, are solitary wandering ascetics - thus in the sense of solitary wandering also, they are like lions - thus "lions." Therefore he said - The Blessed One said "a lion, wandering alone, an elephant."

Or alternatively, because of the distinction of not trembling, speed, endeavour, and so on, they are like lions - thus "lions," these great elders. For this was said by the Blessed One -

"There are these two, monks, who do not tremble when a thunderbolt is crashing. Which two? A monk who has eliminated the mental corruptions and a lion, the king of beasts."

The speed of a lion too is not shared with others, likewise his endeavour. For thus he, having leaped over even a hundred usabha lengths, falls upon wild buffaloes and the like, and even as a cub, having broken the resistance of even intoxicated excellent elephants in erupted rut, he eats their tusks as if they were soft shoots. But the speed of the noble path and the speed of supernormal power of these are not shared with others, and their endeavour of right striving is unsurpassed. Therefore "like lions" means like those similar to lions. And here the lion should be seen as the inferior comparison, because the meaning of enduring and so on, being absolutely distinguished, is found only in the elders.

"Roaring" means thundering. For just as at the times of food resort, endeavour, satisfaction, and so on, lions, having gone out from their dwelling place, having stretched themselves, roar the lion's roar, a fearless roar, so too these, at the times of reviewing their internal domain, inspired utterances, and so on, roared this fearless roar. Therefore it was said - "Like lions roaring." "Fanged ones" means those possessing fangs. Of those with excellent fangs, or the meaning is those with surpassing fangs. For just as indeed lions, by the power of their four fangs that are exceedingly firm and sharp, having overcome their opponents, fulfil their wishes to the summit, so too these, by the power of the four fangs of the noble paths, having overcome the opponent never before overcome in the beginningless round of rebirths, brought their wishes to the summit. Here too, "fangs" means like fangs - thus "fangs" - the meaning should be understood by way of comparison with what is similar.

"In a mountain cave" means in a mountain cave; it is a locative expression used in the sense of proximity. Some read "girigavhare." The meaning is in the jungle thickets, the forest groves in the mountains. And this is both a showing of their place of shining and a showing of the suitable ground for the lion's roar. The explanation is:

"roaring in a mountain cave." For just as indeed lions, mostly dwelling in mountain caves, secluded from people because of being difficult to approach by others, roar the lion's roar when going for food for the purpose of averting the terror of small animals that would arise from seeing them, so too these, dwelling in empty houses that are just like mountain caves difficult to approach by others, roared the fearless roar reckoned as the verses to be spoken, for the purpose of the avoidance of the terror of craving and wrong view of small worldlings through their virtues. Therefore it was said "Like lions roaring, fanged ones in a mountain cave."

"Listen" is a word of command to hear; by that, arousing the desire to hear in the assembled assembly regarding the verses about to be spoken, he generates regard for hearing, and raising up endeavour, he establishes respect and esteem. Or alternatively, the meaning of the terms beginning with "of lions" should be understood in the primary sense alone, without the imagining of similarity. Therefore, the meaning is: listen to the verses, which are like the fearless roar of those lions, kings of beasts, roaring the lion's roar, roaring in a mountain cave, with fangs praised for their exceedingly firm and sharp nature, just as their fearless roar - this is the meaning. This is what is meant - "Just as the roar of lions, kings of beasts, roaring the lion's roar, is a fearless roar because of the absence of fear from anywhere, causing terror to other beasts, so too listen to the verses of the elders who are well-trained and diligent, which are like a lion's roar, which have become fearless roars because the causes of fear have been well abandoned in every respect, and which cause terror to heedless people."

"Of those with developed selves" means of those with developed minds. For the mind is called "self" in such passages as "the self is truly difficult to tame, he who indeed is of established self, straight like a shuttle" and "rightly directing oneself" and so on; therefore the meaning is of those whose minds have been developed through serenity and insight meditation by the pursuit of higher consciousness, who stand having brought the development of serenity and insight meditation to its summit. Or alternatively, "of those with developed selves" means of those whose intrinsic nature is developed; the meaning is of those whose intrinsic nature, consisting of morality and so on, is developed. "It is sung" thus a verse - an utterance of four lines or six lines set forth by sages in the form of anuṭṭhubha metre and so on. Others too are called thus because of their similarity to those. They convey meanings classified as one's own welfare and so on, or they are conveyed to those meanings - thus they are "conveying meaning."

Or alternatively, "of those with developed selves" means of those whose individual existence is developed; for individual existence is called "self" because the conceit "I am" is placed here; and that has been developed by them through the development of diligence and the development of what is blameless, properly made to take on the fragrance of virtue. By that, he shows the state of fulfilment of all four developments for them: development of the body, development of morality, development of the mind, and development of wisdom. And by "development" the practice leading to highest enlightenment is intended here. This enlightenment to the truths that exists is twofold: from the standpoint of full realisation and from the standpoint of its purpose. Highest enlightenment, however, is threefold: perfect enlightenment, solitary enlightenment, and disciple's enlightenment. Therein, perfect enlightenment

is so called because of rightly and by oneself awakening to all phenomena and causing others to awaken. Path knowledge, which is the proximate cause for the knowledge of omniscience, and the knowledge of omniscience, which is the proximate cause for path knowledge, are called "perfect enlightenment." Therefore he said -

"'Buddha' means that Blessed One, self-become, without a teacher, by himself awakened to the truths regarding phenomena not heard before, and therein attained omniscience, and attained mastery over the powers."

For mastery over the powers has the purpose of enlightening those capable of being enlightened. "Individually, by oneself alone, enlightenment" is solitary enlightenment; the meaning is the full realisation of the truths through self-born knowledge, not awakened to by following another. For in the case of the Perfectly Enlightened Ones, even though the full realisation of the truths proceeds by itself through the nature of self-born knowledge, it is accompanied by the awakening of others, because of being the cause for the full realisation of the truths of immeasurable beings. But for these ones, that is not the cause for the full realisation of the truths of even a single being. Those who are born at the conclusion of hearing the Teacher's proclamation of the Teaching are disciples. The full realisation of the truths by disciples is the disciple's enlightenment. This too is threefold and should be understood as the fulfilment of the development of the thirty-seven qualities conducive to enlightenment beginning with the establishments of mindfulness, through the reaching of the summit of the practice to be followed by each of the three Bodhisattas according to their own, because of the inseparability of the other full realisations from that. For without the full realisation through realisation, the full realisation through development does not come to be, and when there is the full realisation through development, the full realisation through abandoning and the full realisation through full understanding are accomplished as well.

When indeed the Great Bodhisatta, with the requisites of enlightenment fulfilled, having accomplished the preliminary duties in his final existence, having ascended the ground of enlightenment - Having made the resolve "I shall not break this cross-legged posture until my mind is liberated from the mental corruptions by non-clinging," seated on the unconquered divan, while the evening time had not yet arrived, having scattered the forces of Māra, in the first watch, having recollected through the knowledge of recollection of past lives the aggregates formerly dwelt in, of many kinds and constituents, in the middle watch, having attained through the purification of the divine eye the knowledge of the passing away and rebirth and the knowledge of future events, in the last watch, having applied himself to insight by way of dependent origination beginning from ageing and death through the passage beginning with "Alas, this world has fallen into difficulty - it is born and ages and dies and passes away and is reborn, and yet it does not understand the escape from this suffering of ageing and death" - just as one sharpening a hatchet on a grindstone to cut through a great thicket, so the Lord of the World, sharpening the hatchet of knowledge to cut through the thicket of mental defilements, because the achievement of causes for Buddhahood had reached maturity, causing insight to take hold for the attainment of the knowledge of omniscience, having now and then entered upon various meditative attainments, having applied the three characteristics to mentality-materiality as properly determined, meditating by way of

step-by-step insight into phenomena on the activities of many kinds and constituents, having expanded the round of meditation through thirty-six hundred thousand tens of millions of approaches, therein, when the insight knowledge termed the great diamond knowledge - sharp, valiant, clear - was proceeding by way of leading to emergence, when he connected it with the path, then, exhausting one and a half thousand mental defilements by the succession of paths, at the moment of the highest path he attains perfect enlightenment, and from the moment of the highest fruition onwards he is said to have attained it. Because of being a Perfectly Enlightened One, the ten powers, the four grounds of self-confidence, and so on also came into his possession at that very time - this is, for now, the practice of perfect enlightenment from the standpoint of full realisation. But from the standpoint of its purpose, beginning from the great resolution up to the rebirth in the Tusita realm, the accumulation of the requisites of enlightenment that occurred in between. Therein, what should be said, that, accomplished in every respect, has been stated in detail in the commentary on the Cariyāpiṭaka itself; therefore it should be understood by the very method stated there.

The Bodhisattas for individual enlightenment too, having formed their resolution for individual enlightenment, having gradually accumulated the requisites for individual self-enlightenment, established in their final individual existence at such a time, because of the state of their knowledge having reached maturity, having taken the sign of spiritual urgency that had presented itself, having seen with distinction the danger in existence and so on, having defined through self-born knowledge occurrence, the cause of occurrence, cessation, and the cause of cessation, developing the meditation subject of the four truths by the method that has come as "He attends wisely: 'This is suffering'" and so on, crushing activities in accordance with their own resolution, having gradually aroused zeal in insight, attaining the highest path in the succession of paths, they are said to awaken to individual self-enlightenment; from the moment of the highest fruition onwards, having become what are called Individually Self-awakened Ones, they become the foremost worthy of offerings in the world with its gods.

Disciples, however, having heard the talk on the meditation subject of the four truths from the Teacher or from fellows in the holy life, either at that very moment or at a later time, following the appropriate practice, striving, endeavouring, having aroused zeal in insight, or else as the practice progresses, penetrating the truths, at the moment of the highest path, either on the plane of chief discipleship accomplished in accordance with their own resolution, or simply, they are said to attain the enlightenment of a disciple. Thereafter they become what are called Enlightened as Noble Disciples, the foremost worthy of offerings in the world with its gods. Thus, for now, individual enlightenment and the enlightenment of a disciple should be understood from the standpoint of full realisation.

But as regards the purpose thereof, just as for the great Bodhisattas, by the lower limit, four incalculable aeons and a hundred thousand cosmic cycles of accumulating the requisites of enlightenment should be desired; by the middle limit, eight incalculable aeons and a hundred thousand cosmic cycles; by the upper limit, sixteen incalculable aeons and a hundred thousand cosmic cycles - and these divisions should be understood by way of those with predominant wisdom, those with

predominant faith, and those with predominant energy. For those with predominant wisdom, faith is weak but wisdom is sharp, and because of the clear and refined nature of their skilfulness in means, the perfections go to fulfilment before long. For those with predominant faith, wisdom is middling; thus their perfections go to fulfilment neither too quickly nor too slowly. But for those with predominant energy, wisdom is weak; thus their perfections go to fulfilment only after a long time. It is not thus for the Bodhisattas for individual enlightenment. For them, even when there is the state of predominant wisdom, two incalculable aeons and a hundred thousand cosmic cycles of accumulating the requisites of enlightenment should be desired, not less than that. Even those with predominant faith and those with predominant energy, having passed beyond the aforesaid limit by only a few cosmic cycles, awaken to individual self-enlightenment, but not a third incalculable aeon. But for the Bodhisattas for the enlightenment of a disciple, for those whose resolution is for the state of chief discipleship, one incalculable aeon and a hundred thousand cosmic cycles of accumulating the requisites should be desired. For those whose resolution is for the state of great discipleship, only a hundred thousand cosmic cycles; likewise for the Buddha's mother and father, attendant, and son. Therein, as follows -

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

Thus, having combined the eight factors as stated, for the great Bodhisattas who have made their aspiration, from the great resolution onwards, for those properly engaged with distinction in giving and so on, giving day by day a great gift similar to the gift of Vessantara, even for those accumulating all the perfection qualities of morality and so on conforming with that, without reaching the aforesaid time limit, there is no attainment of Buddhahood in the interval. Why? Because of the non-ripening of knowledge. For just as a crop produced at a defined time, the Buddha's knowledge attains growth, increase, and expansion, takes hold, and reaches maturity only according to the defined time period. Thus -

"Human existence, achievement of gender, seeing one free from mental corruptions;
Aspiration and desire - these are the causes of the resolution."

For the Bodhisattas for individual enlightenment who have formed their resolution having combined these five factors, and for the Bodhisattas for the enlightenment of a disciple who have made their aspiration by way of the longing endowed with the two factors "aspiration and desire," without reaching the time limit stated in each case, there is no achievement of individual self-enlightenment or of the enlightenment of a disciple as aforesaid in the interval. Why? Because of the non-ripening of knowledge. For just as for the great Bodhisattas the perfection of wisdom, augmented by the perfections of giving and so on, gradually taking hold and reaching maturity, fulfils the Buddha's knowledge, so too for these, augmented by giving and so on, gradually as is fitting, taking hold and reaching maturity, it fulfils the knowledge of individual enlightenment and the knowledge of the enlightenment of a disciple. Through familiarity with giving, these, in this and that existence, through the disposition of non-greed, having become everywhere of unattached mind and without

expectant thought, through familiarity with morality, through well-restrained body and speech, with well-purified bodily and verbal action, of pure livelihood, with guarded doors in the faculties, knowing moderation in food, they concentrate the mind through the pursuit of wakefulness; and this pursuit of wakefulness of theirs should be understood by way of the going-and-returning duty.

But for those thus practising, through the achievement of their aspiration, with little difficulty, the eight meditative attainments, the five direct knowledges, the six higher knowledges, the preliminary-stage insight that is the foundation for determination, are as if already in hand. But energy and so on are included within those very things. For whatever striving forth in the accumulation of merit through giving and so on for the sake of individual enlightenment or the enlightenment of a disciple, this is energy. Whatever endurance of what is adverse to that, this is patience. Whatever non-deception regarding the undertaking of giving, morality, and so on, this is truth. The unshakeable settling and determination in every matter, this is determination. Whatever seeking of welfare towards beings who are the basis for the occurrence of giving, morality, and so on, this is friendliness. Whatever looking on with equanimity towards the changes wrought upon beings, this is equanimity. Thus when giving, morality, and meditative development, and morality, concentration, and wisdom are succeeding, energy and so on are accomplished as well. That very practice of giving and so on for the sake of individual enlightenment and for the sake of the enlightenment of a disciple is called meditative development because of the developing and the thorough developing of the continuity of those Bodhisattas. In particular, the practice of serenity and insight meditation occurring in the continuity well prepared by giving, morality, and so on, since those Bodhisattas become accomplished in the attainment of previous meditative exertion. Therefore the Blessed One said -

"There are, Ānanda, these five benefits for one who formerly practised spiritual exercise. Which five? Here, Ānanda, one who formerly practised spiritual exercise attains final liberating knowledge early in this very life; if he does not attain final liberating knowledge early in this very life, then he attains final liberating knowledge at the time of death; then being a young god he attains final liberating knowledge; then in the presence of Buddhas he becomes one of quick direct knowledge; then at a later time he becomes an Individually Enlightened One."

Thus, through the state of having developed selves by means of the development of serenity and insight meditation which constitutes the preliminary practice, nurtured by the perfections, and by means of path development termed full realisation which constitutes the practice leading to cessation, Buddhas, Individually Enlightened Ones, and disciples of the Buddha are called "those with developed selves." Among these, here the disciples of the Buddha are intended.

And here, by this "like lions," through showing the elders' conduct similar to that of lions, he shows their inability to be overcome by their opponents, and their proceeding having overcome them. "Like lions roaring, etc. verses" - by this, through showing the Elders' verses as similar to a lion's roar, he shows their inability to be overcome by the doctrines of others, and their proceeding having overcome them. By this "of those with developed selves," he makes clear the reason for both of those. By the state of having developed selves, the elders are here called similar to lions, and

their verses are similar to a lion's roar. By this "conveying meaning," he shows the purpose of overcoming. Therein, the opponent of the elders is the defiling mental state; overcoming that is eradication-abandoning together with abandoning by substitution and suppression. When that exists, abandoning by cessation and abandoning by escape are indeed accomplished, on account of which they are called "those with developed selves." For at the moment of the path, the noble ones develop the development of diligence; from the moment of the highest fruition onwards they are called "those with developed selves" - this is the meaning that has been stated.

Among these, by abandoning by substitution, their accomplishment in morality is shown; by abandoning by suppression, accomplishment in concentration; by abandoning by eradication, accomplishment in wisdom; by the other, the fruit of those is shown. And by morality, the goodness at the beginning of their practice is shown: "And what is the beginning of wholesome mental states? Morality that is well purified," "established in morality," "the non-performance of all evil" - from these statements, morality is indeed the good at the beginning of practice, because of bringing freedom from remorse and other virtues. By concentration, the goodness in the middle is shown; from the statements "developing the mind" and "the acquisition of the wholesome," the practice of concentration is indeed the good in the middle, because of bringing the various kinds of supernormal power and other virtues. By wisdom, the goodness at the final goal is shown; from the statements "the purification of one's own mind" and "develop wisdom," wisdom is indeed the final goal of practice; because wisdom is higher, it alone among wholesome mental states is good, because of bringing the state of such-likeness towards desirable and undesirable things.

Just as a rock, one solid mass, is not moved by the wind;
So the wise do not waver amidst blame and praise."

For thus it has been said.

Likewise, by accomplishment in morality, the state of possessing the threefold true knowledge is shown. For in dependence on accomplishment in morality, they attain the three true knowledges. By accomplishment in concentration, the state of possessing the six higher knowledges. For in dependence on accomplishment in concentration, they attain the six higher knowledges. By accomplishment in wisdom, the state of having attained the analytical knowledges. For in dependence on accomplishment in wisdom, they attain the four analytical knowledges. By this, it should be understood that the meaning shown is that among those elders, some are possessors of the threefold true knowledge, some possess the six higher knowledges, some have attained the analytical knowledges.

Likewise, by accomplishment in morality, it shows their avoidance of the extreme termed the pursuit of sensual happiness. By accomplishment in concentration, of that termed the pursuit of self-mortification; by accomplishment in wisdom, it shows the following of the middle practice. Likewise, by accomplishment in morality, it shows their abandoning of the transgression of mental defilements. By accomplishment in concentration, the abandoning of prepossession; by accomplishment in wisdom, it shows the abandoning of underlying tendencies. Or by accomplishment in morality, it shows the purification from the defilement of misconduct; by accomplishment in

concentration, the purification from the defilement of craving; by accomplishment in wisdom, it shows the purification from the defilement of wrong view. Or by abandoning by substitution, their transcendence of the realms of misery is shown. By abandoning by suppression, the transcendence of the sensual element; by abandoning by eradication, the transcendence of all existence is shown - thus it should be understood.

Or in "bhāvitattāna" (of those with developed selves), here three developments should be known: development of morality, development of the mind, and development of wisdom, because development of the body is included within those. And development of morality is the beginning of practice - all this is similar to the preceding. Just as other herds of beasts do not endure the lion's roar, let alone overcome it, on the contrary the lion's roar itself overcomes them, even so the doctrines of those of other sects do not endure the doctrine of the elders, let alone overcome it, on the contrary the Doctrine of the Elders itself overcomes them. What is the reason for this? Because it proceeds as "all activities are impermanent, all activities are suffering, all phenomena are non-self" and "the element of Nibbāna." For it is not possible for anyone to make it otherwise according to the Teaching, because it is irreversible. But what should be said here will become clear further on. Thus here the explanation of the meaning of the first verse should be known only in brief.

In the second verse, however, this is the explanation of the meaning by way of showing the connection. Therein, wishing to announce the verses of those elders, in order to proclaim them in a common manner by name, by clan, and by virtue, "according to their names" and so on was stated. But what is not common will become clear in the respective verses themselves. Therein, "according to their names" means of whatever names, known by their appellations in the manner of Subhūti, Mahākoṭṭhika, and so on. This is the meaning. "According to their clans" means of whatever clans, known by whatever birth through the designation of family in the manner of Gotama, Kassapa, and so on. This is the meaning. "Dwelling in the Teaching" means those of such dwelling in the Teaching, not stopping at the mere mastery of the scriptures, having become dwellers in attainment as appropriate, they dwelt. This is the meaning. Or alternatively, "dwelling in the Teaching" means those of such teachings and such dwellers, possessing such qualities as morality and so on, constantly abiding in the divine abiding and so on, and of such abidings. This is the meaning. "According to their inclinations" means of such disposition, whichever disposition among the disposition of faith and the disposition of wisdom, or in whatever way inclined towards Nibbāna through the door of emptiness and so on - thus "according to their inclinations." For it has been said: "Inclined to Nibbāna, mental corruptions come to an end." And both of these should be understood by way of the preliminary part. For the aforesaid inclining is only before the attainment of arahantship, not after. Therefore the Blessed One said -

"Whoever is faithless and knows the uncreated, and is a cutter of connection" and so on.

Or the reading is "according to their liberation," the meaning being whichever kind of liberation among liberation by wisdom and liberation on both sides. "Wise" means possessing wisdom of three kinds: the wisdom of conception with three roots, the

wisdom of application, and the wisdom of meditation - thus wise with even threefold wisdom. "Dwelt" means by that very quality of being wise, they lived in comfortable abiding with whatever was obtained. "Untiring" means not lazy; the meaning is those who are industrious according to their strength in the practice for one's own welfare and in the practice for the welfare of others.

And here, by the mention of name and clan, he shows the state of those elders being openly known. By the mention of dwelling in the Teaching, he shows accomplishment in morality and accomplishment in concentration. By this "according to their inclinations, wise," accomplishment in wisdom. By this "untiring," he shows accomplishment in energy, which is the cause of accomplishment in morality and so on. By this "according to their names," he shows their state of being known by their proclaimed names. By this "according to their clans," the arising of the achievement of clan as faith-followers and Teaching-followers; by "dwelling in the Teaching" and so on, the arising of the achievement of morality, concentration, wisdom, liberation, and knowledge and vision of liberation; by this "untiring," he shows the practice for the welfare of others of those thus established in the achievement of their own welfare.

Or alternatively, "according to their names" - this is the showing of the names received from their teachers of those elder monks, because of the mere expounding of their designations. "According to their clans" - this is the showing of their state as sons of good family, because of the expounding of their family designation. By that, he shows their state of having gone forth through faith. "According to their dwelling in the teaching" - this is the showing of the achievement of conduct, because of illustrating the state of being endowed with morality, restraint and so on. "According to their inclinations, the wise ones" - this is the showing of their achievement of true knowledge, because of the illustration of the achievement of the knowledge that has the elimination of mental corruptions as its final goal. "Untiringly" - this is the showing of the means of achievement of the accomplishments in true knowledge and conduct. Or, by this "according to their names," he shows just their well-known name itself. But by this "according to their clans," he shows the achievement of the latter pair of wheels. For the arising of the achievement of the clan of a faith-follower or a Teaching-follower does not come to be for one who has not rightly directed himself and who has not made merit in the past. By this "according to their dwelling in the teaching," he shows their achievement of the former pair of wheels. For such distinctions of virtue do not come to be for one dwelling in an unsuitable place and devoid of the decisive support of good persons. By this "according to their inclinations," he shows the conjunction with the accomplishment of hearing the Good Teaching. For without the utterance of another, the penetration of the truths does not come to be for disciples. By this "the wise ones, untiringly," he shows the unfailing cause of the aforesaid distinction of virtue, because of showing the undertaking of the true method.

Another method - Here in "according to their clans," by the expounding of the clan, he shows the accomplishment in wise attention of those elder monks, because wise attention comes to be for one accomplished in the aforesaid clan. Here in "according to their dwelling in the teaching," by the taking up of dwelling in the teaching, he shows the accomplishment of hearing the Good Teaching, because of the absence of that without hearing the Good Teaching. By this "according to their inclinations," he

shows the practice in conformity with the Teaching that has reached its summit. By this "the wise ones," the state of acting with full awareness everywhere. By this "untiringly," he shows the untiring state in the practice that brings welfare and happiness to others, for those who stand having fulfilled the achievement of personal welfare by the method stated. Likewise, by this "according to their clans," their accomplishment of going for refuge is shown, because of the expounding of the clan of a faith-follower. By this "according to their dwelling in the teaching," the aggregate of concentration preceded by the aggregate of morality is shown. By this "according to their inclinations, the wise ones," the aggregate of wisdom and so on. Going for refuge is the beginning of the qualities of a disciple, concentration is the middle, wisdom is the final goal - thus by showing the beginning, middle and final goal, all the qualities of a disciple are shown.

But such a splendour of virtue was attained by them through whatever right practice; to show that, "having seen with insight here and there" and so on was stated. "Here and there" means in those various secluded lodgings such as forests, tree-roots, mountains and so on. Or "here and there" means at each and every time of inspired utterances and so on. "Having seen with insight" means having clearly seen. Having accomplished the purification of view and the purification by overcoming uncertainty through the determination of mentality-materiality and the discernment of conditions, having attained the fifth purification by the method of exploration of material groups and so on, having aroused zeal in insight by way of reaching the summit of the purification of the practice of knowledge and vision; "having touched" means having reached, having realised. "The imperishable state" means Nibbāna. For that, because of its own nature of not passing away, and because of being the cause of non-passing away for those who have attained it, there is no passing away herein - thus "imperishable." And it is called "state" because of its nature of being unmixed with conditioned phenomena and because it should be proceeded towards by those who desire it. "The end of what was done" means the end of what was done. For the noble path that was attained by them is called "done" because of having been produced by its own conditions. But the fruition that is the final goal of that is intended as "the end of what was done." That end of what was done is the highest fruition. Or, conditioned phenomena are called "done" because of being done by conditions, because of being produced; Nibbāna is "the end of what was done" because of being the escape from that. That is the end of what was done. "Reviewing" means looking at the practice through the knowledge and vision of liberation, reviewing the noble fruition and Nibbāna thus: "Indeed this noble fruition has been attained by me through the attainment of the noble path; the unconditioned element has been attained." Or, by way of the penetration of the truths, whatever is the sixteenfold function beginning with full understanding that is to be done by a noble one - because of having been accomplished, because of having been brought to completion by one established in the highest fruition, it is called "done"; reviewing that which was thus done. By this, the reviewing of abandoned mental defilements is shown. But by the former method, the other reviewings - thus nineteen reviewings are shown.

"This meaning" - here, "this" is said having made the entire meaning of the verses of the elder monks and elder nuns near and evident, by virtue of its turning over in the higher intelligence of himself and the other great elders who were compilers of the scriptures assembled there. "Meaning" means the meaning that is applicable to

oneself and applicable to others, connected with the mundane and supramundane, being stated by the verses beginning with "my hut is thatched" and so on. "They spoke" means they said by way of verse composition; the explanation is: "those explanatory verses of those with developed selves, applicable to oneself, now being stated by me - listen." And those great elders, thus speaking, by their verses that make known their own right practice, through making manifest the Dispensation as exclusively leading to liberation, urge others too therein to right practice - this meaning the Venerable Treasurer of the Teaching explains; and thus explaining, he shows that the praise of them by these verses and the placing of those verses as the source of their utterance is entirely fitting - thus it should be seen.

The commentary on the origin verses is concluded.

1. The Book of the Ones

1. The First Chapter

1. Commentary on the Verses of the Elder Subhūti

1. Now the explanation of the meaning of the Elders' verses proceeding in the manner beginning with "My hut is thatched" follows. This explanation of the meaning, since when given after having made known the origin of each and every verse, becomes clear and easily understood. Therefore, having made known the origin in each case, we shall give the explanation of the meaning.

Therein, what is the origin of the verse "My hut is thatched"? It is said - It is said that a hundred thousand cosmic cycles from now, when the Blessed One Padumuttara, the Protector of the World, had not yet arisen, in a city named Haṃsavatī, one son was born to a certain wealthy brahmin. They gave him the name "the young man Nanda." He, having come of age, having learnt the three Vedas, not seeing any substance therein, together with forty-four thousand young men who were his retinue, having gone forth in the going forth of sages at the foot of a mountain, produced the eight attainments and the five direct knowledges. He also taught the meditation subject to his pupils. They too, before long, became attainers of meditative absorption.

Now at that time the Blessed One Padumuttara, having arisen in the world, dwelling near the city of Haṃsavatī, one day towards the break of dawn, surveying the world, having seen the decisive support for arahantship of the matted-hair ascetic pupils of the ascetic Nanda, and the aspiration of the ascetic Nanda who was endowed with two factors for the position next to that of a disciple, right early, having attended to his toilet, in the earlier period of the day, having taken his bowl and robes, without addressing anyone else, like a lion becoming a solitary wandering ascetic, when the pupils of the ascetic Nanda had gone for the purpose of gathering fruits, while the ascetic Nanda was watching, thinking "Let him know my state of Buddhahood," having descended from the sky, he stood firm on the earth. The ascetic Nanda, having seen both the majestic power of the Buddha and the fulfilment of the marks, having considered the texts on the marks, "One endowed with these marks, if dwelling in a house, becomes a king, a universal monarch; if going forth, he becomes an omniscient Buddha, one who removes the veil in the world. This thoroughbred of men is without doubt a Buddha" - having known this, having gone out to meet him,

having paid homage with the fivefold prostration, having prepared a seat, he gave it. The Blessed One sat down on the prepared seat. The ascetic Nanda too, having taken a seat befitting himself, sat down to one side.

At that time, forty-four thousand matted-hair ascetics, having taken increasingly superior and nourishing various fruits, having arrived at the teacher's presence, looking at the seats where the Buddha and the teacher were sitting, said - "Teacher, we have been going about thinking 'There is no one in this world greater than you,' but this person is greater than you, I think." The ascetic Nanda said "Dear ones, what are you saying? Do you wish to compare Mount Sineru, sixty-eight hundred thousand yojanas in height, with a mustard seed? Do not compare me with an omniscient Buddha." Then those hermits, thinking "If this one were inferior, our teacher would not bring such a comparison; how great indeed is this thoroughbred of men!" fell at his feet and paid homage with their heads. Then their teacher said - "Dear ones, we have no gift befitting the Buddhas, and the Blessed One has come here at the time for the alms round; therefore we shall give a gift according to our strength. Whatever superior various fruits you have brought, bring them" - having said this, having had them brought, having washed his hands, he himself placed them in the Truth-finder's bowl. As soon as the Teacher had accepted the various fruits, deities infused divine nutriment. The hermit himself filtered even the water and gave it. Then, when the meal duty had been completed and the Teacher was seated, having summoned all the pupils, he sat speaking memorable talk in the Teacher's presence. The Teacher thought "Let the Community of monks come." The monks, having known the Teacher's mind, about a hundred thousand who had eliminated the mental corruptions, having come and having paid homage to the Teacher, stood to one side.

The ascetic Nanda addressed his pupils - "Dear ones, even the seat where the Buddha is sitting is low, and there is no seat even for a hundred thousand ascetics. Today it is fitting for you to make a lofty offering of honour to the Blessed One and the Community of monks. Bring flowers endowed with beauty and fragrance from the foot of the mountain." Because the domain of supernormal power is incomprehensible, in just a moment, having brought flowers endowed with beauty and fragrance, they prepared a flower seat measuring one yojana for the Buddha. For the chief disciples it was three leagues, for the remaining monks it was of various sizes beginning with half a yojana, and for the most junior of the Community it was one usabha in extent. When the seats had been thus prepared, the ascetic Nanda, standing before the Truth-finder with joined palms raised, said "Venerable sir, for my welfare and happiness for a long time, please ascend this flower seat." The Blessed One sat down on the flower seat. When the Teacher had thus sat down, having known the Teacher's indication, the monks sat down on their own respective bowl-seats. The ascetic Nanda, having taken a great flower umbrella, stood holding it over the Truth-finder's head. The Teacher, thinking "May this honour of the hermits be of great fruit," entered upon the attainment of cessation. Having known the state of the Teacher having entered upon the attainment, the monks too entered upon the attainment. While the Truth-finder sat having entered upon cessation for seven days, the pupils, when the time for the alms round arrived, having consumed forest roots, fruits and berries, at the remaining time stood with joined palms raised towards the Buddhas. But the ascetic Nanda, without even going on the alms round, holding the flower umbrella, spent the seven days with just rapture and happiness.

The Teacher, having emerged from cessation, commanded one disciple endowed with two factors, namely the factor of dwelling without conflict and the factor of being worthy of offerings, saying "Give the thanksgiving for the flower seat to the group of sages." He, with a satisfied mind like a great warrior who has obtained great gain from a wheel-turning monarch, standing in his own domain, having contemplated the three Canons of the Buddha's teaching, gave the thanksgiving. At the conclusion of his teaching, the Teacher himself expounded the Teaching. At the conclusion of the teaching, all forty-four thousand ascetics attained arahantship. The Teacher stretched out his hand saying "Come, monks." At that very moment their hair and beards disappeared. The eight requisites were as if fastened upon their bodies; like elders of sixty rains retreats, they surrounded the Teacher. But the ascetic Nanda, due to his distracted mind, did not attain any distinction. It is said that from the very time he began to hear the Teaching in the presence of that elder who dwelt without conflict, the thought arose: "Oh, may I too in the future obtain the charge obtained by this disciple in the Dispensation of a Buddha who will arise." He, by that reflection, was unable to achieve the penetration of path and fruition. But having paid homage to the Truth-finder and standing before him, he said - "Venerable sir, the monk by whom the thanksgiving for the flower seat was given to the group of sages, who is he by name in your Dispensation?" "This is the monk who has attained the foremost position in the factor of dwelling without conflict and the factor of being worthy of offerings." "Venerable sir, this honour that was made by me holding the flower umbrella for seven days - by that aspiration I do not aspire to any other achievement; but in the future, may I become a disciple endowed with two factors like this elder in the Dispensation of a Buddha" - thus he made the aspiration.

The Teacher, thinking "Will this ascetic's aspiration succeed indeed?" having sent forth the knowledge of future events and looking, having passed beyond a hundred thousand cosmic cycles, having seen that it would succeed, said to the ascetic Nanda - "This aspiration of yours will not be in vain. In the future, having passed beyond a hundred thousand cosmic cycles, a Buddha named Gotama will arise; it will succeed in his presence" - having said this, having spoken a talk on the Teaching, surrounded by the community of monks, he plunged into the sky. The ascetic Nanda, until he had passed beyond the range of vision, raising joined palms with reference to the Teacher and the community of monks, stood. He afterwards, from time to time, having approached the Teacher, heard the Teaching. Having died with his meditative absorption not fallen away, he was reborn in the Brahma world. But having passed away from there, for another five hundred births too, having gone forth, he was a forest dweller. In the time of the Perfectly Enlightened One Kassapa too, having gone forth, having become a forest dweller, he fulfilled the going-and-returning duty. It is said that there are none who attain the state of a great disciple without fulfilling this duty. The going-and-returning duty, however, should be understood according to the method stated in the commentaries of the scriptures. He, having fulfilled the going-and-returning duty for twenty thousand years, having died, was reborn in the sensual-sphere heavenly world, in the realm of the Thirty-three. For this was said in the Apadāna -

"Not far from the Himalayas, there is a mountain named Nisabha;
A hermitage was well made by me, a leaf-hut was well built.

"Kosiya by name, a matted-hair ascetic of fierce austerity;
Alone, without a companion, I dwell on Nisabha then.

"Fruit and root and leaf, I did not eat then;
Living on what had fallen, well-dropped, I subsisted at that very moment.

"I do not corrupt my livelihood, even while abandoning life;
I satisfy my own mind, I avoid wrong way of earning.

"When a mind connected with lust arises in me;
I myself review it, fully focused I tame it.

"You find pleasure in what is enticing, and you become corrupted towards
what leads to hate;
You become deluded towards what leads to infatuation, depart from the forest,
you.

"This is the dwelling of the pure, of the stainless austere ascetics;
Do not defile the pure, depart from the forest, you.

"Having become a householder, when you will obtain a son;
Do not fail in both, depart from the forest, you.

"Like a firebrand from a pyre, a piece of wood, nowhere serving any function;
Neither in the village nor in the forest, for it is not considered as timber.

"You are like a firebrand from a pyre, neither a layman nor restrained;
Released from both today, depart from the forest, you.

"Could this indeed be yours, who understands this of you;
You bear the burden of faith for me, and for one abundant in idleness.

"The wise will loathe you, as a citizen loathes filth;
Having dragged you away, the sages will always accuse you.

"The wise will declare you one who has transgressed the Dispensation;
Not obtaining communal life, how will you live?

"An elephant in rut in three ways, a tusker sixty years old;
A powerful serpent, having approached, leads the elephant away from the
herd.

"Having departed from the herd, one does not find happiness and comfort;
One becomes afflicted and displeased, brooding one trembles.

"Likewise the matted-hair ascetics will drive out that fool too;
Having departed from them, you will not obtain happiness and comfort.

"By day or by night, pierced by the dart of sorrow;
One is burnt by fever, like an elephant departed from the herd.

"Just as counterfeit gold does not shine anywhere;
So you, devoid of morality, will not shine anywhere.

"Even dwelling in a house, how will you live?
Neither maternal nor paternal, there is no deposited wealth for you.

"Having done work oneself, releasing sweat from the body;
Thus you will live in the house, good, that does not please you.

"Thus I there prevent the mind gone to defilement;
Having given various talks on the Teaching, I restrained the mind from evil.

"Thus as I was dwelling, one dwelling in diligence;
Thirty thousand years passed for me in the forest.

"Having seen one delighting in diligence, seeking the highest good;
The Fully Enlightened Padumuttara came to my presence.

"Radiant with the colour of the timbarūsaka tree, immeasurable, incomparable;
The Buddha, unequalled in form, walked in the sky then.

Like a king of sal trees in full bloom, like lightning amidst a mass of clouds;
The Buddha, unequalled in knowledge, walked in the sky then.

"Unafraid like a king of lions, haughty like a king of elephants;
Graceful like the king of tigers, he walked in the sky then.

"Radiant with the colour of a golden coin, resembling acacia embers;
Like a gem with luminous essence, he walked in the sky then.

"Resembling the pure Kelāsa, like the full moon;
Like the midday sun, he walked in the sky then.

"Having seen him walking up and down in the sky, thus I thought then;
Is this being a god, or is this a human being?

"Never have I heard or seen such a man on earth;
There is even a spell passage, this one will be the Teacher.

"Having thus reflected, I gladdened my own mind;
Various flowers and odours, I gathered then.

"Having prepared a flower seat, well-decked and delightful;
I spoke these words to the foremost trainer of men.

"This seat of mine, O hero, has been prepared befitting you;
Gladdening my mind, sit down upon this flower seat.

"There sat the Blessed One, fearless like a lion;
For seven nights and days the Buddha, upon the excellent flower seat.

"Paying homage, I stood for seven nights and days;
Having risen from concentration, the Teacher, unsurpassed in the world,
Praising my action, spoke these words.

"Develop recollection of Buddha's qualities, the unsurpassed of meditative
developments;
Having developed this mindfulness, you will fulfil your mental state.

"For thirty thousand cosmic cycles, you will delight in the heavenly world;
Eighty times as lord of the gods, you will exercise divine kingship;
A thousand times you will be a wheel-turning monarch, a king in the realm.

"Principality over a district, extensive, incalculable by counting;
You will experience all that, the fruit of recollection of the Buddha.

"Wandering in the round of rebirths from existence to existence, you will
obtain great wealth;
There is no deficiency in your wealth, the fruit of recollection of the Buddha.

"In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.

"Having abandoned eighty crores, many slaves and labourers;
You will go forth in the Dispensation of the Blessed One Gotama.

"Having pleased the Perfectly Enlightened One, Gotama, the bull of the
Sakyans;
Subhūti by name, you will be a disciple of the Teacher.

"Having sat down in the community of monks, in the quality of being worthy of
offerings, him;
And in the non-conflict abiding, will establish as foremost in both.

Having said this, the Perfectly Enlightened One, named after the best of
lotuses,
The hero rose up into the sky, like a king of swans in the firmament.

"Instructed by the Lord of the World, having venerated the Truth-finder;
Always joyful, I develop the supreme recollection of the Buddha.

"By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.

"Eighty times as lord of the gods, I exercised divine kingship;
A thousand times I was a king, a universal monarch.

"Principality over a district, extensive, incalculable by counting;
I experience excellent success, the fruit of recollection of the Buddha.

"Wandering in the round of rebirths from existence to existence, I obtain great

wealth;

There is no deficiency in my wealth, the fruit of recollection of the Buddha.

"A hundred thousand cosmic cycles ago from now, the action which I did then; I do not know of an unfortunate realm, this is the fruit of recollection of the Buddha.

"The four analytical knowledges, and these eight deliverances; The six higher knowledges have been realised, the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Subhūti spoke these verses.

But thus, having experienced divine success by way of arising again and again in the Tāvatiṃsa realm, having passed away from there, having been many hundreds of times a wheel-turning monarch and a regional king in the human world, having experienced lofty human success, then in the time of our Blessed One, he was reborn in Sāvattthī in the house of the millionaire Sumana as the younger brother of Anāthapiṇḍika. His name was "Subhūti."

And at that time our Blessed One, having arisen in the world, having set in motion the excellent wheel of the Teaching, having gone gradually to Rājagaha, benefiting the world there by the acceptance of the Bamboo Grove and so on, was dwelling in dependence on Rājagaha in the Cool Grove. Then the millionaire Anāthapiṇḍika, having taken his trading goods from Sāvattthī, having gone to the house of the Rājagaha millionaire who was his friend, having heard of the arising of a Buddha, having approached the Teacher dwelling in the Cool Grove, having become established in the fruition of stream-entry at the very first sight, having requested the Teacher to come to Sāvattthī, then having established monasteries along the forty-five yojana road at every yojana at a cost of a hundred thousand each, having bought in Sāvattthī the pleasure ground of Prince Jeta, measuring eight karīsas by the royal measure, by covering the ground with crores of gold coins, having had a monastery built there for the Blessed One, he gave it. On the day of the acceptance of the monastery, this householder Subhūti, having gone together with the millionaire Anāthapiṇḍika, while listening to the Teaching, having gained faith, went forth. He, having received full ordination, having mastered the two matrices, having had a meditation subject explained, practising the ascetic duty in the forest, having developed insight with the meditative absorption through friendliness as its foundation, attained arahantship. He, while expounding the Teaching, since he expounds the Teaching without personal reference, having made it unrestricted according to the procedure taught by the Teacher. Therefore he became known as the foremost of those dwelling without conflict. Walking for almsfood, at each house having attained the meditative absorption through friendliness and having emerged from it, he accepts almsfood, thinking "Thus it will be of great fruit for the donors." Therefore he became known as the foremost of those worthy of offerings. Therefore the Blessed One said - "This is the foremost, monks, of my disciples who are monks, of those dwelling without conflict, that is to say, Subhūti; of those worthy of offerings, that is to say, Subhūti." Thus this great elder, having become established in arahantship, having reached the summit of the fruit of the perfections fulfilled by

himself, having become well-known and distinguished in the world, wandering on a journey through the countryside for the welfare of many people, gradually went to Rājagaha.

King Bimbisāra, having heard of the elder's arrival, having approached, having paid homage, having said "Dwell right here, venerable sir," having departed saying "I shall have a dwelling place made," forgot. The elder, not obtaining lodging, spent the time in the open air. Due to the elder's power, the rain god did not rain. The people, troubled by the lack of rain, raised an outcry at the gate of the king's dwelling. The king, investigating "For what reason indeed does the rain god not rain?" having thought "It seems it does not rain because of the elder's dwelling in the open air," having had a leaf hut built for him, having said "Dwell in this leaf hut, venerable sir," having paid homage, departed. The elder, having entered the hut, sat cross-legged on the grass mat. But at that time the rain god sprinkled only little by little, and did not send down proper showers. Then the elder, wishing to remove the people's fear of drought, declaring the absence of danger to himself both internal and external -

1. "My hut is thatched, pleasant, sheltered from the wind, rain, O sky, as you please;
My mind is well concentrated, liberated, I dwell ardent, rain, O sky."

He spoke a verse.

Therein, the word "channa" firstly occurs in the sense of suitable in such passages as "That girl is suitable for this boy" and "Not proper, not fitting" and so on. In such passages as "Six indeed, Phagguna, of the sense bases of contact" and so on, it is in a specific number distinguished by expression. In such passages as "What is covered rains upon, what is opened does not rain upon" and so on, it is in the sense of covering. In such passages as "What shall I do for you, not being covered" and so on, it is in the sense of wearing inner and outer robes; in such passages as "The Venerable Channa engages in misconduct" and so on, it is in the sense of a regulation. In such passages as "Completely covered, entirely wrapped round, the hut is thatched, the fire is kindled" and so on, it is in the sense of roofing with grass and so on. Here too it should be seen in the sense of roofing with grass and so on. Therefore, thatched with grass or leaves so that it does not rain through, there is no falling of rainwater, it is not rained upon - thus the meaning is properly covered.

The word "me" occurs in the instrumental sense in such passages as "With difficulty have I attained this, enough now to proclaim it" and so on; the meaning is "by me." In such passages as "For me, venerable sir, let the Blessed One expound the Teaching in brief" and so on, in the dative sense; the meaning is "to me." In such passages as "Before the enlightenment, monks, while still unenlightened, being just a Bodhisatta" and so on, it occurs in the genitive sense. Here too it should be seen in the genitive sense; the meaning is "my." Although for those who have eliminated the mental corruptions there is nothing whatsoever to be cherished as "mine," because of the state of being untainted by worldly phenomena, yet by way of popular convention, even for them there is merely the conventional expression "I" and "mine." Therefore the Blessed One said - "How might my disciples become heirs in the Teaching, not heirs in material gains."

"Hut" however is said of the mother's womb, the material body, and also a shelter roofed with grass and so on. For thus -

"You call mother the hut, you call wife the nest;
You call sons the offspring, you call craving my bondage."

In such passages as these, the mother's womb is called "hut."

"In a hut made of a skeleton, stitched together with flesh and sinews;
Shame on you, full of foul odour, you cherish another's body."

In such passages as these, it is the material body consisting of the collection of hair and so on. In such passages as "The sister of the Blessed One Kassapa's hut is being rained upon" and "A hut is either plastered inside or plastered outside" and so on, it is a shelter roofed with grass. Here too that very same should be understood, because a hermitage is intended. For "kuṭi" itself is "kuṭikā"; an inconspicuous hut is called "kuṭikā."

The word "sukha" however occurs in the sense of pleasant feeling in such passages as "Having turned one's back on happiness and suffering, and previously on pleasure and displeasure" and so on. In such passages as "Pleasant is the arising of Buddhas, pleasant is the teaching of the Good Teaching" and so on, it is in the sense of the root of happiness. In such passages as "This, monks, is a designation for happiness, that is to say, merits" and so on, it is in the sense of a cause of happiness. In such passages as "Because, Mahāli, matter is pleasant, affected with pleasure, overwhelmed by pleasure" and so on, it is in the sense of a pleasant object; in such passages as "These, Cunda, are pleasant abidings in the present life in the Noble One's discipline" and so on, it is in the sense of freedom from affliction. In such passages as "Nibbāna is the highest bliss" and so on, it is used in the sense of Nibbāna. In such passages as "To such an extent, monks, it is not easy by description to reach how pleasant the heavens are" and so on, it is in the sense of a condition for happiness. In such passages as "Conducive to higher states, resulting in happiness, leading to heaven" and so on, it is in the sense of desirable; the meaning is dear and agreeable. Here too it should be seen in the sense of desirable or as a condition for happiness. For that hut, having been prepared with an agreeable state both inside and outside, is called "pleasant" because of the comfort of dwelling. Likewise, because of being neither too cold nor too hot, through the connection with the achievement of a pleasant climate, it is a condition for bodily and mental happiness.

"Sheltered from the wind" (nivātā) means without wind; because the door-bolt is fastened and the windows are shut, it is free from the danger of wind - this is the meaning. This is an explanation of the pleasantness of that hut. For in a windy lodging, an agreeable climate is not obtained; in a windless one, it is obtained. "Rain" (vassa) means rain down, send down proper showers. "O sky" (deva) - this word "deva" occurs in the sense of a conventional god, a warrior noble, in such passages as "These eighty-four thousand cities are yours, Sire, with the royal city of Kusāvatī as chief; here, Sire, arouse desire, have longing for life" and so on. In such passages as "The gods ruled by the four great kings are beautiful and abounding in happiness" and so on, it is in the sense of gods by rebirth. In such passages as "To that god of gods, the teaching of the All-Seeing One" and so on, it is in the sense of gods by

purification. For when the state of being a super-god of the Blessed One, who is a god by purification, is stated, that of the others is stated as well. In such passages as "When the sky is clear and free from clouds" and so on, it is in the sense of space. In such passages as "And the rain god does not send down proper showers from time to time" and so on, it is in the sense of a rain cloud or the Rain-God. Here too it should be seen in the sense of a rain cloud or the Rain-God. For by saying "rain" the elder addresses it as one commanding. "As you please" (yathāsukham) means according to your liking. By your raining there is no external danger for me, therefore rain as you wish - thus he speaks showing compassion for beings who depend on rain.

Now, showing the absence of internal danger, he said beginning with "mind" (citta). Therein, "my mind is well concentrated" means my mind is well, exceedingly, rightly, completely placed upon the object with unified focus. And that indeed not merely by the suppression of the hindrances and so on; But rather liberated, distinctly liberated from all fetters included in the lower and higher fetters, from all mental defilements, by way of abandoning through eradication and by way of abandoning through tranquillisation, having abandoned them, it stands firm - this is the meaning. "Ardent" means energetic. Having become one putting forth strenuous energy for the purpose of fruition attainment, by way of undertaking insight, and for the purpose of pleasant abiding in the present life, I dwell, I sustain my individual existence through the divine abiding and so on, but not for the purpose of abandoning mental defilements, because there is nothing left to be abandoned - this is the intention. Showing "Just as by the absence of external danger, O sky, I have engaged you in raining, so too by the absence of internal danger," he said again "rain, O sky."

Another method: "thatched" (channā) means covered, shut. "Hut" (kuṭikā) means individual existence. For it occurs as "body" (kāya) in such passages as "For a person of many constituents, a combination, hindered by ignorance, monks, associated with craving, thus this body has arisen, and externally mentality-materiality" and so on. It occurs as "boat" (nāvā) in such passages as "Bail out, monk, this boat, bailed out it will go lightly for you" and so on. It occurs as "house" (gaha) in such passages as "House-builder, you have been seen, the peak of the house is demolished" and so on. It occurs as "cave" (guhā) in such passages as "A being attached in the cave, covered over by many things, a man standing, sunk in delusion" and so on. It occurs as "chariot" (ratha) in such passages as "Faultless, with white covering, with one spoke, the chariot rolls on" and so on. It occurs as "house" (geha) in such passages as "You will not build a house again" and so on. It occurs as "hut" (kuṭī) in such passages as "My hut is unveiled, my fire is quenched" and so on. Therefore here too it is called "hut" (kuṭikā). For individual existence is called "hut" (kuṭikā) just as a hut named "house" is obtained dependent on timber and so on, so too it is obtained dependent on what is designated as bones and so on, the earth element and so on, contact and so on, and also because it is the dwelling place of the monkey of consciousness. As he said -

"A hut in the guise of a skeleton, a monkey's dwelling place;
The monkey, having entered the hut with five doors;
Goes round about from door to door, shaking again and again."

Now this hut of individuality of the elder is called "thatched" because, by way of the three covered and eight doors of non-restraint, that which is penetrated and flooded with lust and so on is restrained by wisdom, properly shut. Therefore the Blessed One said - "I speak of the restraint of streams, by wisdom they are closed." By the method stated, because of being thatched, through the absence of defilement and suffering and through being endowed with spiritual happiness, it is pleasant, having attained happiness; and for that very reason it is sheltered from the wind, being of humble conduct through the destruction of conceit, vanity, obstinacy, and vehemence. And this method, showing "this is not accomplished for me by the mere restraint of defiling mental states, but rather through the concentration of the highest path, by the state of well-concentrated mind, and through the wisdom of the highest path, by the state of mind liberated from all mental fetters," he said "my mind is well concentrated, liberated." And being thus, thinking "now I have done what had to be done," I am not one living at ease; rather, I dwell ardent, zealous in bringing about the welfare and happiness of the world with its gods, and even at the time of the alms round, I dwell from house to house by means of the divine abiding alone. Therefore you too, O sky, O Rain-God, whether out of desire to do what is dear to me or out of compassion for beings who depend on rain, rain, send down proper showers - thus the meaning here should be understood.

And here, by this "my hut is thatched, pleasant, sheltered from the wind," the elder shows his own training in higher morality, comprising both mundane and supramundane aspects. By this "my mind is well concentrated," the training in the higher consciousness. By this "liberated," the training in higher wisdom. By this "I dwell ardent," the pleasant abiding in the present life. Or alternatively, by this "my hut is thatched, pleasant, sheltered from the wind," he shows the signless abiding, because of illustrating the removal of the sign of permanence and so on by means of closing off the rain of mental defilements. By this "my mind is well concentrated," the desireless abiding. By this "liberated," the emptiness abiding. By this "I dwell ardent," the means of achievement of those three abidings. Or by the first, the abandoning of hate; by the second, the abandoning of lust; by the third, the abandoning of delusion. Likewise, by the second, or by the first and second, he shows the achievements of dwelling in the Teaching. By the third, the achievements of liberation. By this "I dwell ardent," it should be seen that he shows the state of being not lazy in the practice for the welfare of others.

Thus, because the dwelling in the Teaching and so on stated in the verse "according to their names" have been shown by this verse, in order to show the name among the name and clan that were not shown therein, "thus indeed" and so on was said. For those elders who are well-known by name only, they will be shown by name; those who are well-known by clan only, by clan; those who are well-known in both ways, by both. But this elder was distinguished by name, not so by clan; therefore "thus indeed the Venerable Subhūti" was said. Therein, "thus" means this manner; the meaning is "in this way." "Sudaṃ" is "su" and "idaṃ"; the elision of the vowel "i" is due to euphonic conjunction. "Su" is merely a particle; the explanation is: "this verse." "Venerable" - this is a term of endearment, a term of respect and deference. "Subhūti" is the declaration of his name. For he was good-looking and pleasing by the achievement of his bodily form, and also by the achievement of his virtues. Thus, because of being endowed with beautiful splendour of bodily limbs and splendour of

the achievement of morality and so on, the elder became known as Subhūti, through the connection with firm virtues such as the substance of morality. "Spoke" means he said. But why do these great elders make known their own virtues? Having reviewed the supramundane state - never before attained during this long period of time, supremely profound, exceedingly peaceful, sublime - attained by themselves, the noble ones who are supremely of few wishes make known their own virtues by way of inspired utterances aroused by the force of rapture, and by way of making manifest the nature of the Dispensation as leading to liberation; just as the Lord of the World makes known his own virtues according to the disposition of those capable of being enlightened, saying "the Truth-finder, monks, endowed with the ten powers, confident with the four grounds of self-confidence" and so on - thus this is the elder's verse of declaration of final knowledge.

Of the Paramatthadīpanī, the Exposition of the Verses of the Elder Monks

The commentary on the verses of the Elder Subhūti is concluded.

2. Commentary on the Verses of the Elder Mahākoṭṭhika

2. "Calmed" is the verse of the Venerable Elder Mahākoṭṭhika. What is its origin? This elder too, in the time of the Blessed One Padumuttara, having been reborn in a family of great wealth in the city of Hamsavatī, having attained discretion, by the elapse of his mother and father, having established the household, living the household life, one day, at the time of the proclamation of the Teaching by the Blessed One Padumuttara, having seen the residents of the city of Hamsavatī with scents, garlands and so on in their hands, going to wherever the Buddha was, wherever the Teaching was, wherever the Community was, slanting towards that, sloping towards that, inclining towards that, having gone together with the great multitude, having seen the Teacher establishing a certain monk in the foremost position among those who had attained analytical knowledge, having thought "This one, it is said, is the foremost of those who have attained analytical knowledge in this Dispensation. Oh, may I too in the Dispensation of a Buddha become the foremost of those who have attained analytical knowledge just like this one," at the conclusion of the Teacher's teaching, when the assembly had risen, having approached the Blessed One, he invited him saying "Venerable sir, please accept almsfood from me tomorrow." The Teacher accepted. He, having paid respect to the Blessed One, having circumambulated him keeping him on his right, having gone to his own dwelling, having decorated the sitting place for the Buddha and the community of monks for the whole night with garlands of scents, strings of garlands and so on, having had superior solid and soft food prepared, after that night had passed, at his own dwelling, having fed the Blessed One attended by a hundred thousand monks with a meal of fragrant rice accompanied by various rice gruel and sweet-meats, with lentil curry and vegetables of various flavours, at the conclusion of the meal, he thought - "I aspire to a great position of rank. But it is not fitting for me to aspire to that position of rank having given a gift for just one day. Having given gifts for seven days in succession, I shall aspire." He, having given great gifts for seven days in just that manner, at the conclusion of the meal, having had the cloth storehouse opened, having placed the finest, subtle cloth sufficient for the three robes at the feet of the Buddha, and having given the three robes to the hundred thousand monks, having

approached the Truth-finder, having said "Venerable sir, that monk who was established by you in the foremost position at the end of the seventh day from now, may I too, like that monk, having gone forth in the Dispensation of a Buddha who will arise in the future, become the foremost of those who have attained analytical knowledge," having lain down at the feet of the Teacher, he made the aspiration. The Teacher, having seen that his aspiration would succeed, declared "In the future, at the summit of a hundred thousand cosmic cycles from now, a Buddha named Gotama will arise in the world; in his Dispensation your aspiration will succeed." And this too was said in the Apadāna -

"The Conqueror named Padumuttara, the sage who knows all worlds;
A hundred thousand cosmic cycles ago from now, the one with vision arose.

"An exhorter, an instructor, a saviour of all living beings;
The Buddha, skilled in teaching, helped many people to cross.

"Compassionate and merciful, seeking the welfare of all living beings;
He established all the sectarians who had arrived in the five precepts.

"Thus it was undisturbed, and void of sectarians;
Decorated with Worthy Ones, by those who had become masters, by such ones.

"Fifty-eight cubits in height, that great sage arose;
Resembling the radiance of gold, possessing the thirty-two excellent characteristics.

"For a hundred thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.

"Then I, in Haṃsavatī, a brahmin who had mastered the Vedas;
Having approached the highest in all the world, I heard the teaching of the Dhamma.

"Then that hero, a disciple whose wisdom's range was profound;
Skilled in meaning and teaching and language, and in discernment.

"He established me in the foremost position, having heard that, I was joyful;
Together with his disciples, the excellent conqueror, I fed for seven days then.

Having covered with cloth the ocean of wisdom together with his disciples,
Having bowed down at his feet, I aspired to that state.

"Then the chief of the world said, 'Behold this best of twice-born;
Bent at my feet, with the radiance of a lotus's interior.

"This one aspires to the state of a monk of the Buddha, the foremost;
Through that faith, through generosity, and through hearing the Good Teaching.

"Having been happy everywhere, having wandered in the round of rebirths

from existence to existence;
In the future time, you will obtain that wish.

"A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.

"His heir in the teachings, legitimate, created by the Teaching;
Koṭṭhika by name, will be a disciple of the Teacher.'

"Having heard that, having become joyful, then for as long as life, the
Conqueror;
With a mind of friendliness I tended, mindful, concentrated in wisdom.

"By the result of that action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.

"Three hundred times I exercised divine kingship;
Five hundred times I was a universal monarch.

"Principality over a district, extensive, incalculable by counting;
Everywhere I was happy, owing to that action.

"I wander in two existences, in divinity and also in humanity;
I go to no other destination, this is the fruit of good practice.

"I am born in two families, in the warrior caste and also in the brahmin caste;
I am not born in a low family, this is the fruit of good practice.

"When the final existence was attained, I was a kinsman of Brahma;
In Sāvattthī, in a brahmin family, I was reborn, of great riches.

"My mother was named Candavatī, my father was Assalāyana;
When the Buddha trained my father, with complete purification.

"Then devoted to the Fortunate One, I went forth into homelessness;
Moggallāna was my teacher, my preceptor was of Sāri's origin.

"While my hair was being cut, wrong view was destroyed together with its
root;
And while putting on the ochre robe, I attained arahantship.

"In meaning, teaching, and language, and in discernment is my wisdom;
Excelling in these, the chief of the world established me in the foremost
position.

"When questioned by Upatissa, I explained what had not been seen;
Therefore in the analytical knowledges, I am the foremost in the Perfectly
Enlightened One's Dispensation.

"Mental defilements have been burnt by me, all existences have been
uprooted;

Like an elephant having cut the bond, I dwell without mental corruptions.

"Indeed welcome it was for me, my coming to the Buddha's presence;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.

"The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Thus he, accumulating the accumulation of merit and knowledge in this and that existence, wandering again and again among gods and humans, in this arising of a Buddha, was reborn in Sāvattṥī in a wealthy brahmin family. They gave him the name "Koṭṭhika." He, having come of age, having learnt the three Vedas, having attained accomplishment in the brahminical craft, one day having gone to the Teacher's presence, having heard the Teaching, having gained faith, having gone forth, from the time of full ordination onwards, doing the work of insight, having attained arahantship together with the analytical knowledges, having become a master through practice in the analytical knowledges, whether approaching each well-known great elder and asking questions, or approaching the one of ten powers and asking questions, he asked questions only about the analytical knowledges. Thus this elder, because of having formed an aspiration there and because of mastery through practice, became the foremost of those who have attained analytical knowledge. Then the Teacher, making the Mahāvedalla Sutta the occasion, established him in the foremost position of those who have attained analytical knowledge - "This is the foremost, monks, of my disciples who are monks, of those who have attained analytical knowledge, that is to say, Mahākoṭṭhika." He, at a later time, experiencing the bliss of liberation, by way of an inspired utterance -

2. "Calmed, abstaining, speaking with wisdom, unagitated;
He shakes off evil qualities, as the wind shakes leaves from a tree."

Thus the Venerable Elder Mahākoṭṭhika spoke this verse.

Therein, "calmed" means calmed by the calming of the faculties with mind as the sixth, by making them non-indulgent. "Abstaining" means withdrawn, abstaining from all evil doing. "Speaking with wisdom" means "mantā" is called wisdom; but one who speaks having examined with that is "speaking with wisdom"; the meaning is that he speaks without ever abandoning the state of being one who speaks at the proper time and so on. Or, one who speaks by way of wise speech is "speaking with wisdom"; the meaning is that, without insulting speech, by way of his own speaking, he speaks only what is well spoken, endowed with four factors. "Unagitated" means not agitated because of not extolling oneself by way of birth and so on. Or alternatively, calmed by the appeasement of the three kinds of bodily misconduct and by complete abstinence from them; abstaining by the ceasing and abandoning of the three kinds of mental misconduct; speaking with wisdom by the non-occurrence of the four kinds of verbal misconduct and by measured speech; unagitated because of the absence of restlessness which arises on account of the sign of the threefold misconduct. But thus, established in pure morality through the abandoning of the threefold

misconduct, concentrated through the abandoning of restlessness, having made that very concentration the proximate cause and having developed insight, by the succession of paths he shakes off evil qualities - he shakes off all defiling qualities that are evil in the sense of being inferior, he abandons them by way of eradication. Like what? "As the wind shakes leaves from a tree" - just as the wind shakes the withered leaf of a tree, separating it from its binding and driving it away, so one established in the aforesaid practice drives away evil qualities from one's own continuity. Thus this should be understood as also being a verse of declaration of final knowledge by way of an indirect reference on the part of the elder.

And here, by the statement of abandoning bodily and verbal misconduct, he shows purity of practice; by the statement of abandoning mental misconduct, purity of disposition. Thus, for one whose practice and disposition are pure, by this statement of the absence of restlessness, "unagitated," he shows the abandoning of the mental hindrances through their co-existence. Among these, by the purity of practice, the achievement in morality is made clear; by the purity of disposition, the discernment of qualities helpful to serenity meditation; by the abandoning of the mental hindrances, the development of concentration; by this, "he shakes off evil qualities," the development of wisdom is made clear. Thus the three trainings beginning with the training in higher morality, the teaching that is threefold in goodness, the three abandonings beginning with abandoning by substitution of opposites, the undertaking of the middle practice together with the avoidance of the two extremes, and the means for transcending the realms of misery and so on, should be extracted and applied as is fitting. By this method, the interpretation of meaning in the remaining verses too should be understood as is fitting. But in each case we shall explain only the meaning that has not been previously encountered. "Thus indeed the Venerable Mahākoṭṭhika" - this is a word of veneration, just as that regarding Mahāmoggallāna.

The commentary on the verses of the Elder Mahākoṭṭhika is concluded.

3. Commentary on the Verses of the Elder Kaṅkhārevata

3. "See this wisdom" is the verse of the Venerable Kaṅkhārevata. What is the origin? This elder too was reborn in a wealthy brahmin family in the city of Haṃsavatī in the time of the Blessed One Padumuttara. One day, at the time of the Buddhas' proclamation of the Teaching, having gone together with the great multitude to the monastery in the manner stated below, standing at the edge of the assembly, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those delighting in meditative absorption, having thought "It is fitting for me too to become such a one in the future," at the conclusion of the teaching, having invited the Teacher, having made great honour in the manner stated below, he said to the Blessed One - "Venerable sir, by this preparatory action I do not aspire to any other achievement; but just as that monk was established by you in the foremost position among meditators at the end of the seventh day from now, so may I too in the future become the foremost among meditators in the Dispensation of a Buddha" - thus he made the aspiration. The Teacher, having looked into the future, having seen that it would be accomplished, having declared "In the future, at the end of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; in his Dispensation you will be the foremost among meditators," departed.

He, having done good deeds for as long as life lasted, having wandered in the round of rebirths among gods and humans for a hundred thousand cosmic cycles, in the time of our Blessed One, was reborn in a family of great wealth in the city of Sāvattthī. After the meal, having gone together with the great multitude going to the monastery for the purpose of hearing the Teaching, standing at the edge of the assembly, having heard the talk on the Teaching by the One of Ten Powers, having gained faith, having gone forth, having obtained full ordination, having had a meditation subject explained, doing the preliminary work for meditative absorption, having become an obtainer of meditative absorption, having made meditative absorption the foundation, he attained arahantship. He, mostly entering into the attainment that was to be entered into by the One of Ten Powers, was a master through practice in the meditative absorptions day and night. Then the Teacher established him in the foremost position among meditators: "This is the foremost, monks, of my disciples who are monks who are meditators, that is to say, Kaṅkhārevata." And this too was said in the Apadāna -

"The Conqueror named Padumuttara, having vision regarding all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.

"With a jaw like a lion, with a voice like Brahmā, with a voice like a swan and a drum;
With the gait of an elephant, with radiance surpassing the moon and sun.

"The greatly wise one, the great hero, the great meditator, the one of great power;
The greatly compassionate protector, the dispeller of great darkness.

"He, sometimes the highest in the three worlds, the Perfectly Enlightened One,
the sage who knows the dispositions of beings,
Expounded the Teaching, the removal of much that is tractable.

"The meditator, delighting in meditative absorption, the hero, the calmed one,
the undisturbed;
Praising in the assembly, the Conqueror pleased the populace.

"Then I, in Haṃsavatī, a brahmin who had mastered the Vedas;
Having heard the Teaching, joyful, I aspired for that state.

"Then the Conqueror, the great leader, explained in the midst of the Community;
'Be joyful, brahmin, you will obtain that wish.

"A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.

"His heir in the teachings, legitimate, created by the Teaching;
Revata by name, will be a disciple of the Teacher.'

"By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.

"And in this final existence now, I was born in the city of Koliya;
In a family of the warrior caste, prosperous, opulent, of great riches.

"When in Kapilavatthu, the Buddha taught the Dhamma;
Then devoted to the Fortunate One, I went forth into homelessness.

"Much uncertainty was mine, about what is proper and improper, here and
there;
All that the Buddha removed, having expounded the highest teaching.

"Then I, one who has crossed over the round of rebirths, then delighting in the
happiness of meditative absorption;
I was dwelling when the Buddha, having seen me, said this.

"Whatever uncertainties here or beyond, to be experienced by oneself or to be
experienced by another;
Those who are meditators abandon all of them, ardent, living the holy life.

"The action done in a hundred thousand, showed its fruit to me here;
Well released like the speed of an arrow, I burnt up my defilements.

"Then, having seen him delighting in meditative absorption, the Buddha, the
sage who has reached the end of the world;
The great wise man declared him foremost among meditator monks.

"Mental defilements have been burnt by me, all existences have been
uprooted;
Like an elephant having cut the bond, I dwell without mental corruptions.

"Indeed welcome it was for me, my coming to the Buddha's presence;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.

"The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Now this great elder, having thus performed his obligations, having reviewed his own
state of mind formerly afflicted by uncertainty for a long time and now completely
free from uncertainty, with esteem arisen thinking "Ah, surely the power of my
Teacher's teaching, by which now I have thus become free from uncertainty, with a
mind internally calmed," praising the wisdom of the Blessed One, he spoke this verse
"See this wisdom."

3. Therein, "wisdom" (paññā): it knows in various ways, and it informs by various
ways - thus it is wisdom. It knows the various modes of the inclinations, underlying
tendencies, conduct, and dispositions and so on of those amenable to instruction, and
the modes in which phenomena are to be taught such as the wholesome and so on,
the aggregates and so on; it penetrates according to their intrinsic nature, and it
informs by those modes - this is the meaning. For the Teacher's knowledge of the

Teaching is intended here; therefore he said "this." For that, having taken it as if evident, as if present, through inference by the power of the Teaching accomplished in himself, "this" was said. Or, to the extent that the Teacher's knowledge of the Teaching is grasped by the disciples through inference, to that extent the knowledge of penetration in one's own domain is also grasped through inference. Therefore the Venerable General of the Dhamma said - "Moreover, venerable sir, the inference from the teaching is known to me." "See" means he addresses without specification, having reached astonishment, or addresses his own mind itself, as the Blessed One said uttering an inspired utterance - "See this world; Many beings afflicted by ignorance, delighting in what has come to be, not freed from existences." "Of the Truth-finders" means of the Truth-finders in the meaning of "thus come" and so on. For he who has thus come is a Truth-finder; he who has thus gone is a Truth-finder; he who has arrived at the true characteristic is a Truth-finder; he who has fully awakened to the true phenomena as they really are is a Truth-finder; by his true seeing he is a Truth-finder; by his true speaking he is a Truth-finder; by his true acting he is a Truth-finder; in the sense of overcoming he is a Truth-finder - thus for eight reasons the Blessed One is a Truth-finder. He is a Truth-finder as one who has come to truth; he is a Truth-finder as one who has gone to truth; he is a Truth-finder as one who has gone to the true characteristic; he is a Truth-finder as one who has come to the true; he is a Truth-finder as one of such a kind; he is a Truth-finder as one who has thus proceeded; he is a Truth-finder as one who has come by the true; he is a Truth-finder by the state of having thus gone - thus also for eight reasons the Blessed One is a Truth-finder; this is the summary here. But the detail should be understood according to the method stated in the Paramatthadīpanī, the Udāna Commentary, and the Itivuttaka Commentary.

Now, in order to show the distinctive quality not shared with others of that wisdom, "like a fire" and so on was stated. "Like a fire" (yathā aggi) is a word of comparison. "Like" (yathā) is the showing of the nature of the comparison. "Blazing" (pajjalita) is the showing of the connection with the thing compared. "In the night" (nisīthe) is the showing of the time of performing the function. For the meaning here is this: Just as a fire blazing on a raised place at midnight when darkness possessed of four factors prevails stands dispelling the darkness that has spread over that area in three ways, just so one sees this wisdom of the Truth-finders, termed the knowledge of teaching, which in every respect dispels the darkness of doubt of those amenable to instruction. Because through the beauty of instruction they give beings the light made of knowledge, they are givers of light. Because they give the very eye made of wisdom, they are givers of vision. Showing both of those as being precisely the proximate cause for the removal of uncertainty, he said "who remove the uncertainty of those who have come" - those Truth-finders remove, by the power of their teaching completely dispel and destroy, the uncertainty, the sceptical doubt, of those amenable to instruction who have come to and approached their presence - the sixteen-based uncertainty that occurs by the method beginning with "Did I exist in the past period of time?" and the eight-based uncertainty that occurs by the method beginning with "one is uncertain about the Buddha, one is uncertain about the Teaching." However, the uncertainty termed remorse concerning the monastic discipline is disciplined precisely by the removal of that.

Another method - Just as a fire blazing in the night-time, with a brilliant net of flames,

resplendent, having dispelled the darkness merely by giving radiance to those standing on a high place, making clear what is even and uneven, becomes a giver of light. But for those standing very near, making that clearly visible, because of performing the function of the eye, it is called a giver of vision; just so the Truth-finder, having dispelled the blinding darkness of delusion by the lamp of wisdom for those standing far from his body of the Teaching, those who have not yet formed aspirations, making clear what is even and uneven such as bodily misconduct and so on, becomes a giver of light; but for those standing near, those who have formed aspirations, producing the eye of the Teaching, he becomes a giver of vision. Those who, being of such nature, remove the uncertainty of even those like me who are abundant in uncertainty, who have come within the range of their speech, dispelling it through the production of the noble path - one sees the wisdom, the excellence of knowledge, of those Truth-finders - this is the construction. Thus this is also a verse of declaration of final knowledge by the elder's making known his own overcoming of uncertainty. For this elder, even during the time of being a worldling, being scrupulous even regarding what is allowable, was known as "Kaṅkhārevata" because of the abundance of his uncertainty; afterwards, even during the time of one who has eliminated the mental corruptions, he was called in the same way. Therefore he said - "Thus the Venerable Kaṅkhārevata spoke this verse." The meaning of that has already been stated.

The commentary on the verses of the Elder Kaṅkhārevata is concluded.

4. Commentary on the Verses of the Elder Puṇṇa

4. "One should associate only with the virtuous" is the verse of the Venerable Elder Puṇṇa. What is the origin? It is said that this one, even before the arising of Padumuttara, the One of Ten Powers, was reborn in a wealthy brahmin family in the city of Hamsavatī, and having gradually attained discretion, when the Teacher arose in the world, one day, at the time of the Buddhas' proclamation of the Teaching, having gone together with the great multitude to the monastery in the manner stated below, having sat down at the edge of the assembly, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among speakers of the Teaching, having thought "It is fitting for me too to become such a one in the future," at the conclusion of the teaching, when the assembly had risen, having approached the Teacher, having invited him, having made great honour in the very manner stated below, he said thus to the Blessed One - "Venerable sir, by this preparatory action I do not aspire to any other achievement. But just as that monk was established in the foremost position among speakers of the Teaching at the end of the seventh day from now, so may I too in the future become the foremost among monks who are speakers of the Teaching in the Dispensation of a Buddha" - thus he made the aspiration. The Teacher, having looked into the future, having seen that his aspiration would succeed, declared: "In the future, at the summit of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; in his Dispensation, having gone forth, you will become the foremost among speakers of the Teaching."

He, having done good deeds there for as long as life lasted, having passed away from there, accumulating the accumulation of merit and knowledge for a hundred thousand cosmic cycles, having wandered in the round of rebirths among gods and

humans, in the time of our Blessed One, was reborn as the nephew of the Elder Aññāsikoṇḍañña in a wealthy brahmin family in a brahmin village named Doṇavatthu, not far from the city of Kapilavatthu. On his name-giving day they gave him the name "Puṇṇa." He, when the Teacher had attained the highest enlightenment and the excellent wheel of the Teaching had been set in motion, having gone gradually to Rājagaha, having gone forth in the presence of the Elder Aññāsikoṇḍañña who was dwelling in dependence on that place, having obtained full ordination, having done all the preliminary duties, devoting himself to striving, having brought the task of the gone forth one to its very summit, not going together with the maternal uncle elder to the Teacher's presence thinking "I shall go to the presence of the One of Ten Powers," having stayed behind right in the vicinity of Kapilavatthu, doing the work of wise attention, before long, having aroused zeal in insight, he attained arahantship. And this too was said in the Apadāna -

"A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
Honoured by my pupils, I approached the highest among men.

"Padumuttara, knower of the world, the receiver of oblations;
He praised my action, the great sage, in brief.

"Having heard that Teaching, having paid respect to the Teacher;
Having raised my joined palms, I departed facing south.

"Having heard in brief, I spoke in detail;
All the pupils were delighted, having heard me speaking.

"Having dispelled their own view, they placed confidence in the Buddha;
I teach in brief, and likewise in detail.

"I who know the method of the higher teaching, for the purification of the
points of controversy;
Having informed all, I dwell without mental corruptions.

"Five hundred cosmic cycles from now, four very illustrious ones;
Accomplished with the seven treasures, lords of the four continents.

"The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Now there were five hundred sons of good family who had gone forth in the presence of that Elder Puṇṇa. The elder, himself being an obtainer of the ten subjects of talk, exhorted them too with the ten subjects of talk. They, having stood firm in his exhortation, all attained arahantship. They, having known that the task of their going forth had reached its summit, having approached their preceptor, said - "Venerable sir, our task has reached its summit, and we are obtainers of the ten subjects of talk; now is the time for us to see the One of Ten Powers." The elder, having heard their words, thought - "The Teacher knows my obtaining of the ten subjects of talk; when I expound the Teaching, I teach without ever releasing the ten subjects of talk. If I go, all these monks will surround me and go. But it is inappropriate for me to go thus with the desire to be in a crowd to see the One of Ten Powers; let these go first and see him" - thus he said to those monks - "Friends, you go ahead and see the Truth-finder,

and in my name pay homage at his feet; I too shall come by the path you have gone." Those elders, all residents of the native land of the One of Ten Powers, all ones who had eliminated the mental corruptions, all obtainers of the ten subjects of talk, having accepted the exhortation of their own preceptor, having paid homage to the elder, wandering on a journey gradually, having traversed a road of sixty yojanas, having gone to the great monastery of the Bamboo Grove at Rājagaha, having paid homage at the feet of the One of Ten Powers, sat down to one side.

Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks - so the Blessed One, together with them - having made a sweet friendly welcome in the manner beginning with "Is it bearable, monks?" asked "And from where do you come, monks?" Then when they said "From the native land," he asked about the monk who was an obtainer of the ten topics of discussion: "Who now, monks, among the monks from the native land, among the fellows in the holy life in the native land, is thus esteemed - 'He himself is of few wishes and gives talk on fewness of wishes to the monks'?" They too reported: "Venerable sir, the Venerable Puṇṇa Mantāṇiputta." Having heard that discussion, the Venerable Sāriputta wished to see the elder. Then the Teacher went from Rājagaha to Sāvattthī. The Elder Puṇṇa too, having heard that the One of Ten Powers had come there - thinking "I shall see the Teacher," having gone, he met the Truth-finder right inside the perfumed chamber. The Teacher expounded the Teaching to him. The elder, having heard the Teaching, having paid homage to the One of Ten Powers, having gone to the Blind Men's Grove for the purpose of seclusion, sat down for the day's abiding at the foot of a certain tree.

The Elder Sāriputta too, having heard of his coming, having gone looking from head to foot, having observed the opportunity, having approached him seated at the foot of that tree, having exchanged friendly greetings with the elder, asked him about the sequence of the seven purifications. The elder too, answering each question as it was asked, satisfied his mind by the simile of the relay chariots; they gave thanks for each other's well-spoken words. Then the Teacher, at a later time, seated in the midst of the community of monks, established the elder in the foremost position of those who expound the Teaching, saying "This is the foremost, monks, of my disciples who are monks, of those who expound the Teaching, that is to say, Puṇṇa." He, one day, having reviewed his own achievement of liberation, thinking "In dependence on the Teacher, both I and many other beings have been freed from the suffering of the round of rebirths; truly of great help is the association with good persons," filled with joy and happiness, by way of an inspired utterance, released by the force of rapture, spoke the verse "One should associate only with the virtuous."

4. Therein, "sabbhireva" means with good persons only. "Santo" here, however, means the noble ones such as the Buddha and others are intended. For they, having completely abandoned the qualities of the wicked, because of having reached the highest excellence in the Good Teaching and because of being surpassingly praiseworthy, are distinctively called "the peaceful, good persons." "Samāsetha" means one should sit together with, one should dwell together with. The meaning is that one should become a co-dweller by attending upon them, by listening to them, and by following what one has seen. "Paṇḍitehatthadassibhī" is praise of them. "Paṇḍā" is called wisdom; those in whom that has arisen are "paṇḍitā" (wise). For that

very reason, those who see without distortion the meaning comprising one's own welfare and so on are "atthadassino" (seers of the meaning). One should associate with those wise ones who see the meaning. If one asks why? Because those virtuous wise ones, or those rightly associating with them, because of being exclusively beneficial, being worthy of reverence through path knowledge and so on, attain the meaning; great because of the greatness of virtue and because of continuity; profound because of being unfathomable and because of being the range of profound knowledge; difficult to see because of the impossibility of being seen by those with inferior desires and so on, and because of being seeable by others only with difficulty; subtle because of being difficult to see, because of having a smooth and refined intrinsic nature, and because of being the range of subtle knowledge; minute because of subtlety, thus because of having a subtle intrinsic nature - this is Nibbāna; or in the sense of being undistorted, because of having the intrinsic nature of ultimate reality, the meaning; great because of producing the noble state, because of being the cause of greatness; profound because of having a non-shallow intrinsic nature; difficult to see because it is to be seen with difficulty, it is not possible to see it easily; difficult to see because of being profound, profound because of being difficult to see - this is the four truths; especially subtle and minute is the truth of cessation - thus the wise fully attain this fourfold truth; the wise, being endowed with resolution, having aroused zeal in the meditation on the four truths as a meditation subject, rightly attain it. "Appamattā" means those who fulfil the practice of diligence through the continuous presence of mindfulness everywhere. "Vicakkhaṇā" means clever and skilful in the development of insight. Therefore "one should associate only with the virtuous" - this is the explanation. Or "paṇḍitehatthadassibhī" is an ablative expression. Because the wise, the diligent, the discerning, who have come into being as a combination of the wise and the seers of the meaning, fully attain the meaning possessing distinctions such as greatness and so on, therefore one should associate only with the virtuous of such a kind - this is the connection. Thus this was also a verse of declaration of final knowledge by the elder through the illustration of his penetration.

The commentary on the verses of the Elder Puṇṇa is concluded.

5. Commentary on the Verses of the Elder Dabba

5. "He who was hard to tame" is the verse of the Venerable Elder Dabba. What is the origin? This one too, in the time of the Buddha Padumuttara, having been reborn in a family home in the city of Hamsavatī, having come of age, while hearing the proclamation of the Teaching in the very manner stated above, having seen the Teacher establishing a certain monk in the foremost position among the appointers of lodgings, having performed the preparatory action, having aspired to that position of rank, having been declared by the Teacher, having done wholesome deeds for as long as life lasted, having transmigrated among gods and humans, he went forth at the time when the Dispensation of Kassapa, the One of Ten Powers, was declining. At that time, together with him, another six persons - thus seven monks, being of one mind, having seen others showing disrespect towards the Dispensation - "What shall we do here? Having practised the ascetic duty on one side, we shall make an end of suffering." Having tied a ladder, having climbed a high mountain peak, having said "Let those who know the strength of their own mind throw down the ladder; let those with attachment to life descend; do not be those who feel remorse afterwards," all,

being of one mind, having thrown down the ladder - Having admonished one another "Be diligent, friends," having sat down in places pleasing to their minds, they began to practise the ascetic duty.

There one elder, on the fifth day, having attained arahantship, thinking "My task is accomplished; what shall I do in this place?" having brought almsfood from Uttarakuru by supernormal power, said "Friends, consume this almsfood; let the duty of going for alms be dependent on me; you do your own work." "Did we indeed, friends, when throwing down the ladder, speak thus - 'Whoever first realises the Teaching, let him bring almsfood; having consumed what is brought by him, the rest will practise the ascetic duty'?" "There is not, friend." You obtained it by your own former cause; we too, being able, will make an end of the round of rebirths; go, you. The elder, being unable to convince them, having consumed the almsfood in a comfortable place, departed. Another elder, on the seventh day, having attained the fruition of non-returning, having passed away from there, was reborn in the Pure Abode Brahma world. The remaining elders, having passed away from there, having transmigrated among gods and humans for one interval between Buddhas, were reborn in various families. One was reborn in the king's palace in the city of Takkasilā in the Gandhāra country, one was reborn in the womb of a female wandering ascetic in the Majjhantika country, one was reborn in a householder's home in the Bāhiya country, one was born in the nuns' quarters.

But this Elder Dabba took conception in the house of a certain Mallan king in the city of Anupiya in the Mallan country. His mother died while near to giving birth; having taken the dead body to the cemetery, having placed it on a wooden funeral pyre, they set fire to it. Her abdominal membrane, heated by the force of the fire, split in two. The boy, having flown up by the power of his own merit, fell upon a certain timber post. Having taken that boy, they gave him to his grandmother. She, giving him a name, because he had obtained life having fallen on a timber post, gave him the name "Dabba." And when he was seven years old, the Teacher, surrounded by the community of monks, wandering on a journey in the Mallan country, was dwelling in the Anupiya mango grove. The boy Dabba, having seen the Teacher, having become confident by the very seeing, having become desirous of going forth, asked his grandmother "I shall go forth in the presence of the One of Ten Powers." She, saying "Good, dear," having taken the boy Dabba, having gone to the Teacher's presence, said "Venerable sir, give this boy the going forth." The Teacher gave a signal to a certain monk - "Monk, give this boy the going forth." That elder, having heard the Teacher's words, while giving the boy Dabba the going forth, taught the meditation subject of the skin pentad. The being, accomplished in former causes, one who had formed a resolution, at the moment of shaving the first round of hair, became established in the fruition of stream-entry; while the second round of hair was being shaved, in the fruition of once-returning; with the third, in the fruition of non-returning; but the shaving of all the hair and the realisation of the fruition of arahantship were neither after nor before. The Teacher, having dwelt in the Mallan country as long as he liked, having gone to Rājagaha, took up residence at the Bamboo Grove.

Therein the Venerable Dabba the Mallian, having gone to a private place, having inspected the accomplishment of his own function, wishing to apply himself to performing service for the monastic community, thought - "What if I were to prepare lodgings for the monastic community and assign meals?" He, having gone to the Teacher's presence, reported his own reflection. The Teacher, having given him applause, accepted the position of appointer of lodgings and the position of distributor of meals. Then, thinking "This Dabba, while still young, is established in a great position," he gave him full ordination at the very time of being seven years old. The elder, from the time of full ordination onwards, prepares lodgings for all the monks dwelling in dependence on Rājagaha, and assigns almsfood. His status as appointer of lodgings became well-known in all directions - "Dabba the Mallian, it is said, prepares lodgings in one place for monks of similar and like dispositions, prepares lodgings whether near or far, and leads by supernormal power those unable to go."

Then monks, both at the proper time and at the improper time - "Friend, prepare lodgings for us at Jīvaka's Mango Grove; for us at the Deer Park in Maddakucchi" - thus, having had lodgings assigned, they go watching his supernormal power. He too, having generated a mind-made body by supernormal power, having given to each elder one monk similar to himself, having gone ahead with his finger burning, having said "This is the bed, this is the chair" and so on, having prepared the lodgings, he comes back again to his own dwelling place. This is the summary here; but in detail, this story has come in the canonical text itself. The Teacher, making this very reason the occasion, at a later time, seated in the midst of the noble company, established the elder in the foremost position of the appointers of lodgings - "This is the foremost, monks, of my disciples who are monks, of the appointers of lodgings, that is to say, Dabba the Mallian." And this too was said in the Apadāna -

"The Conqueror named Padumuttara, the sage who knows all worlds;
A hundred thousand cosmic cycles ago from now, the one with vision arose.

"An exhorter, an instructor, a saviour of all living beings;
The Buddha, skilled in teaching, helped many people to cross.

"Compassionate and merciful, seeking the welfare of all living beings;
He established all the sectarians who had arrived in the five precepts.

"Thus it was undisturbed, and void of sectarians;
Decorated with Worthy Ones, by those who had become masters, by such ones.

"Fifty-eight cubits in height, that great sage arose;
Resembling the radiance of gold, possessing the thirty-two excellent characteristics.

"For a hundred thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.

"Then I, in Haṃsavatī, a merchant's son of great fame;
Having approached the light of the world, I heard the teaching of the Dhamma.

"Lodgings for monks, preparing together with disciples;
Having heard the word of him who was proclaiming, I was joyful.

"Having made an aspiration to him, the great sage, together with the monastic community;
Having bowed down with my head at his feet, I aspired for that state.

"Then that great hero, praising my action, said:
'He who fed the leader of the world together with the monastic community for seven days.

"He with lotus-petal eyes, lion-shouldered, with golden complexion;
Fell at my feet, aspiring to the highest state.

"A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.

"A disciple of that Buddha, renowned by the name Dabba;
An appointer of lodgings, he will be the foremost at that time.'

"By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.

"Three hundred times I exercised divine kingship;
Five hundred times I was a universal monarch.

"Principality over a district, extensive, incalculable by counting;
Everywhere I was happy, owing to that action.

"Ninety-one cosmic cycles ago from now, the Leader named Vipassī;
Arose, lovely to behold, one with insight into all phenomena.

"With a malicious mind I blamed, the disciple of that Such One;
One in whom all mental corruptions are eliminated, and knowing him to be pure.

To the disciples of that very hero among men, the great sages,
Having taken a voting ticket, I gave milk-rice.

"In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.

Having illuminated the Dispensation, having overcome the false teachers;
Having trained those fit to be trained, he, together with his disciples, attained final Nibbāna.

"When the Protector with his disciples was quenched, when this Dispensation
was coming to an end;
The gods cried out, agitated, with loosened hair, with tearful faces.

"The eye of the Teaching will be extinguished, we shall not see, O one of good

conduct;

We shall not hear the Good Teaching, alas, our lack of merit.

"Then this whole earth, the unshakeable, shook and trembled;
And the ocean, as if with sorrow, resounded a pitiful utterance.

"The drums in the four directions, resounded by non-humans;
All around the thunderbolts, burst forth frightfully.

"Meteors fell from the sky, and a comet appeared;
With smoke and whirling flames, the beasts cried pitifully.

"Having seen the severe arising, indicating the decline of the Dispensation;
Agitated, we seven monks, we reflected then.

"Without the Dispensation, we have had enough of life;
Having entered the great forest, let us engage in the Conqueror's
Dispensation.

"We saw then in that forest, a lofty excellent rock;
Having climbed it by a ladder, we threw down the ladder.

"Then the elder exhorted us: 'The arising of a Buddha is very rare;
Faith, extremely rare, has been obtained, and little remains of the
Dispensation.'

"Those who have missed the moment fall into the endless ocean of suffering;
Therefore effort should be made, as long as the sage's teaching stands.

"That elder was a Worthy One, a non-returner was his follower;
The others, virtuous and engaged, we went to the heavenly world.

"One with passion quenched, one who has crossed over the round of rebirths,
and one alone in the Pure Abodes;
And I and Pakkusāti, Sabhiya and Bāhiya likewise.

"Kumārakassapa and we, going here and there;
Freed from the bonds of saṃsāra, shown compassion by Gotama.

"Among the Mallas in Kusinārā, while I was born in the womb, being mindful;
My mother died and ascended the funeral pyre, from there I fell out.

"Fallen upon a heap of grass, from that I became renowned as Dabba;
By the power of the holy life, I was liberated at seven years old.

By the power of milk-rice, I attained the five factors;
By insulting one who has eliminated the mental corruptions, I was much
accused by the evil ones.

"Both merit and evil, I have now transcended;
Having attained the supreme peace, I dwell without mental corruptions.

"I prepared a lodging, having gladdened the one of good conduct;
The Conqueror, satisfied with that virtue, established me in the foremost position.

"Mental defilements have been burnt by me, all existences have been uprooted;
Like an elephant having cut the bond, I dwell without mental corruptions.

"Indeed welcome it was for me, in the presence of the Buddha, the foremost;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.

"The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Now, although he was thus, by the evil deed done formerly by way of accusing one elder who had eliminated the mental corruptions, he was tormented in hell for many hundreds of thousands of years. Driven by that very rag of kamma, the monks Mettiya and Bhūmajaka, holding a misapprehension, thinking "By this one we have been caused division with the householder Kalyāṇabhaddika," accused him with an unfounded charge of an offence involving expulsion. And when that legal case had been appeased by the monastic community through a verdict of innocence, this elder, out of compassion for the world, making clear his own virtues, spoke this verse "He who was hard to tame."

5. Therein, "he who" is an unspecified description; its specification should be seen by means of "he" (so). By both, he speaks of himself as if speaking of another. "Hard to tame" means difficult to tame, unable to be tamed. And this he says having reflected upon the wrong views, the wriggling mental defilements, the mind smeared with the ointment of vanity, the writhing of the faculties, and the non-calming during his own time as a worldling. "By self-control" means by the highest self-control of the highest path; for one tamed by that deserves to be called "tamed" because of the absence of needing to be tamed again, not by any other. Or alternatively, "by self-control" means tamed by the tamer, the guide of men to be tamed. "Dabba" means dabya (substance); the meaning is capable. Therefore the Blessed One said with reference to this very elder - "Indeed, Dabba, the wise do not extricate themselves thus." "Contented" means pleased through contentment with whatever requisites are obtained, through contentment with meditative absorption and attainment, and through contentment with path and fruition. "One who has crossed over uncertainty" means free from uncertainty because of the eradication by the first path alone of uncertainty with sixteen bases and with eight bases. "Victorious" means victorious because of having conquered and destroyed the entire side of defilement that is to be conquered by a thoroughbred person. "Free from fear" means one from whom fear has departed, restrained without fear, because of being altogether free from the twenty-five fears. "Dabba" again is the mentioning of the name. "Attained final Nibbāna" means there are two final extinguishments: the final extinguishment of the mental defilements, which is the Nibbāna element with residue of clinging, and the final extinguishment of the aggregates, which is the Nibbāna element without residue of clinging. Among these, here the final extinguishment of the mental defilements is intended; therefore, because the states to be abandoned have been altogether

abandoned by the path, attained final Nibbāna through the final extinguishment of the mental defilements - this is the meaning. "Of established self" means of stable intrinsic nature, immovable, unshakeable by worldly adversities through the attainment of the state of such-likeness towards desirable things and so on. "Indeed" (hi) is an indeclinable particle in the sense of cause; therefore, he who formerly, having been difficult to tame, stood thus, because through being capable he was tamed by the Teacher with the highest self-control, contented, one who has crossed over uncertainty, victorious, free from fear - therefore that wise one attained final Nibbāna and precisely from that is of established self; and when he is thus, only confidence of mind should be produced, not alteration of confidence - thus the elder, having compassion for beings whose understanding needs to be guided by others, declared the final liberating knowledge.

The commentary on the verses of the Elder Dabba is concluded.

6. Commentary on the Verses of the Elder Sītavaniya

6. "Who approached the Cool Grove" is the verse of the Venerable Elder Sambhūta. What is the origin? It is said that at the summit of one hundred and eighteen cosmic cycles from now, a Perfectly Enlightened One named Atthadassī, having arisen in the world, delivering the world with its gods from the great flood of saṃsāra, one day approached the bank of the Ganges together with a large community of monks. At that time, this one, born in a householder's family, having seen the Blessed One there, with a gladdened mind, having approached, having paid homage, asked "Do you wish to go to the far shore, venerable sir?" The Blessed One said "We shall go." He, at that very moment, having prepared a raft of boats, brought it forward. The Teacher, having compassion for him, together with the community of monks, boarded the boat. He too, having himself boarded, having easily conveyed them to the far shore, having carried on a great giving to the Blessed One and the community of monks on the second day, having followed after them, with a confident mind, having paid homage, turned back. He, by that meritorious action, having transmigrated among gods and humans, at the summit of one hundred and thirteen cosmic cycles from now, having been reborn in a family of the warrior caste, was a king, a wheel-turning monarch, a righteous king of righteousness. He, having established beings on the path to a fortunate world, having passed away from there, ninety-one cosmic cycles ago, having gone forth in the Dispensation of the Blessed One Vipassī, having undertaken the austere practices, dwelling in a cemetery, practised the ascetic duty. Again, in the time of the Blessed One Kassapa too, having gone forth in his Dispensation together with three companions, having practised the ascetic duty for twenty thousand years, having transmigrated among gods and humans for one interval between Buddhas, in this arising of a Buddha, he was reborn as the son of a wealthy brahmin in Rājagaha. They gave him the name "Sambhūta." He, having come of age, attained accomplishment in the brahminical arts. Having gone together with three companions - Bhūmija, Jeyyasena, and Abhirādhana - to the Blessed One's presence, having heard the proclamation of the Teaching, having gained faith, he went forth. With reference to whom it was said -

"Bhūmija and Jeyyasena, Sambhūta and Abhirādhana;

These directly knew the Teaching, in the Dispensation of the excellent one of such nature."

Then Sambhūta, having taken the meditation subject of mindfulness of the body in the Blessed One's presence, constantly dwelt in the Cool Grove. For that very reason the Venerable became known as "Sītavaniyo." And at that time the Great King Vessavaṇa, going through the sky towards the southern direction of the Indian subcontinent on some business, having seen the elder sitting in the open air attending to his meditation subject, having descended from his mansion, having paid homage to the elder, having commanded two demons "When the elder emerges from concentration, report my coming to him, and provide him with protection," departed. They, having stood near the elder, when he had withdrawn his attention and was sitting, reported to him. Having heard that, the elder, having dismissed them saying "Tell the Great King Vessavaṇa in my name: the Blessed One has established a protection called mindfulness-protection for those established in his own Dispensation; that itself protects one such as me; you be at ease in that matter; for those established in the Blessed One's exhortation there is nothing to be done by way of such protection," at that very moment, having developed insight, realised the threefold true knowledge. Thereupon Vessavaṇa, returning, having reached the elder's vicinity, having known his state of having accomplished his task by the very discernment of his facial appearance, having gone to Sāvattthī, having reported to the Blessed One, praising the elder in the Teacher's presence -

"Accomplished in the protection of mindfulness, resolute, concentrated through energy;

Born after the Teacher, Sambhūta, possessor of the threefold true knowledge, one who has gone beyond death."

He praised the elder's virtues with this verse. Therefore it was said in the Apadāna -

"The Blessed One Atthadassī, the lord of bipeds, the lord of men;
Honoured by disciples, approached the bank of the Ganges.

"Filled to the brim so that a crow could drink, the Ganges was difficult to cross;
I ferried across the Community of monks, and the Buddha, the highest of bipeds.

"In eighteen hundred cosmic cycles, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of crossing over.

"Thirteen hundred cosmic cycles ago, I was five times in all existences;
Accomplished with the seven treasures, wheel-turning monarchs of great power.

"And in this final existence, I was born in a brahmin family;
Together with three companions, I went forth in the Teacher's Dispensation.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

Then the Venerable Sambhūta, having seen monks going to see the Blessed One, having said "Friends, in my name pay respect with your head at the Blessed One's feet, and say thus," making known his state of not vexing his own Teacher on account of the Teaching, spoke the verse "The one who approached the Cool Grove." Those monks, having approached the Blessed One and having paid homage, conveying the message of the Elder Sambhūta, having said "The Venerable Sambhūta, venerable sir, pays respect with his head at the Blessed One's feet, and says thus," reported that verse. Having heard that, the Blessed One said "Monks, the monk Sambhūta is wise; he practised in conformity with the Teaching, and he does not vex me on account of the Teaching. Its meaning was reported to me by Vessavaṇa."

6. Now those monks reported to the Teacher the verse "The one who approached the Cool Grove" spoken by the Elder Sambhūta. Therein, "Cool Grove" means a great fearsome cemetery grove so named near Rājagaha. "Approached" means he went by way of dwelling. By this he shows a dwelling place suitable for one gone forth, permitted by the Blessed One. "Monk" means a monk because of seeing the danger of the round of rebirths and because of having broken the mental defilements. "Alone" means without a companion; by this he shows bodily seclusion. "Content" means satisfied. By this he shows the noble lineage characterised by contentment with the four requisites. "With concentrated mind" means one whose mind is concentrated by concentration distinguished as access and absorption; by this he shows the noble lineage of delight in meditation through the door of mental seclusion as meditation. "Victorious" means one who stands having conquered the host of mental defilements that is to be conquered by one rightly practising in the Dispensation; by this he shows seclusion from clinging. "Free from horripilation" because of the departure of mental defilements which are the causes of fear; by this he shows the fruit of right practice. "Guarding" means protecting. "Mindfulness of the body" means mindfulness that has the body as its object, not relinquishing by way of developing the meditation subject of mindfulness of the body. "Resolute" means wise; this is a showing of practice with reference to the state of concentrated mind or the state of being victorious. Here this is the meaning in brief - That monk, out of regard for the happiness of seclusion, alone approached the Cool Grove, and having approached, being satisfied due to the absence of greediness, resolute, developing the meditation subject of mindfulness of the body, having made the meditative absorption thus attained the foundation, having aroused zeal in the insight that was undertaken, having become concentrated through the highest path attained and victorious, because of having performed his obligations, because of the complete departure of the causes of fear, he became free from horripilation.

The commentary on the verses of the Elder Sītavaniya is concluded.

7. Commentary on the Verses of the Elder Bhalliya

7. "Who has dispelled" is the verse of the Venerable Elder Bhalliya. What is the origin? It is said that this one, thirty-one cosmic cycles from now, when a Buddha had not arisen, with a gladdened mind towards an Individually Enlightened One named Sumana, having given various fruits, wandering only in fortunate worlds, in the time of the Perfectly Enlightened One Sikhī, was reborn in a brahmin family in the city of Aruṇavatī. Having heard "Two caravan leader's sons named Ujita and Ojita gave the

first food to the Blessed One Sikhī when he first attained the highest enlightenment," together with his own friend, having approached the Blessed One, having paid homage, having invited him for the morrow, having carried on a great giving, they made an aspiration - "May both of us, venerable sir, become the givers of the first food to a Buddha such as you in the future." They, having performed meritorious action in this and that existence, wandering among gods and humans, in the time of the Blessed One Kassapa, were reborn as sons, brothers, of a cowherd millionaire. For many years they attended upon the Community of monks with milk-food. But in the time of our Blessed One, they were reborn as sons, brothers, of a caravan leader in the city of Pokkharavatī. Among them, the elder was named Taphussa, the younger was named Bhalliya. They, having filled about five hundred carts with goods, going for trade, when the Blessed One had first attained the highest enlightenment, having spent seven weeks with the reviewing of the liberation, happiness, and the Teaching, while he was dwelling at the foot of the rājāyatana tree in the eighth week, they were passing along the highway not far from the rājāyatana tree. At that time, even on level ground without mud or water, their carts did not move. While they were thinking "What indeed is the reason?" a deity who was a former blood-relative, showing herself among the branches of a tree, said - "Do not be afraid, this Blessed One, recently having attained the highest enlightenment, for seven weeks without food, experiencing the bliss of liberation, is now seated at the foot of the rājāyatana tree. Honour him with food, that will be for your welfare and happiness for a long time." Having heard that, they, experiencing lofty joy and pleasure, thinking "Preparing food would be a delay," having given parched corn-flour and honey-balls to the Blessed One, having gone for the twofold refuge, having obtained hair relics, they departed. For they were the first lay followers. Then, when the Blessed One had gone to Bārāṇasī, had set in motion the wheel of the Teaching, and was gradually dwelling at Rājagaha, Taphussa and Bhalliya, having come to Rājagaha, having approached the Blessed One, having paid homage, sat down to one side. The Blessed One expounded the Teaching to them. Among them, Taphussa, having become established in the fruition of stream-entry, remained just a lay follower. But Bhalliya, having gone forth, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"The Perfectly Enlightened One named Sumana, at Takkara he dwelt then;
Having taken a vallikāra fruit, I gave to the Self-Become One.

"Thirty-one cosmic cycles ago from now, when I gave that fruit then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

Then one day Māra showed a frightful form for the purpose of terrifying the Elder Bhalliya. He, making known his own transcendence of all fear, spoke the verse "Who has dispelled."

7. Therein, "who has dispelled" means who dispelled, cast away, abandoned, destroyed. "Of the King of Death" - death (maccu) is namely dying, the breaking up of the aggregates; and that very one, because of causing beings to follow under his own control, is a king by the meaning of lordship - thus the King of Death; of him. "Army"

means ageing, disease, and so on. That is called an army because of being a constituent factor in his exercising control. Therefore, because it is great, of various kinds, and vast, he is called "the one with a great army." As he said - "For there is no bargaining with that one, Death with his great army." Or alternatively, in the meaning of killing virtuous qualities, "Death" here refers to Māra the son of a god, and sensual pleasure and so on are his army because of taking on the role of allies. And likewise he said -

"Sensual pleasures are your first army, discontent is called the second;
Hunger and thirst are your third, craving is called the fourth.

"Sloth and torpor are your fifth, fear is called the sixth;
Sceptical doubt is your seventh, conceit and contempt are your eighth."

"As a great flood a very weak reed bridge" means: like a reed bridge due to being devoid of substance, the army of defilement, thoroughly weak due to its exceedingly feeble nature, whoever drove away by the highest path - which is like a great flood due to the exceedingly powerful nature of the nine supramundane phenomena - victorious, free from fear, tamed, he attained final Nibbāna, of established self - this is the explanation. Having heard that, Māra, thinking "The ascetic knows me," disappeared right there.

The commentary on the verses of the Elder Bhalliya is concluded.

8. Commentary on the Verses of the Elder Vīra

8. "He who was hard to tame" is the verse of the Venerable Elder Vīra. What is the origin? It is said that this one, ninety-one cosmic cycles from now, looked after the dwelling residence of the Blessed One Vipassī. And one day, having taken niggunṭhi flowers resembling sindhuvāra flowers, he venerated the Blessed One. He, by that meritorious action, wandering in the round of rebirths among gods and humans, thirty-five cosmic cycles from now, having been reborn in a family of the warrior caste, was a king named Mahāpatāpa, a universal monarch. He, exercising kingship righteously and impartially, established beings on the path to heaven. Again, in this cosmic cycle, in the time of the Blessed One Kassapa, having become a millionaire of great wealth, giving gifts to the destitute, travellers and others, he gave milk-rice to the monastic community. Thus, accumulating the accumulation of merit consisting of giving here and there, and accumulating the other for the purpose of Nibbāna, having transmigrated among gods and humans, in this arising of a Buddha, he was reborn in a minister's family of King Pasenadi in the city of Sāvatthī. They gave him the name "Vīra." He, having come of age, endowed with qualities of attained power, speed and so on that corresponded to his name, having become a hero in battle, having obtained only one son in the taking of a wife arranged by his mother and father through their insistence, being urged by a former cause, having seen the danger in sensual pleasures and in the round of rebirths, being stirred with a sense of urgency, having gone forth, striving and endeavouring, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"I was a monastery attendant of the Blessed One Vipassī;
Having held up a niggunṭhi flower, I placed it upon the Buddha.

"Ninety-one cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Twenty-five cosmic cycles ago from now, I was the sole lord of men;
Named Mahāpatāpa, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But thus, having attained arahantship, his former wife, wishing to make the elder who was spending time in the happiness of fruition attainment leave the Order, striving now and then by various methods to entice him, one day having gone to his day residence, began to display feminine wiles and so on. Then the Venerable Vīra, explaining the uselessness of her action, thinking "Wishing to entice me, like wishing to shake Sineru with the breeze of a mosquito's wing - how foolish indeed is this woman," spoke the verse "He who was hard to tame."

8. Therein, the meaning of the terms "he who was hard to tame" and so on has been stated above. But here this is merely the construal: he who formerly was hard to tame because of being unable to be tamed, to be conquered, by enemies or at the forefront of battle due to the state of being untamed by defilements, but now tamed by the highest self-control, a hero through the achievement of energy in the fourfold right striving, contented in the manner already stated, one who has crossed over uncertainty, victorious, free from horripilation, a hero named Vīra, attained final Nibbāna through the final extinguishment of the mental defilements without remainder, precisely from that of stable intrinsic nature, not to be shaken even by a hundred or a thousand such as those. Having heard that, that woman - "When my husband has thus practised, what need have I of the household life?" - being stirred with a sense of urgency, having gone forth among the nuns, before long became a possessor of the threefold true knowledge.

The commentary on the verses of the Elder Vīra is concluded.

9. Commentary on the Verses of the Elder Pilindavaccha

9. "Welcome" is the verse of the Venerable Elder Pilindavaccha. What is the origin? It is said that this one, in the time of the Buddha Padumuttara, was reborn in a family of great wealth in the city of Hamsavatī, and in the very manner stated above, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position by virtue of being dear and agreeable to the deities, having aspired to that position of rank, having done wholesome deeds for as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Sumedha, having been reborn in the human world, when the Blessed One had attained final Nibbāna, having made offerings at the Teacher's stupa and having carried on a great gift to the Community, having passed away from there, wandering in the round of rebirths among gods and humans, when a Buddha had not arisen, having become a wheel-turning monarch, having established the great multitude in the five precepts, he made them destined for heaven. He, even when

our Blessed One had not yet arisen, was reborn in a brahmin household in Sāvattthī. They gave him the name "Pilinda." But "Vaccha" was his clan. Therefore he afterwards became known as "Pilindavaccha." But due to the abundance of religious emotion towards the round of rebirths, having gone forth into the going forth of a wandering ascetic, having accomplished a science called the Lesser Gandhāra, having become one who travels through the sky and a knower of others' minds by that science, he dwells at Rājagaha, having attained the highest gain and the highest fame.

Then when our Blessed One, having fully awakened, gradually reached Rājagaha, from that time onwards, by the power of the Buddha, that science of his did not succeed, did not accomplish its function. He thought - "I have heard this from teachers and teachers' teachers when they speak: 'Where the Greater Gandhāra science prevails, there the Lesser Gandhāra science does not succeed.' But from the time of the ascetic Gotama's arrival, this science of mine does not succeed. Without doubt the ascetic Gotama knows the Greater Gandhāra science. What if I were to attend upon him and learn that science in his presence?" He, having approached the Blessed One, said this - "I, Great Ascetic, wishing to learn a certain science in your presence, grant me the opportunity." The Blessed One said "Then go forth." He, thinking "The going forth is the preliminary work for the science," went forth. The Blessed One, having expounded the Teaching to him, gave him a meditation subject suitable to his temperament. He, through the achievement of decisive support, before long, having developed insight, attained arahantship. But those deities who, in a previous birth, having stood firm in his instruction, were reborn in heaven, in dependence on that gratitude, with esteem arisen, attend upon the elder morning and evening and then go. Therefore the elder attained the foremost position by virtue of being dear and agreeable to the deities. Therefore it was said in the Apadāna -

"When the Lord of the World was quenched, the wise one, the foremost person;
With a confident mind, glad at heart, I made an offering to the stupa.

"And those who had eliminated the mental corruptions there, possessing the six higher knowledges, of great supernormal power;
Having brought them together there, I made a meal for the Community.

"The Blessed One Sumedha's attendant then was;
Sumedha by name, he gave thanks then.

"By that confidence of mind, I was reborn in a mansion;
Eighty-six thousand nymphs delighted me.

"They always conform to me, with all sensual pleasures;
I outshine the other gods, this is the fruit of meritorious action.

"In the twenty-fifth cosmic cycle, a warrior named Varuṇa;
I was one of pure food, a universal monarch then.

"They do not sow seeds, nor are ploughs drawn;
Humans consume rice ripening without cultivation.

"Having exercised kingship there, I went again to divinity;
Even then such accomplishment of wealth arose for me.

"Neither friends nor enemies, no living beings harm me;
I am dear to all of them, this is the fruit of meritorious action.

"In thirty thousand cosmic cycles, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of the offering of
fragrant ointment.

"In this fortunate cosmic cycle, I was the sole lord of men;
A king of great might, a wheel-turning monarch of great power.

"Having established many people in the five precepts,
Having led them only to a fortunate destination, I was dear to the deities.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

Thus, because of the state of being exceedingly to be held dear by the deities, the Blessed One established this elder in the foremost position by virtue of being dear and beloved to the deities - "This is the foremost, monks, of my disciples who are monks, of those dear and beloved to the deities, that is to say, Pilindavaccha." He, one day, seated in the midst of the community of monks, having reviewed his own virtues, praising his coming to the presence of the Blessed One, which was the cause of those, on account of the sign of true knowledge, spoke the verse "Welcome, not departed."

9. Therein, "svāgata" means a beautiful coming; the connection is "this is mine." Or alternatively, "svāgata" means well come; the grammatical inflection "by me" should be altered. "Not departed" means not gone away, not removed from the growth of welfare. "This was not ill-counselled by me" means this was not badly spoken by me, or not badly investigated; it is not so. This is what is meant - That which was my coming to the presence of the Blessed One, or that which was come to by me there, that is welcome; precisely because of being welcome, it is not ill-come. That which was counselled, uttered, spoken by me as "Having heard the Teaching in the presence of the Blessed One, I shall go forth," or investigated by the mind - this too is not ill-counselled. Now, showing the reason for that, he said beginning with "among the well-analysed." "Among the well-analysed" means analysed according to their mode. "Among the teachings" means among the things to be known or among the serenity teachings; among the teachings spoken having been well-analysed by the various sectarians according to nature and so on, and by the Perfectly Enlightened Ones according to suffering and so on. "I have approached that which is foremost" means that which is foremost therein, that Teaching of the four truths, or the teaching of the Dispensation that leads to the awakening of that, I approached; I went to it as "this is the Teaching, this is the monastic discipline." Or alternatively, among the phenomena of intrinsic nature that have been well-analysed by the Perfectly Enlightened Ones according to their intrinsic nature by way of the wholesome and so on, by way of the aggregates and so on, that which therein is foremost, highest, excellent - that Teaching of the path, fruition, and Nibbāna I approached; I went to it

through personal direct experience, I realised it. Therefore, welcome is mine, not departed, well-counselled, not ill-counselled - this is the explanation.

The commentary on the verses of the Elder Pilindavaccha is concluded.

10. Commentary on the Verses of the Elder Puṇṇamāsa

10. "He removed longing" is the verse of the Venerable Elder Puṇṇamāsa. What is the origin? It is said that he, in the time of the Blessed One Vipassī, was reborn in the realm of the ruddy goose, and having seen the Blessed One going, with a gladdened mind, having taken a sal flower with his beak, made an offering. He, by that meritorious action, wandering in the round of rebirths among gods and humans, seventeen cosmic cycles from now, was eight times a wheel-turning monarch. But in this cosmic cycle, when the Dispensation of the Blessed One Kassapa was declining, having been reborn in a householder's family, having gone forth, having practised the ascetic duty, having passed away from there, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, he was reborn as the son of a brahmin named Samiddhi in the city of Sāvattthī. On the day of his birth, in that house all the empty pots became full of gold coins. On account of that they gave him the name "Puṇṇamāsa." He, having come of age, having attained accomplishment in the brahminical sciences, having performed the marriage ceremony, having obtained one son, through the achievement of decisive support, being disgusted with the household life, having approached the Blessed One, having heard the Teaching, having gained faith, having gone forth, having obtained full ordination, having accomplished the preliminary duties, properly engaged in the meditation subject of the four truths, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"On the bank of the river Sindhu, I was a ruddy goose then;
Feeding on pure moss, and well-restrained in evil deeds.

"I saw the stainless Buddha, going through the sky-path;
Having held up a sal flower with my beak, I offered it to Vipassī.

"One whose faith in the Truth-finder is unshakeable and well established;
By that confidence of mind, he does not go to an unfortunate realm.

"Indeed welcome it was for me, in the presence of the Buddha, the foremost;
By a peaceful bird, a good seed was planted by me.

"Ninety-one cosmic cycles ago from now, when I offered the flower;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Named Sucārudassana, these eight having the same name;
In seventeen cosmic cycles they were wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

Then his former wife, wishing to entice him, adorned and prepared, having approached together with their son, began to perform what is called the act of revealing her affection by means of endearing words and expressions of love and so on. The elder, having seen her reason, making known his state of non-attachment anywhere, spoke the verse "He removed longing."

10. Therein, "vihari" means he distinctively carried away, removed, took away. "Longing" means craving. "Here" means in this world or in this individual existence. "Beyond" means in another, future individual existence. Or "here" means in the internal sense bases. "Beyond" means in the external ones. The word "or" has the meaning of conjunction, as in such passages as "whether footless or two-footed." "He who" indicates himself as if speaking of another. "One who has attained the highest knowledge" means one who has gone by knowledge, gone to Nibbāna by path knowledge, attained it; or one who stands having fully realised the four truths by way of the full realisation of full understanding, abandoning, realisation, and development. "Self-controlled" means one whose intrinsic nature is restrained by path restraint, or one whose intrinsic nature is restrained by right effort. "Untainted by all phenomena" means not tainted by the smearing of craving and wrong view in all phenomena that are objects; by this he shows the transcendence of worldly adversities such as material gain and so on. "Of the world" means of the five aggregates of clinging. For that is the world in the sense of crumbling and disintegrating. "Having known" means having known. "And the rise and fall" means the arising and the passing away; by this he shows the preliminary practice of the aforesaid qualities. But here the meaning is - whoever, having known the rise and fall of the entire world of aggregates and so on by fifty modes, has attained the highest knowledge, is self-controlled, untainted anywhere - he, having removed longing everywhere, contented, does not imagine anything regarding such alterations; therefore, you blind fool, go back by the very way you came. Then that woman, thinking "This ascetic is indifferent to me and to our son; it is not possible to entice him," departed.

The commentary on the verses of the Elder Puṇṇamāsa is concluded.

Of the Paramatthadīpanī, the Exposition of the Verses of the Elder Monks

The commentary on the first chapter is concluded.

2. The Second Chapter

1. Commentary on the Verses of the Elder Cūḷavaccha

11. "Full of gladness" is the verse of the Venerable Elder Cūḷavaccha. What is the origin? It is said that he, in the time of the Blessed One Padumuttara, having been reborn in a poor family, earning his livelihood by working for others for wages, having seen the Blessed One's disciple, an elder monk named Sujāta, seeking a rag-robe, with a gladdened mind, having approached, having given a cloth, paid homage with the fivefold prostration. He, by that meritorious action, exercised divine kingship thirty-three times. Seventy-seven times he was a wheel-turning monarch. On many occasions a regional king. Thus wandering in the round of rebirths among gods and humans, when the Dispensation of the Blessed One Kassapa was declining, having gone forth, having practised the ascetic duty, wandering again and again in the

destinations of gods and humans for one interval between Buddhas, in the time of our Blessed One, he was reborn in a brahmin family in Kosambī. His name was Cūḷavacchotissa. He, having come of age, having attained accomplishment in the brahminical arts, having heard the virtues of the Buddha, with a gladdened mind, approached the Blessed One. The Blessed One expounded the Teaching to him. He, having gained faith, having gone forth, having obtained full ordination, having accomplished the preliminary duties, having taken a meditation subject suitable to his temperament, dwelt developing it. And at that time the monks of Kosambī were quarrelling. Then the Elder Cūḷavaccha, without taking up the view of either group of monks, standing firm in the exhortation given by the Blessed One, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"Of the Blessed One Padumuttara, a disciple named Sujāta;
Seeking a rag-robe, he wandered in the refuse then.

"In the city of Hamsavatī, I was a hired servant of others;
Having given half a cloth, I paid respect with my head.

"By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.

"Thirty-three times as lord of the gods, I exercised divine kingship;
And seventy-seven times, I was a universal monarch.

"Principality over a district, extensive, incalculable by counting;
By the gift of half a cloth, I rejoice, free from fear from any quarter."

"If I wished, today, with its forests, with its mountains;
I could cover with linen cloths, this is the fruit of a half-cloth.

"A hundred thousand cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of a half-cloth.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

Then the Elder Cūḷavaccha, having attained arahantship, having seen the destruction of their own welfare through those monks' delight in disputes, having attained spiritual urgency regarding the Teaching, and having reviewed his own special attainment, by the power of joy and pleasure, spoke the verse "full of gladness."

11. Therein, "full of gladness" means full of delight by way of delight in highly wholesome mental states, due to the absence of remorse because of the state of well-purified morality. Therefore he said "in the Teaching proclaimed by the Buddha." Therein, "in the Teaching" means: The thirty-seven qualities conducive to enlightenment, or the nine kinds of supramundane states. For that is called "proclaimed by the Buddha" in a surpassing way, because it was made known by the omniscient Buddha through his own gradual teaching. But since that is the means of achievement, the teaching as Teaching is also applicable here. "The peaceful state" - he speaks with reference to Nibbāna. For such a monk attains the peaceful state, the peaceful portion, the stilling of activities because of the stilling of all activities,

Nibbāna which is happiness because of being the highest bliss - he finds it indeed. For a monk of pure morality, full of gladness due to the absence of remorse, properly engaged in the Good Teaching, attains all achievements with liberation as their final goal. As he said - "Wholesome moral practices, Ānanda, have freedom from remorse as their purpose, freedom from remorse is for the purpose of gladness" and so on. Or alternatively, "full of gladness" means full of delight with reference to the Triple Gem - the Blessed One is the Perfectly Enlightened One, well proclaimed is the Teaching, the Community is practising well. Therein, what does that one full of delight do? He said "in the Teaching proclaimed by the Buddha" and so on. For one accomplished in faith, since the association with good persons, hearing the Good Teaching, wise attention, and practice in accordance with the Teaching easily come to be, the achievements are as if already in hand, as he said - "One in whom faith has arisen approaches; approaching, one attends on" and so on.

The commentary on the verses of the Elder Cūḷavaccha is concluded.

2. Commentary on the Verses of the Elder Mahāvaccha

12. "Strong in wisdom" is the verse of the Venerable Elder Mahāvaccha. What is the origin? This one, it is said, gave a gift of drinking water to the Blessed One Padumuttara and to the community of monks. Again, in the time of the Blessed One Sikhī, having become a lay follower, he performed much meritorious action as a decisive support for the end of the round of rebirths. He, wandering by those meritorious actions here and there only in fortunate destinations, in this arising of a Buddha, was reborn as the son of a brahmin named Samiddhi in the village of Nāḷaka in the country of Magadha. His name was "Mahāvaccha." He, having come of age, having heard of the Venerable Sāriputta's state of being a disciple of the Blessed One, "He too, so greatly wise. He to whom he has come as a disciple, he indeed, I think, is the foremost person in this world" - thus having produced faith in the Blessed One, having gone forth in the presence of the Teacher, devoting himself to the meditation subject, before long attained arahantship. Therefore it was said in the Apadāna -

"Of the Buddha Padumuttara, in the unsurpassed community of monks;
With a confident mind, glad at heart, I filled a water-pot with drinking water.

"On a mountain peak or on a tree-top, in space or on the ground;
Whenever I wish for drinking water, it quickly arises for me.

"A hundred thousand cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of giving water.

"Mental defilements have been burnt by me, etc. All existences have been
uprooted;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

But thus, having attained arahantship, experiencing the bliss of liberation, for the purpose of generating enthusiasm in his fellows in the holy life by making manifest the nature of the Dispensation as leading to liberation, he spoke the verse "Strong in wisdom."

12. Therein, "strong in wisdom" means endowed constantly and exceedingly with the power of wisdom by way of the wisdom of application and the wisdom of insight. "Endowed with morality" means attained, endowed with the morality of fourfold purity that has reached excellence, and with the practices known as the ascetic observances. "Concentrated" means concentrated by concentration distinguished as access and absorption. "Delighting in meditative absorption" means for that very reason delighted in and constantly devoted to both meditation on a single object and meditation on the three characteristics. Mindful by way of continuous presence of mindfulness at all times. "For its purpose" means purposeful, not deviating from purpose; that by which it is purposeful, that is "for its purpose." Just as for one who consumes requisites, the consuming is purposeful, so eating food. For that is purposeful by the use of an owner or by the use of an heir, not otherwise - and "food" should be seen as merely an example. Or "food" means that which is consumed or used - the four requisites. Or the reading is "yadatthika." For whatever purpose the requisites were permitted by the Teacher, for that purpose - for the purpose of the body's duration and so on, and that for the purpose of Nibbāna without residue of clinging. Therefore, eating the requisite of food for the purpose of final nibbāna without clinging, for that very reason one should await the time - one should await one's own time of final nibbāna without clinging. "Here" means without lust in this Dispensation. But for an outsider who is without lust towards sensual pleasures, this does not apply - this is the intention.

The commentary on the verses of the Elder Mahāvaccha is concluded.

3. Commentary on the Verses of the Elder Vanavaccha

13. "Cloud-coloured blue" is the verse of the Venerable Elder Vanavaccha. What is the origin? It is said that he, in the time of the Blessed One Atthadassī, was reborn in the realm of the tortoise and dwelt in a river named Vinatā. His body was the measure of a small boat. It is said that he, one day, having seen the Blessed One standing on the bank of the river, thinking "Methinks the Blessed One wishes to go to the far shore," wishing to carry him, having placed him on his own back, lay down at his feet. The Blessed One, having known his disposition, having compassion for him, mounted. He, filled with joy and happiness, cutting through the stream, like an arrow shot by the force of a bowstring, at that very moment conveyed him to the far shore. The Blessed One, having declared the fruit of that merit and the success of his future rebirth, departed. He, by that meritorious action, wandering in the round of rebirths among gods and humans, many hundreds of times, having gone forth into the going forth as a hermit, was a forest dweller indeed. Again, in the time of the Buddha Kassapa, having been reborn in the realm of the pigeon, having seen a certain monk dwelling in the forest who abided in friendliness, he inspired confidence in his mind.

But having passed away from there, having been reborn in a family home in Bārāṇasī, having come of age, being stirred with a sense of urgency, having gone forth, he accumulated much meritorious action as a decisive support for the end of the round of rebirths. Thus, having wandered in the round of rebirths among gods and humans here and there, in this arising of a Buddha, he took conception in the house of a brahmin named Vacchagotta in the city of Kapilavatthu. His mother, with a fully matured embryo, having a longing arisen to see the forest, having entered the forest,

wandered about; at that very moment the kamma-born winds stirred in her, and having encircled her with a curtain, they gave birth. She gave birth to a son bearing the marks of fortune and merit. He was a playmate in the dust with the Bodhisatta. His name was "Vaccha." By reason of his delight in the forest, he became known as Vanavaccha. At a later time, when the Great Being, having gone forth in the great renunciation, was making the great striving, having gone forth thinking "I too shall dwell in the forest with Prince Siddhattha," having gone forth into the going forth as a hermit, dwelling in the Himalayas, having heard of the state of full enlightenment, having approached the Blessed One's presence, having gone forth, having taken a meditation subject, dwelling in the forest, before long, having aroused zeal in insight, he realised arahantship. Therefore it was said in the Apadāna -

"The Blessed One Atthadassī, self-become, leader of the world;
The Truth-finder approached the bank of the river Vinatā.

"Having emerged from the water, a tortoise, a water-dweller;
Wishing to help the Buddha cross, I approached the leader of the world.

"May the Buddha ascend upon me, Atthadassī, the great sage;
I will help you cross, you are the one who makes an end of suffering.

"Having understood my thought, Atthadassī of great fame;
Having ascended my back, the leader of the world stood.

"Since I remember myself, since I have attained discretion;
There is no such happiness for me, as when the soles of my feet are touched.

"Having crossed over, the Perfectly Enlightened One, Atthadassī of great fame;
Standing on the riverbank, spoke these verses.

"As far as the mind goes on, I cross the Ganges stream;
And this tortoise king, the wise one, helped me to cross.

"By this crossing over to the Buddha, and by having a mind of friendliness;
For eighteen hundred cosmic cycles, he will delight in the heavenly world.

"Having come here from the world of the gods, urged on by wholesome root;
Having sat down on one seat, he will cross the stream of uncertainty.

"Just as in a good field, even a little seed planted;
When the rain sends down proper showers, the fruit pleases the farmer.

"Likewise this Buddha-field, taught by the Perfectly Enlightened One;
When the rain sends down proper showers, the fruit will please me.

"With self resolute in striving, at peace, without clinging;
Having fully understood all mental corruptions, I dwell without mental corruptions.

"In eighteen hundred cosmic cycles, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of crossing over.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But thus, having attained arahantship, when the Blessed One was dwelling at Kapilavatthu, having gone there and having paid homage to the Teacher, having assembled with the monks, when asked by way of friendly welcome "What, friend, has comfortable dwelling in the forest been obtained?" praising the mountains where he had dwelt as "Delightful, friends, are the mountains in the forest," he spoke the verse "Cloud-coloured blue."

13. Therein, "cloud-coloured blue" means resembling blue rain clouds and having the form of blue rain clouds. "Beautiful" means with radiance, possessing rays and luminous. "With cool waters" means with cool water. "Bearing purity" means bearing purity because of having a portion of pure, clean ground, or because of being a dwelling place for noble ones of pure minds. For the sake of metrical ease in the verse, the description is made with the nasal sound. "Sītavārisucindharā" is also a reading; "bearing cool, pure water" means possessing reservoirs of cool, spotless water - this is the meaning. "Covered with red insects" means covered with red insects of coral colour called indagopaka; he said thus with reference to the rainy season. Some, however, say "they are red grasses called indagopaka." Others say "kaṇḍikāra trees." "Rocks" means mountains made of stone, not mountains of earth - this is the meaning. Therefore he said - "Just as a rocky mountain." "Delight me" means they cause me to delight, they augment my delight in seclusion. Thus the elder, declaring his delight in the forest cultivated over a long time, illustrates the threefold delight in seclusion itself. Therein, through seclusion from clinging, the declaration of final liberating knowledge is indeed illustrated.

The commentary on the verses of the Elder Vanavaccha is concluded.

4. Commentary on the Verses of the Novice Sivaka

14. "Preceptor" is the verse of the novice Sivaka. What is the origin? It is said that he, thirty-one cosmic cycles from now, in the time of the Blessed One Vessabhū, having been reborn in a family home, one day, having entered the forest on some business, having seen there the Blessed One Vessabhū seated in the mountain caves, with a gladdened mind, having approached, having paid homage, having raised joined palms, stood. Again, having seen there charming kāsūmārika fruits, having taken them, he presented them to the Blessed One; the Blessed One accepted out of compassion. He, by that meritorious action, wandering in the round of rebirths among gods and humans, when his maternal uncle was going forth in the Dispensation of the Blessed One Kassapa, having gone forth together with him, having accumulated much wholesome action as a decisive support for the end of the round of rebirths, in this arising of a Buddha, having become the nephew of the Elder Vanavaccha, was reborn; his name was Sivakotissa. His mother, having heard the news that her own elder brother Vanavaccha, having gone forth in the Dispensation, having brought the task of the gone forth one to its summit, was dwelling in the forest, said to her son - "Dear Sivaka, having gone forth in the presence of the elder, attend upon the elder; the elder is now old." He, by just a single word of his mother and also because of having formed an aspiration in the past, having gone to the presence of the maternal uncle elder, having gone forth, attending upon him, dwelt in the forest.

One day, when he had gone to the edge of a village on some business, a severe illness arose in him. Even though people were administering medicine, it did not subside. When he was long in coming, the elder, thinking "The novice is tarrying, what indeed is the reason?" having gone there, having seen him sick, doing whatever was fit to be done for him, having spent the daytime, in the night-time, at the time of almost break of dawn, said - "Sivaka, since the time of my going forth I have not formerly dwelt in a village; let us go from here to the forest itself." Having heard that, Sivaka said "Even though, venerable sir, my body is now standing at the edge of the village, my mind however is in the forest; therefore even lying down I shall go to the forest itself." Having heard that, the elder, having taken him by the arm, having led him to the forest itself, gave an exhortation. He, having stood firm in the elder's exhortation, having seen with insight, attained arahantship. Therefore it was said in the Apadāna -

"Shining like a kaṇikāra tree, seated in the mountain caves;
I saw the stainless Buddha, the elder of the world, the lord of men.

"With a confident mind, glad at heart, truly having made a salutation with
joined palms;
Having taken a kāsūmārika fruit, I gave it to the foremost Buddha.

"Thirty-one cosmic cycles ago from now, when I gave that fruit then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

He, having attained arahantship, having brought together the matter spoken by the preceptor and by himself, declaring his own delight in seclusion and his having performed his obligations, spoke the verse "My preceptor said to me."

14. Therein, "preceptor" means one who reflects upon what is faulty and faultless; having established the seeking of welfare, he looks with the eye of knowledge - thus he is a preceptor. "Me" (maṃ) indicates himself. "Said" (avacā) means spoke. "Let us go from here, Sīvaka" is a showing of the manner stated; Sivaka, from here, from the edge of the village, come, let us go to the forest place itself; the intention is: that itself is suitable for our dwelling. But thus, Sivaka, spoken to by the preceptor, like a good thoroughbred horse struck by a whip, having become one with a sense of urgency arisen, declaring his wish to go to the forest itself -

"My body dwells in the village, my mind has gone to the forest;
Even lying down I go, there is no attachment for one who understands." - he said;

Its meaning is - because now even though this body of mine is situated at the village outskirts, yet my disposition has gone to the forest itself, therefore "even lying down I go" - even lying down, due to inability to stand, sit, or walk because of sickness, even in this lying posture, creeping like a serpent, come, venerable sir, let us go to the forest itself. Why? "There is no attachment for one who understands" means because for one who knows as it really is the danger in sensual pleasures and in the round of

rebirths, and the benefit in renunciation and in Nibbāna, by the intrinsic nature of phenomena, there is no attachment anywhere; therefore, by a single term itself the preceptor's command was carried out - thus, by that indication, he declared the final liberating knowledge.

The commentary on the verses of the Novice Sivaka is concluded.

5. Commentary on the Verses of the Elder Kuṇḍadhāna

15. "One should cut off five, give up five" is the verse of the Venerable Elder Kuṇḍadhāna. What is the origin? It is said that he, in the time of the Blessed One Padumuttara, was born in a family home in the city of Hamsavatī, and having come of age, in the very manner stated above, having approached the Blessed One, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who take the voting ticket first, having aspired to that position of rank, went about performing meritorious deeds conforming with that. One day, he presented to the Blessed One Padumuttara, who was seated having emerged from the attainment of cessation, a great bunch of plantain fruit reddish with red arsenic powder; the Blessed One, having accepted it, consumed it. He, by that meritorious action, exercised divine kingship among the gods eleven times. Twenty-four times he was a king, a universal monarch. Thus he, having performed meritorious deeds again and again, wandering again and again among gods and humans, in the time of the Buddha Kassapa, was reborn as a terrestrial deity. For Buddhas of long life span, the Observance is not held every fortnight. For thus, for the Blessed One Vipassī, the Observance was held every six years. But Kassapa, the One of Ten Powers, expounded the Pātimokkha every sixth month. At the time of the expounding of that Pātimokkha, two monks who were friends, dwelling in the various directions, go saying "We shall perform the Observance."

This terrestrial deity thought - "The friendliness of these two monks is exceedingly firm; if there were one who causes division, would it be broken or would it not be broken?" She, watching for an opportunity regarding them, goes not far from them. Then one elder, having given his bowl and robes into the hand of the other, having gone to a place convenient for water for the purpose of relieving the body, having washed his hands and feet, comes out from near a thicket. The terrestrial deity, having become a woman of the most excellent beauty behind that elder, having shaken out and arranged her hair, as if tying it up, as if wiping dust from her back, as if arranging and putting on a cloth, having become one following step by step after the elder, came out from the thicket. The friend elder, standing to one side, having seen that very situation, with displeasure arisen, having thought "Now the affection that has followed me for a long time with this monk is destroyed; if I had known of such a state of affairs, I would not have had intimacy with this one for so long a stretch of time," said to him as he was coming "Here, friend, take your bowl and robes; I do not come along the same road with such an evil one." Having heard that talk, the heart of that conscientious monk was as if pierced having taken a sharp spear. Then he said to him - "Friend, what is this that you say? For so long a time I do not know even an offence of the mere degree of a wrong-doing. But you today call me 'evil one'; what has been seen by you?" "What need is there of anything else seen? Did you not come out having been in one place together with such an adorned

and bedecked woman?" "There is no such thing, friend, for me; I do not see such a woman." Even though he spoke up to the third time, the other elder, not believing his words, taking what was seen by himself as the truth, not going by the same road with him, went by another road to the Teacher's presence. The other monk too went by another road to the Teacher's presence.

Thereupon, at the time of the Community of monks entering the Observance hall, that monk, having recognised that monk in the Observance hall, having gone out saying "In this Observance hall there is such an evil monk; I shall not perform the Observance together with him," stood outside. Then the terrestrial deity, thinking "A weighty deed has been done by me," having gone to his presence in the appearance of an elderly lay follower, said "Why, venerable sir, is the noble one standing in this place?" "Lay follower, one evil monk has entered this Observance hall; 'I shall not perform the Observance together with him' - thus I am standing outside." "Venerable sir, do not take it thus; this monk is of pure morality. The woman seen by you is myself; by me, for the purpose of testing you, looking at the state of whether it would be broken or not broken, thinking 'Is the friendliness of these elders firm or not firm?' - that deed was done." "But who are you, good person?" "I am a terrestrial deity, venerable sir," the young god said, and speaking thus, having stood by divine power, having fallen at the elder's feet, having entreated the elder saying "Venerable sir, forgive me; the elder does not know this fault; please perform the Observance," he caused him to enter the Observance hall. That elder performed the Observance in one place for the time being, but by way of association with a friend, he was not again in one place together with him. The action of this elder is not spoken of; but the accused elder, doing the work of insight again and again, attained arahantship.

The terrestrial deity, as an outcome of that action, was not freed from the fear of the realms of misery for one interval between Buddhas. But if at some time she attains human existence, a fault done by anyone else falls upon her alone. He was reborn in a brahmin family in Sāvattthī in the time of our Blessed One. They gave him the name "Dhāna the young man." He, having come of age, having learnt the three Vedas, in old age, having heard the Teacher's proclamation of the Teaching, having gained faith, went forth. From the day of his full ordination onwards, one adorned and prepared woman, when he enters the village, enters the village together with him; when he departs, she departs. Even when he enters the monastery, she enters together with him; even when he stands, she stands - thus she appears as a constant follower. The elder does not see her. But again, as an outcome of his former action, she appears to others. In the village, the women giving rice gruel and almsfood make mockery, saying "Venerable sir, this one ladle of rice gruel is for you, one is for this female companion of ours." There is great harming for the elder. Even when he has gone to the monastery, the novices and young monks, having surrounded him, make mockery, saying "Dhāna has become a favourite." Then by that very reason the name "Elder Kuṇḍadhāna" came to be. He, rising up again and again, being unable to endure the sport being made by them, having seized upon madness, says "You are favourites, your preceptor is a favourite, your teacher is a favourite." Then they reported to the Teacher "Kuṇḍadhāna, venerable sir, speaks such harsh speech with the young novices." The Teacher, having had him summoned, having said "Is it true, Dhāna, that you speak harsh speech with the novices?" when he said "True, Blessed One," said "Why do you speak thus?" "Venerable sir, being unable to bear the

constant harming, I speak thus." "You are not able to wear out the deed done formerly up to the present day; do not again speak such harshness to monks" - having said this, he said:

"Do not speak harshly to anyone, those spoken to would retort to you;
For vehement talk is painful, retribution would touch you.

"If you do not shake yourself, like a broken gong;
You have attained Nibbāna, no impetuosity is found in you."

And moreover, they told even the King of Kosala about the state of that elder's going about with a woman. The king, having sent men saying "Go, sirs, investigate," himself too, with just a small retinue, having gone to the elder's dwelling place, stood to one side looking. At that moment the elder was seated doing needlework, and that woman too appears as if standing at a place not far away. The king, having seen, thinking "There is a reason here," went to the place where she was standing. When he was approaching, she appeared as if having entered the elder's dwelling leaf-hut. The king too, having entered that very leaf-hut together with her, looking everywhere but not seeing her, having formed the perception "This is not a woman; it is a result of action of the elder," even though at first when passing near the elder he had not paid homage to the elder, having known the untruthfulness of that matter, having come back, having paid homage to the elder, seated to one side, he asked "I hope, venerable sir, you are not troubled about almsfood?" The elder said "It is sufficient, great king." "I know, venerable sir, the noble one's situation. Going about with such a defilement, who indeed will have confidence in you? From now on there is no business of going anywhere for you; I will attend upon you with the four requisites. Do not be heedless in wise attention" - thus he established a regular supply of almsfood. The elder, having obtained the king as a supporter, with fully focused mind through suitable food, having developed insight, attained arahantship. From that time onwards, that woman disappeared.

At that time Mahāsubhaddā, living in a family of wrong views in the city of Ugga, having determined the Observance thinking "May the Teacher have compassion on me," having become free from the odour of defilement, standing on the upper storey of the mansion, having made a declaration of truth saying "May these flowers, having lodged in between, become a canopy over the head of the One of Ten Powers and remain there; may the One of Ten Powers, by this sign, tomorrow accept almsfood from me together with five hundred monks," released eight handfuls of jasmine flowers. The flowers, having gone, became a canopy over the head of the Teacher at the time of expounding the Teaching, and remained there. The Teacher, having seen that canopy of jasmine flowers, having consented to almsfood for Subhaddā by mind alone, on the following day when dawn had arisen, said to the Elder Ānanda - "Ānanda, today we shall go far on the alms round; without giving to worldlings, give voting tickets only to noble ones." The Elder announced it to the monks - "Friends, the Teacher today will go far on the alms round; let worldlings not take them, let only noble ones take voting tickets." The Elder Kuṇḍadhāna stretched out his hand first of all, saying "Bring it here, friend, a voting ticket." Ānanda, having given rise to the thought "The Teacher does not have voting tickets given to such monks, he has them given only to noble ones," having gone, reported it to the Teacher. The Teacher said

"Give a voting ticket to the one who is having it brought." The Elder thought - "If it were not proper to give a voting ticket to Kuṇḍadhāna, then the Teacher would have prevented it; there will be a reason for this," and aspired to go, thinking "I shall give a voting ticket to Kuṇḍadhāna." Kuṇḍadhāna, even before his arrival, having attained the fourth meditative absorption which is the foundation for direct knowledge, having stood in the sky by supernormal power, having stretched out his hand saying "Bring it here, friend Ānanda; the Teacher knows me; the Teacher does not prevent a monk such as me from taking the first voting ticket," took the voting ticket. The Teacher, making that the occasion, established the Elder in the foremost position among those who take the first voting ticket in this Dispensation. Because this Elder, having obtained the king as a supporter, with a concentrated mind through the obtaining of suitable food, doing the work of insight, through the achievement of decisive support, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"For seven days in seclusion, the Self-Become One, the foremost person;
With a confident mind, glad at heart, I attended on the foremost Buddha.

"Having understood the proper time when he had emerged, the Great Sage Padumuttara;
Having taken a large bunch of plantains, I approached him.

"Having accepted, the Blessed One, the omniscient leader of the world;
Gladdening my mind, the great sage consumed it.

Having eaten, the Perfectly Enlightened One, the unsurpassed caravan leader;
Having sat down on his own seat, he spoke these verses.

"And whatever demons are peaceful ones on this mountain;
Whatever beings are in the forest, let them hear my word.

"He who attended upon the Buddha, like a maned lion, the king of beasts;
Him I will explain, listen to me as I speak.

"Eleven times he will be a king of gods;
And twenty-four times, he will be a universal monarch.

"In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.

"Having reviled ascetics, virtuous ones without mental corruptions;
Through the result of evil deeds, he will obtain an appellation.

"His heir in the teachings, legitimate, created by the Teaching;
By the name Kuṇḍadhāna, he will be a disciple.

"Devoted to solitude, a meditator, delighting in meditative absorption, I;
Having pleased the Teacher, I dwell without mental corruptions.

"Surrounded by disciples, honoured by the community of monks;

Having sat down in the community of monks, the Conqueror had the voting ticket taken.

"Having arranged his robe on one shoulder, having paid homage to the leader of the world;
Before the best of speakers, I first took hold.

"By that action, the Blessed One, who shakes the ten thousand world systems;
Having sat down in the community of monks, established me in the highest state.

"Energy is my beast of burden, carrying me to freedom from bondage;
I bear my final body in the teaching of the Perfectly Enlightened One.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

Even though this elder was of such a nature, those worldling monks who did not know his virtues, at that time at the first taking of the voting ticket, considered thus: "What indeed is this?" For the purpose of dispelling their doubt, the elder, having risen up into space, having shown a wonder of supernormal power, declaring final liberating knowledge by way of an indirect reference, spoke the verse "One should cut off five."

15. Therein, "one should cut off five" means one should cut off, should abandon, the five lower mental fetters that cause rebirth in the realms of misery, just as a man cuts a binding rope on his feet with a knife, by means of the lower three paths. "One should give up five" means one should give up, should cut off, the five higher mental fetters that are the causes for rebirth in the higher heavenly worlds, just as a man gives up a binding rope on his neck, by the path of arahantship - this is the meaning. "And further develop five" means for the purpose of abandoning those very higher mental fetters, one should further develop the five faculties beginning with faith, beyond the achievement of the path of non-returning, one should increase them by means of the achievement of the highest path. "One who has gone beyond five attachments" means one being thus, by the overcoming and abandoning of the five attachments of lust, hate, delusion, conceit, and wrong view, having gone beyond the five attachments. "A monk is called a crosser of the mental floods" means he is called "monk" because of having broken the mental defilements in every way, and having crossed the mental floods of sensuality, existence, wrong view, and ignorance, he is called one who stands in Nibbāna, which is the beyond of those - this is the meaning.

The commentary on the verses of the Elder Kuṇḍadhāna is concluded.

6. Commentary on the Verses of the Elder Belaṭṭhasīsa

16. "Just as a good thoroughbred" is the verse of the Venerable Elder Belaṭṭhasīsa. What is the origin? It is said that he, in the time of the Blessed One Padumuttara, having been reborn in a family home, having approached the Blessed One, having heard the Teaching, having gained faith, having gone forth, practising the ascetic duty, was unable to produce a distinction due to the absence of the achievement of decisive support. However, having accumulated much wholesome action as a decisive support for the end of the round of rebirths, wandering in the round of

rebirths among gods and humans, thirty-one cosmic cycles from now, having seen the Blessed One Vessabhū, with a gladdened mind, he gave a citron fruit. He, by that meritorious action, having been reborn among the gods, having performed meritorious deeds again and again, going from a fortunate world to a fortunate world, in this arising of a Buddha, having been reborn in a brahmin family in Sāvattthī, even before the Blessed One's highest enlightenment, having gone forth into the going forth as a hermit in the presence of Uruvelakassapa, tending the fire, at the taming of Uruvelakassapa, by the teaching of the Discourse on the Burning, together with the thousand former matted-hair ascetics, he attained arahantship. Therefore it was said in the Apadāna -

"Shining like a kaṇikāra tree, like the full moon;
Like a blazing lamp post, I saw the leader of the world.

"Having taken a citron fruit, I gave it to the Teacher;
To the hero worthy of offerings, devoted, with my own hands.

"Thirty-one cosmic cycles ago from now, when I gave that fruit then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

Thus, this elder who had attained arahantship, the preceptor of the Venerable treasurer of the Teaching, one day, having risen from the fruition attainment, having reviewed that peaceful, sublime, spiritual happiness and his own former exertion, by the force of rapture, spoke the verse "Just as a good thoroughbred."

16. Therein, "just as" is an indeclinable particle in the sense of establishing a simile. "Good" means beautiful, accomplished with firmness, power, capability, speed, effort, and so on. "Thoroughbred" means of good breed, of pure origin, one who knows what should and should not be done. That is threefold: a thoroughbred bull, a thoroughbred horse, and a thoroughbred elephant. Among these, a thoroughbred bull is intended here. And he is engaged in the task of skilful ploughing; therefore he said "plough-turner." One who turns the ploughshare, having turned the plough here and there, one who ploughs in the field - this is the meaning. Or, "the place where one turns the plough" is the plough-turning, the plough-path in the field; in that plough-turning. Here "vattani" is said by making it long for the sake of metrical ease in the verse. "Horned" means the horn, because of its resemblance to a crest due to its position on the head, is called a crest. One who has that is "horned." Others, however, say "the hump is what is intended here by 'crest'"; in either case, this "horned" is a description of a prominent feature. "With little difficulty" means with little fatigue. "Nights and days" means nights and days; the explanation is: thus for me they go with little difficulty. This is what is meant - Just as a good thoroughbred bull, engaged in ploughing, not regarding the dense grass, roots, and so on even on the plough-path, goes with little difficulty, turning here and there, until he shows the exhaustion of the ploughing grasses, so nights and days too go for me, pass by, with little difficulty indeed. Therein, he states the reason by "having attained spiritual happiness." Because the happiness of fruition attainment, peaceful, sublime, unmixed with the worldliness of sensual pleasure, the worldliness of the world, and the worldliness of

the round of rebirths, has been obtained - therefore; this is the meaning. And this is a locative expression used in the reflexive sense, as in "in the forest thicket" and "then indeed sir, it should be said." Or alternatively, to examine whether from that time onwards nights and days go with little difficulty, he said - "Having attained spiritual happiness" means when spiritual happiness has been obtained, from the time of its obtaining onwards - this is the meaning.

The commentary on the verses of the Elder Belaṭṭhasīsa is concluded.

7. Commentary on the Verses of the Elder Dāsaka

17. "When one is torpid" is the verse of the Venerable Elder Dāsaka. What is the origin? It is said that he, ninety-one cosmic cycles from now, when a Truth-finder had not yet arisen, gave delightful mango fruits to an Individually Enlightened One named Ajita who had descended from Gandhamādana to the path of humans and was walking for almsfood in a certain village. He, by that meritorious action, wandering in the round of rebirths among gods and humans, having gone forth in the Dispensation in the time of the Blessed One Kassapa, performed much merit as a decisive support for the end of the round of rebirths. Thus, having been devoted to wholesome action, going from a fortunate world to a fortunate world, in this arising of a Buddha, he was reborn in a family home in Sāvattthī. His name was Dāsakotissa. He, having been placed by the householder Anāthapiṇḍika in the work of tending the monastery, carefully tending the monastery, having gained faith through frequent seeing of the Buddha and hearing of the Teaching, went forth. Some, however, say - "This one, having been reborn in a family home in the time of the Blessed One Kassapa, having come of age, while attending upon a certain elder who had eliminated the mental corruptions, wishing to have some work done, commanded the elder. He, by that action, in the time of our Blessed One, having been reborn in the womb of a slave woman of Anāthapiṇḍika in Sāvattthī, having come of age, having been placed by the millionaire in the tending of the monastery, gained faith in the very manner stated. The great millionaire, having known his virtuous conduct and disposition, having made him a freeman, said 'Go forth as you please.' The monks gave him the going forth." He, from the time of going forth, being lazy and lacking in energy, did not perform any duties and counter-duties, let alone the ascetic practice; he merely ate as much as he liked and dwelt given to much sleep. Even at the time of hearing the Teaching, having entered one corner, seated at the edge of the assembly, breathing heavily, he simply slept. Then the Blessed One, having looked at his past decisive support, for the purpose of generating a sense of urgency, spoke the verse "When one is torpid and gluttonous."

17. Therein, "torpid" means overcome by sloth and torpor; for whatever torpor overcomes, that sloth also overcomes indeed. "When" means at whatever time. "Gluttonous" means a great eater, like one of those who eat by the handful, by the hem of the robe, by the plateful, by the crow-māsaka measure, or who eat and vomit. "A sleeper" means one given to sleeping by nature. "Who lies tossing about" shows that having lain down turning over and over, by both sides one is devoted to the pleasure of sleeping, the pleasure of lying on one's side, the pleasure of torpor. "Fed on fodder" means fed and filled with pig-food such as rice-bran and so on. For a domestic pig, being nourished from the time it is young, when its body becomes fat,

being unable to go outside the house, having rolled about and rolled about under beds and so on, simply lies down. This is what is meant - When a person is torpid and gluttonous, and like a great hog fed on fodder, being unable to sustain himself in any other posture, is given to sleeping and lies tossing about, then he is unable to attend to the three characteristics as "impermanent, suffering, non-self." Through inattention to those, the one of dull wisdom enters the womb again and again, and is not released from dwelling in the womb. Having heard that, the Elder Dāsaka, being stirred with a sense of urgency, having established insight, before long realised arahantship. Therefore it was said in the Apadāna -

"The Perfectly Enlightened One named Ajita, dwelt in the Himalayas then;
And accomplished in conduct, a sage skilled in concentration.

"To the Enlightened by himself of golden colour, the receiver of oblations;
As he was proceeding along the road, I gave a mango fruit.

"Ninety-one cosmic cycles ago from now, when I gave that fruit then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, the elder recited that very verse, saying "The Blessed One exhorted me with this verse, this verse became my goad." This was the elder's declaration of final liberating knowledge by the method of turning back the nutriment.

The commentary on the verses of the Elder Dāsaka is concluded.

8. Commentary on the Verses of the Elder Siṅgālapitu

18. "There was an heir of the Buddha" is the verse of the Elder Siṅgālakapitu. What is the origin? It is said that he, ninety-four cosmic cycles ago from now, having seen a Paccekasambuddha named Sataraṃsi walking for almsfood, with a gladdened mind, having paid homage, gave a palmyra fruit that had come into his hand. By that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering only in fortunate destinations, in the time of the Blessed One Kassapa, having been reborn in a human womb, having gained faith in the Dispensation, having gone forth, he developed the perception of a skeleton. Again, in this arising of a Buddha, having been reborn in a family home in Sāvattihī, having come of age, having taken a wife, having obtained one son, he gave him the name "Siṅgālaka." Therefore they call him "Siṅgālakapitā" (Siṅgālaka's father). He afterwards, having abandoned the bondage of the household, went forth in the Dispensation. The Blessed One, surveying his disposition, gave him the meditation subject of the perception of a skeleton. He, having accepted that, was dwelling among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove. Then a deity dwelling in that grove, for the purpose of generating enthusiasm, making clear by an indirect reference this meaning that "the fruit of meditation will before long come into his possession," spoke the verse "There was an heir of the Buddha."

18. Therein, "ahū" means "is," for this is a past tense expression used in the sense of the present tense. "Of the Buddha" means of the Omniscient Buddha. "Heir" means an heir to the Teaching, one who takes up, one who receives the ninefold supramundane Teaching-inheritance through one's own right practice. Or alternatively, "ahū" means was. The intention is that any fetter to the state of being an heir of the Buddha of such a name will now indeed be removed. Therefore it is said "I imagine he will quickly abandon sensual lust." "In the Bhesakaḷā Grove" means in the forest which received the name "Bhesakaḷāvana" because it was obtained and occupied by a demon named Bhesaka, or because of the abundance of medicinal woods and other such things. Stating the reason for that monk's state of being an heir of the Buddha, he said "With the perception of bones alone, he pervaded this earth." Therein, "entirely" means wholly, without remainder. "With the perception of bones" means by the meditation on a skeleton. "Pervaded" means he spread it by way of resolving "bones." "Earth" means the earth of individual existence. For individual existence is here called "earth," as in such passages as "Who will discern this earth" and so on. "Maññehaṃ" means "I imagine." "Maññāha" is also a reading. "He" means that monk. I imagine he will quickly, before long, abandon sensual lust. Why? Because the perception of a skeleton is the direct opponent of sensual lust. This is what is meant - Whoever, having obtained the perception of a skeleton in one place, having pervaded the whole of one's own or of everyone's individual existence with just "bones" and standing thus, that monk, having made that skeleton-meditation the foundation, seeing with insight, will before long abandon sensual lust by the path of non-returning, or will abandon by the highest path all craving which has received the name "sensual pleasure" in the sense of desiring and "lust" in the sense of dyeing. Having heard this verse, that elder, thinking "This deity spoke thus for the purpose of generating enthusiasm in me," having determined unremitting energy, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"The Blessed One named Sataraṃsī, self-become, unconquered;
Having risen from seclusion, went forth for alms.

"With fruit in hand, having seen, I approached the lord of men;
With a confident mind, glad at heart, I gave a palmyra fruit.

"Ninety-four cosmic cycles ago from now, when I gave that fruit then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, honouring the words spoken by that deity, he spoke that very verse by way of an inspired utterance. That itself was the elder's declaration of final liberating knowledge.

The commentary on the verses of the Elder Siṅgālapitu is concluded.

9. Commentary on the Verses of the Elder Kula

19. "Irrigators lead water" is the verse of the Venerable Elder Kulotissa. What is the origin? It is said that this elder, even formerly, having accumulated much wholesome action as a decisive support for the end of the round of rebirths, accomplished in aspiration, having seen the Blessed One Vipassī going through space, with a gladdened mind, stood wishing to give a coconut fruit. The Teacher, having known his mind, descended and received it. He, having become exceedingly of confident mind, by that very acquisition of faith, having approached the Teacher, requested the going forth; the Teacher commanded a certain monk - "Give this man the going forth." He, having gone forth, having obtained full ordination, having practised the ascetic duty, having passed away from there, wandering in the round of rebirths among gods and humans for six intervals between Buddhas, in this arising of a Buddha, was reborn in a brahmin family in Sāvatthī. His name was Kulotissa. He, having come of age, having gained confidence in the Dispensation, having gone forth in the presence of the Blessed One, was unable to produce a distinction due to the abundance of distraction. Then one day, while entering the village for almsfood, on the way, having seen men who, having dug the ground and made a water channel, were leading water to whatever place they wished, having observed that, having entered the village, having seen a certain fletcher who, having placed an arrow shaft in an arrow-lathe, examining it with the corner of the eye, was making it straight, having observed that too, going ahead, having seen carpenters planing the constituents of a chariot wheel such as spokes, rims, hubs and so on, having observed that too, having entered the monastery, having finished the meal, having put away his bowl and robes, seated in his day residence, having taken the signs seen by himself by way of simile, applying them to the taming of his own mind: "Even senseless water, human beings lead to whatever place they wish; likewise even a senseless, crooked reed shaft, by bending it with skill, they make straight; likewise senseless wood, logs and so on, carpenters make curved or straight by way of rims and so on. Then why should I not make my own mind straight?" - having thought thus, having established insight, striving and endeavouring, before long he attained arahantship. Therefore it was said in the Apadāna -

"In the city of Bandhumatī, I was a monastery attendant then;
I saw the stainless Buddha, going through the sky-path.

"Having taken a coconut fruit, I gave it to the foremost Buddha;
Standing in space, being peaceful, the one of great fame received it.

"Generating joy for me, bringing happiness in the present life;
Having given fruit to the Buddha, with a clear mind.

"I attained joy then, and extensive highest happiness;
A jewel arises indeed, for one reborn here and there.

"Ninety-one cosmic cycles ago from now, when I gave that fruit then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"The divine eye is pure in me, I am skilled in concentration;
Having reached the perfection of direct knowledge, this is the fruit of giving fruit.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

Thus, having made those signs his goads, having developed insight, he attained arahantship; having brought together the taming of his own mind with those, declaring the final liberating knowledge, he spoke the verse "Irrigators lead water."

19. Therein, "water indeed" (udakaṃ hi) - the word "hi" is merely an indeclinable particle. "They lead" means having dug up this or that dry place on the earth, having filled the low-lying place, or having made a watercourse, or having set up a wooden trough, they lead it to whatever place they wish. "Those who thus lead" are irrigators (nettikā). "Arrow" means a shaft. This is what is meant - Irrigators lead water to whatever place they wish according to their own preference; fletchers too, having heated the arrow, straighten it, making it straight. By way of bending, carpenters, planing wood for the purpose of rims and so on, straighten it, making it straight or curved according to their own preference. Thus, having taken just this much as their object, the virtuous, the wise, producing the path of stream-entry and so on through the beautiful practice of morality and so on as undertaken, tame themselves; but those who have attained arahantship are called completely tamed.

The commentary on the verses of the Elder Kula is concluded.

10. Commentary on the Verses of the Elder Ajita

20. "There is no fear for me in death" is the verse of the Venerable Elder Ajita. What is the origin? It is said that he, ninety-one cosmic cycles ago, having seen the Blessed One Vipassī, with a gladdened mind, gave a wood-apple fruit. Thereafter too, having performed various meritorious deeds, wandering in the round of rebirths among gods and humans, even before our Teacher had arisen in this cosmic cycle, he was reborn in Sāvattthī as the son of a brahmin who held the foremost seat of the king of Mahākosala. His name was "Ajita." And at that time, a brahmin named Bāvarī, a resident of Sāvattthī, endowed with three marks of a great man, one who had gone beyond the three Vedas, having departed from Sāvattthī, having gone forth into the going forth as a hermit, dwelt on the bank of the Godhāvarī in the Wood-Apple Monastery. Then Ajita, having gone forth in his presence, sent by Bāvarī - who had been urged by a well-wishing deity - to the Teacher's presence, together with Tissa, Metteya, and others, having approached the Blessed One, having asked questions with the mind alone, when those had been answered, with a gladdened mind, having gone forth in the Teacher's presence, having taken a meditation subject, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"The golden-coloured Enlightened by himself, the receiver of oblations;
Proceeding along the road, I gave a wood-apple fruit.

"Ninety-one cosmic cycles ago from now, when I gave that fruit then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, roaring a lion's roar, he spoke the verse "There is no fear for me in death."

20. Therein, "in death" means the sign of death, the cause of death. "For me" means for myself; "there is no fear" because the root of becoming has been cut off, because birth has been exhausted. For those whose root of becoming has not been cut off, there could be fear from death, thinking "What kind of rebirth will there be for me in the future?" "Attachment" means longing, craving; that does not exist "in life," because the activities have been well crushed, because the aggregates of clinging are well present as being of the nature of suffering, coreless, and so on. And being thus, I shall lay down, shall discard this body which is doubtful, or one's own body, the burden of suffering reckoned as the body; and laying it down, "what was to be accomplished by this body has been accomplished; now it is definitely to be discarded" - through the attainment of the expansion of wisdom, fully aware, through the attainment of the expansion of mindfulness, mindful, I shall lay it down. But having spoken this verse, the elder, having attained meditative absorption, immediately after that attained final Nibbāna.

The commentary on the verses of the Elder Ajita is concluded.

The commentary on the second chapter is completed.

3. The Third Chapter

1. Commentary on the Verses of the Elder Nigrodha

21. "I do not fear the fear" is the verse of the Venerable Elder Nigrodha. What is the origin? It is said that this one, eighteen hundred cosmic cycles from now, having been reborn in a wealthy brahmin family, having come of age, having seen the danger in sensual pleasures and the benefit in renunciation, having abandoned the bondage of the household, having entered a forest haunt, having made a hermitage in a certain Sāla grove, having gone forth in the going forth of a hermit, was dwelling feeding on forest roots and fruits. At that time, a Perfectly Enlightened One named Piyadassī, having arisen in the world, extinguishing the torment of defilements of the world with its gods by the rain of the nectar of the Teaching, one day, out of compassion for the hermits, having entered that Sāla grove, attained the attainment of cessation. The hermit, going for the purpose of forest roots and fruits, having seen the Blessed One, with a gladdened mind, having taken flowering Sāla branches and stems, having made a Sāla pavilion, having covered it entirely everywhere with Sāla flowers, having paid homage to the Blessed One, through the force of joy and pleasure alone, without even going for the purpose of food, stood paying homage. The Teacher, having emerged from cessation, out of compassion for him, thought "Let the Community of monks come," thinking "He will gladden his mind towards the Community of monks too." At that very moment the Community of monks came. He, having seen the Community of monks too, with a gladdened mind, having paid homage, having raised joined palms, stood. The Teacher, by the occasion of the manifestation of a smile, making known his future success, having expounded the Teaching, departed together with the Community of monks. He, by that meritorious action, wandering only among gods and humans, having accumulated much wholesome action as a decisive support for the end of the round of rebirths, in this arising of a Buddha, was reborn in Sāvathī

in a wealthy brahmin family; his name was Nigrodhatissa. He, on the day of the acceptance of the Jeta Grove, through seeing the majestic power of the Buddha, with confidence arisen, having gone forth, having undertaken insight, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Having plunged into the Sāla grove, my hermitage was well made;
Covered with Sāla flowers, I dwelt in the forest then.

"The Blessed One Piyadassī, the self-become one, the foremost person;
The Perfectly Enlightened One, desiring seclusion, approached the Sal grove.

"Having gone forth from the hermitage, I went to the forest wilds;
Seeking roots and fruits, I wandered in the forest then.

"There I saw the Perfectly Enlightened One, Piyadassin of great fame;
Well seated, a meditative attainer, shining in the great forest.

"Having set up four poles, above the Buddha, I
Having made a well-crafted pavilion, covered it with sal flowers.

"Having held for seven days a pavilion covered with sal branches;
Having gladdened my mind there, I paid homage to the foremost Buddha.

"The Blessed One at that time, having risen from concentration;
Looking only a yoke's length ahead, the highest of men sat down.

"A disciple named Varuṇa, of the Teacher Piyadassī;
With a hundred thousand masters, approached the Guide.

"The Blessed One Piyadassī, the elder of the world, the lord of men;
Having sat down in the community of monks, the Conqueror manifested a smile.

"Anuruddha, the attendant of the Teacher Piyadassī;
Having arranged his robe on one shoulder, asked the great sage.

"What indeed, Blessed One, is the cause for the Teacher's act of smiling?
When a reason exists, the Teacher manifests a smile.

"For seven days a sal-branch roof, the young man who held it for me;
Having remembered his action, I manifested a smile.

"I do not see a place where merit ripens;
In the heavenly world or among human beings, no place is suitable.

"For one dwelling in the heavenly world, endowed with meritorious deeds;
As far as his assembly extends, it will be covered with Sal trees.

"There with divine dancing, singing, and music;
He will always delight, being peaceful, concentrated through meritorious action.

"As far as his assembly extends, it will be fragrant with scent;
And a shower of sal flowers will rain down at that very moment.

"Having passed away from there, this human being will come to human
existence;
Here too a sal-branch roof he will hold at all times.

"Here dancing and singing, furnished with cymbals;
They will constantly surround me, this is the fruit of honouring the Buddha.

"And when the sun is rising, a shower of sal flowers rains down;
Connected with meritorious action, it rains at all times.

"In eighteen hundred cosmic cycles, of the Okkāka clan origin;
Gotama by name, the Teacher in the world will be.

"His heir in the teachings, legitimate, created by the Teaching;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.

"For one fully realising the Teaching, there will be a covering of sal trees;
For one burning on the funeral pyre, there will be a roof there.

"Having proclaimed the result, Piyadassī, the great sage;
Expounded the Teaching to the assembly, satisfying them with the rain of the
Teaching.

"For thirty cosmic cycles among the gods, I exercised divine kingship;
And sixty-seven times I was a universal monarch.

"Having come here from the world of the gods, I obtain abundant happiness;
Here too a sal-branch roof, this is the fruit of the pavilion.

"This is my last, the final existence goes on;
Here too a sal-branch roof will be at all times.

"Having pleased the Great Sage, Gotama, the bull of the Sakyans;
I have attained the unshakeable state, having abandoned victory and defeat.

"In eighteen hundred cosmic cycles, when I honoured the Buddha;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Mental defilements have been burnt by me, all existences have been
uprooted;
Like an elephant having cut the bond, I dwell without mental corruptions.

"Indeed welcome it was for me, in the presence of the Buddha, the foremost;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.

"The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

But thus, having become a possessor of the six higher knowledges, spending his time in the happiness of fruition, for the purpose of making manifest the nature of the Dispensation as leading to liberation, by way of a declaration of final liberating knowledge, he spoke the verse "I do not fear the fear."

21. Therein, "fear" (bhayaṃ) is that from which one fears (bhāyanti etasmā); that is, birth, ageing and so on. "Bhayassa" is the genitive case used in the sense of separation; the meaning is "I do not fear" (nāhaṃ bhāyāmi) the sign of what is to be feared (bhāyitabbanimittam), by the cause of birth, ageing, death and so on. Therein, he states the reason by "our Teacher is skilled in the Deathless." Our Teacher is skilled in the Deathless, adept in giving the Deathless to those amenable to instruction. "Where fear does not persist" means in that Nibbāna the aforesaid fear does not stand, does not obtain opportunity. "By that" (tena) means from that Nibbāna. "Go" (vajanti) means they go to the fearless state itself. For Nibbāna is called the fearless state. But "by what do they go?" - he said "by the path the monks go"; the meaning is that the monks, by carrying out the Teacher's exhortation through the eightfold noble path, are seers of fear in the round of rebirths. Or "where" (yattha) means on account of which sign, because of the achievement of which noble path, even the twenty-five kinds of fear beginning with self-reproach do not persist, do not obtain a support - by that noble path the monks go to the fearless state in the Teacher's Dispensation; by that path I too have gone; therefore "I do not fear the fear" - thus the elder declared the final liberating knowledge.

The commentary on the verses of the Elder Nigrodha is concluded.

2. Commentary on the Verses of the Elder Cittaka

22. "Blue, with beautiful necks" is the verse of the Venerable Elder Cittaka. What is the origin? It is said that he, from the time of the Buddha Padumuttara onwards, accumulating wholesome action as a decisive support for the end of the round of rebirths, ninety-one cosmic cycles from now, having been reborn in a human womb, having attained discretion, having seen the Blessed One Vipassī, with a gladdened mind, having made an offering with flowers, having paid homage, resolved upon the Teacher and Nibbāna, thinking "One should indeed dwell here with a peaceful state." He, by that meritorious action, having passed away from there, having been reborn in the Tāvatiṃsa realm, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a brahmin endowed with wealth in Rājagaha, Cittaka by name. He, when the Blessed One had gone to Rājagaha and was dwelling at the Bamboo Grove, having approached the Teacher, having heard the Teaching, having gained faith, having gone forth, having taken a meditation subject suitable to his temperament, having entered a forest haunt, engaged in meditative development, having produced meditative absorption, having developed insight with meditative absorption as its foundation, before long attained arahantship. Therefore it was said in the Apadāna -

"Shining like a kaṇikāra tree, seated in the mountain caves;
I saw the stainless Buddha, Vipassī, the leader of the world.

"Having held up three kiṅkaṇi flowers, I placed them upon it;
Having venerated the Enlightened by himself, I go facing south.

"By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.

"Ninety-one cosmic cycles ago from now, when I honoured the Buddha;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, having gone to Rājagaha to pay homage to the Teacher, when asked there by the monks "What, friend, did you dwell diligently in the forest?" declaring the final liberating knowledge by way of reporting his own dwelling in diligence, he spoke the verse "Blue, with beautiful necks."

22. Therein, "nīlāsugīvā" means nīlasugīvā; here the long vowel is made for the sake of metrical ease in the verse; the meaning is: endowed with a beautiful neck having streaks of colour. They are blue mostly by being of blue colour. They are "sugīvā" (beautiful-necked) by having beautiful throats. "Crested" means crested by the resplendent nature of the crest born on the head. "Morā" means peacocks.

"Kārambhiyaṃ" means in the karamba trees. Or "kārambhiyaṃ" is the name of that forest. Therefore "kārambhiyaṃ" means in the forest named Kārambha - this is the meaning. "Cry out" means during the rainy season, having heard the thunder of clouds, making the cry of the peacock, they roar as if surpassing swans and the like with their voice perfected by the accomplishment of the season. "They" means those peacocks. "Delighted by the cool wind" means having become playful through the cool cloud-wind, uttering sweet cries. "The sleeping one" means one who has lain down for the purpose of dispelling drowsiness after a meal, or one sleeping at the permitted time for the calming of bodily fatigue. "The meditating one" means one whose habit is to meditate by the meditative absorptions of serenity and insight, one engaged in meditative development. "Awaken" means they arouse. The intention is: they cause one to rise from sleeping by arousing full awareness thus - "Even these, without resorting to sleep, being awake, do what should be done by themselves; how much more then should I."

The commentary on the verses of the Elder Cittaka is concluded.

3. Commentary on the Verses of the Elder Gosāla

23. "I indeed, at the bamboo thicket" is the verse of the Venerable Elder Gosāla. What is the origin? He too, having formed aspirations under former Buddhas, accumulating wholesome action here and there as a decisive support for the end of the round of rebirths, ninety-one cosmic cycles from now, having seen on a certain mountain a rag-robe of an Individually Enlightened One hanging on a tree branch, with a gladdened mind thinking "This is surely the banner of a Worthy One," he

venerated it with flowers. He, by that meritorious action, was reborn in the Tāvatiṃsa realm. Thenceforth, wandering in the round of rebirths only among gods and humans, in this arising of a Buddha, he was reborn in a wealthy family in the country of Magadha, Gosāla by name. But because of having been acquainted with Soṇa Koṭikaṇṇa, having heard of his state of having gone forth, with a sense of urgency arisen thinking "Even he, so greatly wealthy, will go forth; how much more then should I," having gone forth in the presence of the Blessed One, having taken a meditation subject suitable to his temperament, seeking a suitable dwelling place, he dwelt on a certain mountain with a plateau not far from his native village. His mother gave him almsfood day after day. Then one day, when he had entered the village for almsfood, his mother gave him milk-rice prepared with honey and sugar. He, having taken that, having sat down at the root of a certain bamboo thicket in the shade of that mountain, having eaten, with washed bowl in hand, he began insight meditation. Through obtaining suitable food, by the pliancy of body and mind, concentrated, when knowledge beginning with the knowledge of rise and fall was sharp, valiant and proceeding, having aroused zeal in insight with little difficulty, bringing meditation to its summit by the succession of paths, he realised arahantship together with the analytical knowledges. Therefore it was said in the Apadāna -

"Not far from the Himalayas, there is a mountain named Udaṅgaṇa;
There I saw a rag-robe, hanging on a tree-top.

"Having plucked three kiṅkaṇi flowers, I then;
Below, with a delighted mind, I venerated the rag-robe.

"By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.

"Ninety-one cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, having venerated the banner of the worthy.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, wishing to go to the mountain slope itself for the purpose of pleasant abiding in the present life, declaring his own practice, he spoke the verse "I indeed, at the bamboo thicket."

23. Therein, "at the bamboo thicket" means near the bamboo shrub, in its shade. "Having eaten the milk-rice with honey" means having eaten milk-rice sprinkled with honey. "Favourably" means by favourable acceptance; the meaning is by rightly receiving the Teacher's exhortation. "Meditating on the rise and fall of the aggregates" means seeing with insight the rise and fall of the five aggregates of clinging; even though he has now performed his obligations, the intention is that he is establishing insight in order to attain fruition attainment. "I shall return to the mountain slope" means I shall go directing myself to the very mountain slope where I formerly dwelt. "Developing seclusion" means developing the seclusion of tranquillity

and the bodily seclusion of fruition attainment, or I shall go for the purpose of developing that. But having said thus, the elder went right there, and this itself was this elder's verse of declaration of final liberating knowledge.

The commentary on the verses of the Elder Gosāla is concluded.

4. Commentary on the Verses of the Elder Sugandha

24. "Gone forth for less than a year" is the verse of the Venerable Elder Sugandha. What is the origin? It is said that he, ninety-two cosmic cycles from now, in the time of a Perfectly Enlightened One named Tissa, having been reborn in a human womb, having attained discretion, wandered in the forest by means of hunting deer. The Teacher, out of compassion for him, having shown his footprint, departed. He, having seen the Teacher's holy footprints, because of having formed aspirations under former Buddhas, thinking "These are the footprints of the foremost person in the world with its gods," filled with joy and happiness, having taken koraṇḍaka flowers, having made an offering, gladdened his mind. He, by that meritorious action, having been reborn in the heavenly world, having passed away from there, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Kassapa, having become a householder, having carried on a great gift to the Teacher and the community of monks, having ground very costly Gosīta sandalwood for the perfumed chamber, having made a plastering with it, he made an aspiration - "In whatever place I am reborn, may my body be thus fragrant." Thus, having performed many meritorious actions in this and that existence as well, revolving only in fortunate worlds, in this arising of a Buddha, he was reborn in the house of a brahmin endowed with wealth in Sāvattihī. And from the time of his conception in the mother's womb, the mother's body and the entire house wafted a fragrant odour. But on the day of birth, in particular, a supreme fragrance wafted even in the neighbouring houses. His mother and father, thinking "Our son has come having brought his own name by himself," gave him the name Sugandha. He, gradually having come of age, having seen the Elder Mahāsela, having heard the Teaching in his presence, having gone forth, doing the work of insight, attained arahantship within a week itself. Therefore it was said in the Apadāna -

"I was formerly a forest worker, by my parents' counsel;
I live by slaughtering beasts, no wholesome deed is found in me.

"Near my dwelling place, Tissa, the chief leader of the world,
Showed three steps, the one with vision, out of compassion.

"And having seen the footprint trodden upon, of the Teacher named Tissa;
Joyful, with a joyful mind, I gladdened my mind at the footprint.

"Having seen a koraṇḍa tree in bloom, a tree growing on the earth;
Having taken it with its buds, I venerated the foremost footprint.

"By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.

"Whatever realm of rebirth I am reborn in, whether divinity or human;
I have skin like the koraṇḍaka flower, I become one of radiant splendour.

"Ninety-two cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of honouring the feet.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, declaring the final liberating knowledge, he spoke this verse "Gone forth for less than a year."

24. Therein, "gone forth for less than a year" means: one who has followed, reached the rains retreat is "anuvassa"; "anuvassa" itself is "anuvassika." "Gone forth" means one who has reached the going forth; having gone forth, one who has reached merely a rains retreat, meaning one of a single year. Or alternatively, a rains retreat that has followed, come afterwards, passed away is "anuvassa"; one who has that is "anuvassika." For one gone forth whose rains retreat, due to incompleteness, has not reached the count, he is thus spoken of; therefore it means he is called "without a rains retreat." "See the excellence of the Teaching as Teaching" means: see the state of being excellent Teaching, the well-proclaimedness, the quality of definitely leading to liberation, of your Teacher's Teaching, wherein you have gone forth for less than a year. "Knowledge of past lives, divine eye knowledge, knowledge of the elimination of mental corruptions" - the three true knowledges have been attained and realised by you; from that very fact, "the Buddha's teaching has been fulfilled" means the Perfectly Enlightened One's Dispensation, the instruction, the exhortation has been practised - in dependence on the fulfilment of the task, filled with joy and happiness, the elder speaks making himself as if another.

The commentary on the verses of the Elder Sugandha is concluded.

5. Commentary on the Verses of the Elder Nandiya

25. "Radiant with light" is the verse of the Venerable Elder Nandiya. What is the origin? It is said that he, in the time of the Blessed One Padumuttara, when the Teacher had attained final Nibbāna, having had a railing built of sandalwood essence at the shrine, carried on a lofty veneration and honour. Thenceforth, having become accomplished in disposition, having accumulated much meritorious action here and there as a decisive support for the end of the round of rebirths, wandering in the round of rebirths among gods and human beings, in this arising of a Buddha, he was reborn in the Sakyan royal family at Kapilavatthu. His mother and father, as he was born producing delight, gave him the name Nandiya. He, having come of age, when Anuruddha and others were going forth in the presence of the Teacher, having himself too gone forth, doing the work of insight, because of having formed an aspiration, before long attained arahantship. Therefore it was said in the Apadāna -

"The Conqueror named Padumuttara, the elder of the world, the lord of men;
Having blazed like a great mass of fire, the Perfectly Enlightened One attained final Nibbāna.

"And when the great hero was quenched, a widespread stupa was made;

From afar they attend upon the excellent best relic-house.

"With a confident mind, glad at heart, I made a sandalwood railing;
The mass of the stupa is seen, and befitting the stupa then.

"When arising in existence, in divinity and also in humanity;
I do not see any inferiority in me, this is the fruit of past action.

"Fifteen hundred cosmic cycles from now, there were eight people;
All of them named Samatta, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, while dwelling together with the Elder Anuruddha and others at the Pācīnavaṃsa deer park, one day Māra the Evil One, desiring to frighten this elder, showed him a frightful form. The Elder, having known that "this is Māra," showing "Evil One, for those who have transcended the realm of Māra, what will your action do to them? On that account, however, you yourself will undergo vexation and harm," spoke the verse "Radiant with light, gone to fruition."

25. Therein, "radiant with light" means whose radiance has arisen through the light of knowledge, because of having attained the knowledge of the highest path. By that, because of the state of the darkness of mental defilements having been completely struck down and destroyed without remainder, it is exceedingly luminous - this is the meaning. "Gone to fruition" means gone to, reached fruition; the intention is together with the knowledge of the highest fruition. "Mind" speaks of the mind of one who has eliminated the mental corruptions in a general sense. Therefore he said "constantly." For that, because of the inclination towards cessation, since those who have eliminated the mental corruptions constantly enter the fruition attainment of arahantship, it deserves to be called "together with fruition." "Such" means of that kind; the meaning is a Worthy One. "Having assaulted" means having purified, having overcome. "Dark One" - he addresses Māra; for he is called "the Dark One" because of the nature of his dark actions and because of his dark birth. "You undergo suffering" means here, through entering the belly and so on, you will undergo, you will reach useless bodily fatigue as suffering, and in the future state, irremediable suffering in the realms of misery. Having heard that, Māra, thinking "The ascetic knows me," disappeared right there.

The commentary on the verses of the Elder Nandiya is completed.

6. Commentary on the Verses of the Elder Abhaya

26. "Having heard the well-spoken speech" is the verse of the Venerable Elder Abhaya. What is the origin? It is said that he, having gone forth in the Dispensation of the Blessed One Padumuttara, having become one who is speaker of the Teaching, at the time of expounding the Teaching, first having praised the Blessed One with four verses, afterwards expounded the Teaching. By the power of that meritorious action of his, for a hundred thousand cosmic cycles there was no conception in a realm of misery. For thus it has been said -

"Having praised Padumuttara, the Conqueror, the Self-Become One, Abhaya, with a confident mind;
Did not go to the plane of misery for a hundred thousand cosmic cycles, one of lofty faith."

Due to the success of the field and so on, and due to the exceedingly noble nature of his volitions of prior and subsequent determination, that immeasurable stream of merit, stream of the wholesome, was such. "For those with confidence in the inconceivable, the result is inconceivable" - for thus it has been said. Indeed, the merit accumulated in each and every existence was supportive for him. For thus he made an offering with ketaka flowers to the Blessed One Vipassī. Thus, wandering only in fortunate worlds through eminent distinctions of merit, in this arising of a Buddha, he was reborn as the son of King Bimbisāra. His name was Abhaya. His origin will become clear further on. He, having been trained by Nigaṇṭha Nāṭaputta in a two-horned question, sent off with "Having asked this question, refute the ascetic Gotama," having approached the Blessed One, having asked that question, when the Blessed One had spoken of the nature of that question as not to be answered categorically, having understood the defeat of the Jains and the state of the Teacher as a Perfectly Enlightened One, he announced his state as a lay follower. Thereupon, when King Bimbisāra had deceased, with a sense of urgency arisen, having gone forth in the Dispensation, having become a stream-enterer through the teaching of the Simile of the Keyhole Discourse, again having undertaken insight, he realised arahantship. Therefore it was said in the Apadāna -

"On the bank of the Vinatā river, the highest of men dwelt;
I saw the stainless Buddha, fully focused, well concentrated.

"With a flower of the honey-scented ketaka, I then;
With a confident mind, glad at heart, honoured the foremost Buddha.

"Ninety-one cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, declaring final liberating knowledge by praising his own practice, he spoke the verse "Having heard the well-spoken speech."

26. Therein, "having heard" means having given ear, having reflected upon by following the ear-door. "Well spoken" means well said, properly said, spoken without deceiving in anything, because of being a Perfectly Enlightened One and because of great compassion, spoken by way of exclusively establishing the intended meaning - the talk on the Teaching that illuminates the four truths. For there is no proclamation of the Teaching by the Blessed One that is free from the truths. "Of the Buddha" means of the Omniscient Buddha. "Kinsman of the Sun": because of having arisen in the Solar lineage, "the sun is the kinsman of this one" - thus "Kinsman of the Sun";

the Blessed One. Of that Kinsman of the Sun. Or alternatively, "a kinsman of the sun" - thus "Kinsman of the Sun"; the Blessed One. Because of the state of being a legitimate son of that Blessed One. Therefore the Blessed One said -

"He who in the darkness, in the gloom, is the light-bringer, Verocana, the orbbed one, of risen radiance;
Do not, Rāhu, swallow him moving in the sky, Rāhu, release the sun, my offspring."

"Paccabyadhiṃ" means I penetrated. "Hī" is merely a particle. "Nipuṇaṃ" means smooth, supremely subtle, the truth of cessation, or the four truths themselves. Or "hī" is an indeclinable particle in the sense of cause. Because I penetrated the subtle four truths, therefore there is now nothing further to be penetrated - this is the meaning. As to what did he penetrate, he said "as the tip of a hair with an arrow." Just as a well-trained, skilled archer might pierce without missing, with an arrow, a shaft, the tip of a hair split sevenfold, so I penetrated the subtle noble truths - this is the explanation.

The commentary on the verses of the Elder Abhaya is completed.

7. Commentary on the Verses of the Elder Lomasakaṅgiya

27. "Dabba grass, kusa grass" is the verse of the Venerable Elder Lomasakaṅgiya. What is the origin? It is said that he, ninety-one cosmic cycles from now, having seen the Blessed One Vipassī, with a gladdened mind, having venerated him with various flowers, by that meritorious action, having been reborn in the heavenly world, again having performed meritorious deeds again and again, wandering only in fortunate destinations, having gone forth in the Dispensation of the Blessed One Kassapa, practised the ascetic duty. And at that time, when the practice of the Bhaddekaratta had been spoken by the Teacher, a certain monk engaged in discussion with him by way of the Bhaddekaratta Sutta. He could not answer that properly. Being unable to answer properly, he made the aspiration "May I in the future be able to teach you the Bhaddekaratta," and the other "May I ask." Of these, the first, having wandered in the round of rebirths among gods and humans for one interval between Buddhas, was reborn in the time of our Blessed One in a Sakyan royal family at Kapilavatthu. Because of his delicate nature, hairs grew on the soles of his feet, like those of a dog; on account of that his name was Lomasakaṅgiya. The other, having been reborn in the heavenly world, became known as Candana. Lomasakaṅgiya, when Sakyan princes beginning with Anuruddha were going forth, did not wish to go forth. Then, in order to stir him, the young god Candana, having approached, asked about the Bhaddekaratta. The other said "I do not know." Again the young god reproved him: "Then why was the agreement made by you 'I shall teach the Bhaddekaratta,' yet now you do not know even so much as the name?" The other, having approached the Blessed One together with him, asked: "It is said, venerable sir, that formerly an agreement was made by me 'I shall teach the Bhaddekaratta to this one.'" The Blessed One said: "Yes, son of good family, this was done by you in the time of the Blessed One Kassapa." This meaning should be understood in detail according to the method given in the Latter Fifty. Then Lomasakaṅgiya said: "If so, venerable sir, give me the going forth." The Blessed One rejected this: "Indeed, Truth-finders do not give the going forth to a son not permitted by his mother and father." He, having gone to

his mother's presence, having said "Permit me, mother, to go forth; I shall go forth," when his mother said "Dear son, you are delicate, how will you go forth?" making known his ability to endure dangers, he spoke the verse "Dabba grass, kusa grass, thorny shrubs."

27. Therein, "dabba" means dabba grass, which is also called "saddula." "Kusa" means kusa grass, which is called "kāsa." "Poṭakila" means a shrub with thorns and without thorns. But here only that with thorns is intended. Usīra and so on are easily understood. Grasses beginning with dabba, bīraṇa grasses, are productive of suffering even when trodden upon with the feet and are obstacles to walking; and yet I shall push them aside with my chest, I shall remove them even with my chest. Thus removing them, enduring the suffering on that account, having entered into the midst of a thicket in a forest haunt, I shall be able to practise the ascetic duty. He shows: what then to say of treading upon them with the feet. "Developing seclusion" means developing bodily seclusion, mental seclusion, and seclusion from clinging. For having abandoned the desire to be in a crowd, for one who is indeed developing bodily seclusion, concentrating the mind on any one among the thirty-eight objects, there is mental seclusion; not for one delighting in company. Only for one who is concentrated, doing the work of insight, and practising serenity and insight meditation in conjunction, there is the achievement of seclusion from clinging through the exhaustion of the mental defilements; not for one who is unconcentrated. Therefore it was said: "Developing seclusion" means developing bodily seclusion, mental seclusion, and seclusion from clinging. But when the son had spoken thus, the mother gave permission: "If so, dear son, go forth." He, having approached the Blessed One, requested the going forth. The Teacher gave him the going forth. Him, having gone forth, having accomplished the preliminary duties, having taken a meditation subject, as he was entering the forest, the monks said - "Friend, you are delicate; will you be able to dwell in the forest?" He, having spoken that very same verse to them too, having entered the forest, devoting himself to meditation, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"The golden-coloured Enlightened by himself, the receiver of oblations;
Proceeding along the road, I worshipped with various flowers.

"Ninety-one cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, the elder, declaring final liberating knowledge, spoke that very verse.

The commentary on the verses of the Elder Lomasakaṅgiya is completed.

8. Commentary on the Verses of the Elder Jambugāmiyaputta

28. "Are you not attached to robes" is the verse of the Venerable Elder Jambugāmiyaputta. What is the origin? It is said that he, having formed aspirations under former Buddhas, accumulating wholesome action here and there as a decisive support for the end of the round of rebirths, thirty-one cosmic cycles from now, in the time of the Blessed One Vessabhū, one day, having seen kiṃsuka flowers, having taken those flowers, recollecting the virtues of the Buddha, with reference to the Blessed One, throwing them into space, he venerated him. He, by that meritorious action, was reborn among the Tāvatiṃsa gods. Thereafter, having performed meritorious deeds, wandering again and again among gods and humans, in this arising of a Buddha, he was reborn as the son of a lay follower named Jambugāmiya in Campā. By that meritorious action, he was reborn among the Tāvatiṃsa gods. Thereafter, having performed meritorious deeds, wandering again and again among gods and humans, in this arising of a Buddha, he was reborn as the son of a lay follower named Jambugāmiya in Campā. On account of that, his designation was indeed "Jambugāmiyaputta." He, having come of age, having heard the Teaching in the presence of the Blessed One, having gained a sense of urgency, having gone forth, having accomplished the preliminary duties, having taken a meditation subject, dwelt at Sāketa in the Añjana Grove. Then his father, for the purpose of investigating "Does my son dwell delighting in the Dispensation, or not?" having written the verse "Are you not attached to robes," sent it. He, having read it, thinking "My father suspects me of heedless abiding, and even today I have not transcended the plane of the worldlings," being stirred with a sense of urgency, striving and endeavouring, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Having seen a kiṃsuka tree in bloom, having raised my joined palms;
Having remembered the foremost Buddha, I venerated him in space.

"By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.

"Thirty-one cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, having gone to the city where his relatives dwelt, making known the nature of the Dispensation as leading to liberation, he showed a wonder of supernormal power. Having seen that, his relatives, with gladdened minds, had many monasteries of the Community built. The elder too, having made the verse sent by his own father his goad, striving and endeavouring, realised arahantship. Even while declaring final liberating knowledge, for the purpose of honouring his father, he spoke that very same verse "Are you not attached to robes."

28. Therein, "kacci" is an indeclinable particle used in questioning. "No" is in negation. "Vatthapasuto" means attached to robes, one who is attached to robes, delighting in the adornment of robes. And this is merely an illustration, because the rejecting of fickleness such as adorning the bowl and so on is also intended. "Kacci na

vatthapasuto" is also a reading; the meaning is the same. "Bhūsanārato" means delighted in, devoted to the embellishment of one's individual existence, just as some, even having gone forth, are fickle, much devoted to bodily comfort, engaged in the adornment and embellishment of requisites such as robes and of their own bodies. "Was he not indeed one attached to requisites and delighting in ornaments?" - this here is the meaning of both terms. "The odour consisting of morality" means by the power of the fourfold morality that is well-purified through establishing the state of being unbroken and so on, that which is "the generation of the moral ones" - not the other, the immoral generation; through being immoral itself, it emits a foul odour consisting of immorality. Thus, "not having emitted a foul odour, are you emitting the odour consisting of morality?" - this is the meaning. Or alternatively, "not like other people" means not the other, the immoral generation; that is not the case, since you emit the odour consisting of morality - thus by way of contrast, it makes clear only the emitting of the odour of morality.

The commentary on the verses of the Elder Jambugāmiyaputta is completed.

9. Commentary on the Verses of the Elder Hārīta

29. "Straightening oneself" is the verse of the Venerable Elder Hārīta. What is the origin? It is said that he, having formed aspirations under former Buddhas, accumulating the accumulation of merit here and there as a decisive support for the end of the round of rebirths, thirty-one cosmic cycles from now, having seen a Paccekasambuddha named Sudassana, with a gladdened mind, having made an offering with kuṭaja flowers, by that meritorious action, wandering only in fortunate destinations, in this arising of a Buddha, was reborn in the city of Sāvattthī in a wealthy brahmin family. His name was Hārīta. When he had come of age, his mother and father brought a brahmin's daughter, a maiden befitting his family, beauty and so on. He, while enjoying the happiness of wealth together with her, one day, having looked at the beauty of himself and of her, being urged by natural law, gained a sense of urgency thinking "Such beauty indeed is before long crushed by ageing and by death." With the passing of just a few days, a black snake bit and killed his wife. He, with a sense of urgency arisen even more because of that, having gone to the Teacher's presence, having heard the Teaching, having cut the bondage of the household, went forth. And for him, though dwelling having taken a meditation subject suitable to his temperament, the meditation subject did not succeed; the mind did not become straight. He, having entered the village for almsfood, having seen a certain fletcher who, having placed an arrow shaft in a machine, was making it straight, having thought "These make even something without consciousness straight; why should I not make the mind straight?" having turned back from that very place, seated at his daytime resting place, he began insight meditation. Then the Blessed One, having sat above in space, giving exhortation, spoke the verse "Straightening oneself." Some say that this very elder spoke it exhorting himself as if another.

29. Therein, "straightening" means rightly raising up; by the power of attainment, not allowing it to fall into the side of idleness, lifting it up from there, applying evenness of energy - this is the meaning. "Oneself" means the mind; or alternatively, "straighten" means raise up from the side of idleness. The syllable "ma" serves as a

word-connector. If, due to inferior energy, your mind does not proceed along the path of the meditation subject, rightly raise it up by the power of arousal of energy; make it not bent down and not inclined away - this is the intention. But one doing thus, as a fletcher does an arrow. "Having made the mind straight, break ignorance, Hārita." Just as a fletcher, examining a shaft even slightly bent down or inclined away, makes it straight for the purpose of hitting the target, so, examining the mind bent down through lack of safeguarding from falling into idleness and inclined away through lack of safeguarding from falling into restlessness, having made the mind straight by the attainment of absorption, with a concentrated mind, having aroused zeal in insight, quickly break, shatter ignorance by the knowledge of the highest path. Having heard that, the elder, having developed insight, before long became a Worthy One. Therefore it was said in the Apadāna -

"Not far from the Himalayas, there is a mountain named Vasala;
The Buddha named Sudassana dwelt in the mountain caves.

"Having taken a golden flower, I went through the sky;
There I saw the Enlightened by himself, a crosser of the mental floods, without mental corruptions.

"Having taken a kuṭaja flower, having placed it upon my head then,
I placed upon the Buddha, the self-born great sage.

"Thirty-one cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of flower-offering.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, even while declaring the final liberating knowledge, he spoke that very same verse.

The commentary on the verses of the Elder Hārita is completed.

10. Commentary on the Verses of the Elder Uttiya

30. "When illness arose in me" is the verse of the Venerable Elder Uttiya. What is the origin? It is said that he, having formed aspirations under former Buddhas, accumulating merit here and there as a decisive support for the end of the round of rebirths, ninety-four cosmic cycles ago from now, in the time of the Blessed One Siddhattha, was reborn as a large crocodile in the river Candabhāgā. He, having seen the Blessed One who had approached the bank of the river wishing to go to the far shore, with a gladdened mind, wishing to carry him to the far shore, lay down near the bank. The Blessed One, out of compassion for him, placed his feet on his back. He, joyful and elated, with twofold endeavour through the force of rapture, cutting through the stream, carried the Blessed One to the far shore with swift speed. The Blessed One, having observed the confidence of his mind, having declared "This one, having passed away from here, having been reborn in the heavenly world, thenceforth wandering only in fortunate destinations, ninety-four cosmic cycles from now will attain the Deathless," departed.

He, thus wandering only in fortunate destinations, in this arising of a Buddha, was reborn as the son of a certain brahmin in Sāvattihī, Uttiya by name. He, having come of age, having become a wandering ascetic thinking "I shall seek the Deathless," going about, one day, having approached the Blessed One, having heard the Teaching, even having gone forth in the Dispensation, being unable to produce a distinction due to not having purified morality and so on, having seen other monks who had produced a distinction declaring the final liberating knowledge, having approached the Teacher, requested an exhortation only in brief. The Teacher too gave him an exhortation only in brief, beginning with "Therefore, Uttiya, you should purify the very beginning." He, having stood firm in that exhortation, began insight meditation. For him who had begun insight meditation, an illness arose. But when the illness had arisen, with a sense of urgency arisen, having made it a basis for the arousal of energy, doing the work of insight, having aroused zeal in insight, he attained arahantship. Therefore it was said in the Apadāna -

"On the bank of the Candabhāgā river, I was a crocodile then;
Engaged in my own feeding ground, I went to the river ford.

"Siddhattha at that time, the self-become one, the foremost person;
He, wishing to cross the river, approached the river ford.

"And when the Enlightened by himself had arrived, I too approached there;
Having approached the Enlightened by himself, I uttered these words.

"'Climb aboard, O great hero, I will help you cross;
My paternal domain, have compassion, O great sage.'

"Having heard my roaring, the great sage ascended;
Joyful, with a joyful mind, I helped the leader of the world across.

"On the farther bank of the river, Siddhattha, the leader of the world;
Consoled me there, 'You will attain the Deathless.'

"Having fallen away from that class of beings, I came to the heavenly world;
I experienced divine happiness, honoured by the nymphs.

"Seven times as lord of the gods, I exercised divine kingship;
Three times a wheel-turning monarch, I was lord of the earth.

"Engaged in seclusion, prudent and well-restrained;
I bear my final body in the teaching of the Perfectly Enlightened One.

"Ninety-four cosmic cycles ago from now, the lord of men whom I helped
across;
I do not know of an unfortunate realm, this is the fruit of crossing over.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, declaring final liberating knowledge by way of making clear the complete manner of his own right practice, he spoke the verse

"When illness arose in me."

30. Therein, "when illness arose in me" means when a disease - which has received the name "illness" because of afflicting the body, caused by the disturbance of discordant elements - arose in me. "Mindfulness arose in me" means "Illness has indeed arisen in me; now there is this possibility, that is to say, the illness might increase. But as long as this illness does not increase, come, let me arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised" - thus mindfulness, which became the basis for the arousal of energy, arose in me who was being oppressed by unpleasant feeling on account of that very illness. Therefore he said "Illness has arisen in me, this is not the time for me to be negligent." For having made the mindfulness that thus arose his goad, this elder attained arahantship.

The commentary on the verses of the Elder Uttiya is completed.

The commentary on the third chapter is completed.

4. The Fourth Chapter

1. Commentary on the Verses of the Elder Gahvaratīriya

31. "Touched by gadflies" is the verse of the Venerable Elder Gahvaratīriya. What is the origin? It is said that he, having formed aspirations under former Buddhas, thirty-one cosmic cycles from now, in the time of the Blessed One Sikhī, having become a deer hunter, while wandering in the forest, saw the Blessed One Sikhī expounding the Teaching to gods, serpents and demons at the foot of a certain tree, and having seen him, with a gladdened mind, he took the sign in the sound as "This is called the Teaching." He, by that confidence of mind, having arisen in the heavenly world, again wandering again and again only in fortunate destinations, in this arising of a Buddha, having been reborn in a brahmin family in Sāvattihī, having received the name "Aggidatta," having come of age, having seen the Twin Miracle of the Blessed One, with confidence arisen, having gone forth in the Dispensation, having taken a meditation subject, dwelt in a forest place called Gahvaratīra. On account of that, his designation was "Gahvaratīraya." He, having developed insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Formerly I was a deer hunter, in the forest grove;
I saw the stainless Buddha, honoured by the host of gods.

"Making known the four truths, teaching the Deathless state;
I heard the sweet teaching, of Sikhī, the kinsman of the world.

"I gladdened my mind in his utterance, in the matchless person;
Having gladdened my mind there, I crossed over existence, hard to cross.

"Thirty-one cosmic cycles ago from now, when I obtained that perception then;
I do not know of an unfortunate realm, this is the fruit of the perception of sound.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, having paid homage to the Blessed One, he went to Sāvattthī. Having heard of his arrival, his relatives, having approached, carried on a great giving. He, having stayed for a few days, wished to go to the forest itself. His relatives said to him "Venerable sir, the forest is full of many dangers by way of gadflies, mosquitoes and so on; dwell right here." Having heard that, the elder, declaring the final liberating knowledge by way of praising delight in seclusion, saying "Dwelling in the forest itself pleases me," spoke the verse "Touched by gadflies."

31. Therein, "touched by gadflies and mosquitoes" means touched, bitten by blind flies which received the name "gadflies" because of their habit of biting, and by needle-mouthed creatures known as mosquitoes - this is the meaning. "In the forest" means in the forest, by the connection with the characteristic of forest stated as "the last five hundred bow-lengths." "In a great wood" means in a great wilderness forest, because of the thickness of great trees and shrubs. "Like an elephant at the head of battle" means like a noble elephant experienced in battle, at the head of the battlefield, the striking of the enemy army. Having become zealous, thinking "Dwelling in the forest has been praised and extolled by the Buddha and others," being mindful, having become one possessed of mindfulness, there in that forest, or when that contact of gadflies and so on has arisen, one should endure, should bear it, should not give up dwelling in the forest thinking "Gadflies and so on are afflicting me" - this is the meaning.

The commentary on the verses of the Elder Gahvaratīriya is completed.

2. Commentary on the Verses of the Elder Suppiya

32. "The ageless by one who is ageing" is the verse of the Venerable Elder Suppiya. What is the origin? It is said that he, in the time of the Blessed One Padumuttara, having been reborn in a family home, having gone forth into the going forth as a hermit, dwelling in a forest haunt, having seen the Blessed One there, with a gladdened mind, gave various fruits, and likewise to the Community of monks. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in the time of the Perfectly Enlightened One Kassapa, having been reborn in a family of the warrior caste, having gradually attained discretion, through dependence on a good friend, having gained a sense of urgency, having gone forth in the Dispensation, was very learned. He dwelt exalting himself with the vanity of birth and the vanity of learning, and scoffing at others. He, in this arising of a Buddha, as an outcome of that action, was reborn in Sāvattthī in a despised family of cemetery-keepers. His name was Suppiyatissa. Then, having attained discretion, having approached the Elder Sopāka who was his friend, having heard the Teaching in his presence, having gained a sense of urgency, having gone forth, having fulfilled right practice, he spoke the verse "The ageless by one who is ageing."

32. Therein, "the ageless" means devoid of ageing; he said this with reference to Nibbāna. For that, because of being unborn, ageing does not exist here, or upon the attainment of this, that does not exist for the person - thus because of the cause of the absence of ageing too, it is called "ageless." "By one who is ageing" means by

one who is growing old, by one who is reaching ageing moment by moment. "By one who is burning" means by one who is being scorched, by one who is being burnt by the eleven fires beginning with lust and so on. "Peace" means Nibbāna, whose intrinsic nature is quenched, because of the absence of the aforesaid torment. "I would exchange" means I would barter, I would get in exchange. "The supreme peace" means the highest peace, because of having the nature of the appeasement of the fever of mental defilements and volitional activities without remainder. "Freedom from bondage" because of not being pursued by the four mental bonds. "Unsurpassed" because of the absence of anything whatsoever more superior to itself. Here this is the meaning in brief - By one who is ageing, because of being overcome by ageing moment by moment, and likewise by one who is being scorched by the fire of lust and so on - thus gone, by what is impermanent, suffering, without substance, in every way of unpeaceful intrinsic nature, beset with danger - because of being the opposite of that, I would exchange for the ageless, that which has become the supreme peace, untroubled by anything whatsoever, the unsurpassed Nibbāna, thinking "Great indeed is my gain, great is the fortune that has come into my possession." Just as indeed human beings, when exchanging whatever goods, are indifferent to what is being given and esteem what is being received, so this elder, dwelling resolute, making known his indifference to his own body and life, and the fact that Nibbāna had been sent for, having said "I would exchange for the supreme peace, the unsurpassed freedom from bondage," developing that very practice, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"Varuṇa by name, a brahmin gone beyond the sacred texts;
Having abandoned ten sons, I entered into the midst of the forest then.

"Having made a well-crafted hermitage, well arranged and delightful;
Having made a leaf-hut, I dwell in the forest.

"Padumuttara, knower of the world, the receiver of oblations;
Wishing to uplift me, he came to my hermitage.

"As far as the jungle thicket, the light was vast;
By the Buddha's power, the forest blazed forth then.

"Having seen that miracle, of the Buddha, the foremost, such a one;
Having taken a leaf-container, I worshipped with fruit.

"Having approached the Enlightened by himself, together with a khāri-measure of liquor I,
Out of compassion for me, the Buddha spoke these words.

"Having taken a carrying-pole burden, come behind me, you;
And when the monastic community has been served, merit will be yours.

"Having taken that container, I gave to the community of monks;
Having gladdened my mind there, I was reborn in Tusita.

"There with divine dancing, singing, and music;

Connected with meritorious action, I always experience happiness.

"Whatever realm of rebirth I am reborn in, whether divinity or human;
There is no deficiency in my wealth, this is the fruit of giving fruit.

"As far as the four islands, with their oceans and mountains;
Having given fruit to the Buddha, I make him lord.

"As far as the flocks of birds, if they fly up in space;
They too follow my control, this is the fruit of giving fruit.

"As far as the jungle thicket, demons and spirits and goblins;
Kumbhaṇḍas and garuḍas too, they come to me for service.

"Tortoises, dogs, bees, gadflies and mosquitoes both;
They too follow my control, this is the fruit of giving fruit.

"The birds named supaṇṇas, born with wings, of great power;
They too go to me for refuge, this is the fruit of giving fruit.

"Even those serpents who are long-lived, possessing supernormal power, of
great fame;
They too follow my control, this is the fruit of giving fruit.

"Lions, tigers and panthers, bears, wolves and hyenas;
They too follow my control, this is the fruit of giving fruit.

"Those dwelling in medicinal plants and grass, and those dwelling in space;
All go to me for refuge, this is the fruit of giving fruit.

"Very difficult to see, very subtle, profound, well proclaimed;
Having touched it, I dwell, this is the fruit of giving fruit.

Having touched the eight deliverances, I dwell without mental corruptions;
Ardent and prudent am I, this is the fruit of giving fruit.

"Those sons of the Buddha stationed in fruition, with hate eliminated, of great
fame;
I am a certain one among them, this is the fruit of giving fruit.

"Having gone to the perfection of direct knowledge, urged on by wholesome
root;
Having fully understood all mental corruptions, I dwell without mental
corruptions.

"Possessors of the threefold true knowledge, attainers of supernormal power,
sons of the Buddha, of great fame;
Attainers of the divine ear, I am a certain one among them.

"A hundred thousand cosmic cycles ago from now, when I gave that fruit then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship too, he spoke that very same verse by way of a declaration of final liberating knowledge.

The commentary on the verses of the Elder Suppiya is completed.

3. Commentary on the Verses of the Elder Sopāka

33. "Just as towards an only son" is the verse of the Venerable Elder Sopāka. What is the origin? It is said that he, having formed aspirations under former Buddhas, accumulating wholesome action here and there as a decisive support for the end of the round of rebirths, in the time of the Blessed One Kakusandha, having been reborn as the son of a certain householder, one day, having seen the Teacher, with a gladdened mind, presented citron fruits to the Teacher. The Blessed One accepted out of compassion. He, having deep faith in the community of monks, having established a ticket meal, by way of designation to the Community, gave milk-rice to three monks for as long as life lasted. He, experiencing achievement among gods and humans again and again by those meritorious actions, once, having been reborn in a human womb, gave milk-rice to a certain Individually Enlightened One. Thus, having performed meritorious deeds here and there, wandering only in fortunate destinations, in this arising of a Buddha, as an outcome of former action, he took conception in the womb of a certain woman of unfortunate destiny in Sāvattthī. His mother, having carried him in the womb for ten months, when the embryo was fully matured, at the time of delivery, being unable to give birth, having fallen into a faint, lay for a long time as if dead. Her relatives, with the perception "She is dead," having taken her to the cemetery, having placed her on the funeral pyre, through the power of the deities, a wind and rain storm having arisen, without setting fire, they departed. The boy, being a being in his last existence, through the power of the deities, came forth healthy from his mother's womb. But the mother died. A deity, having taken him, in human form, having placed him in the house of the cemetery-keeper, nourished him for some time with suitable food. Thereafter the cemetery-keeper too, having made him his own son, raised him. He, thus growing up, went about playing together with his son, a boy named Supiya. Because of his having been born and raised in the cemetery, his designation was "Sopāka."

Then one day, the Blessed One, towards the break of dawn, having spread the net of knowledge, having surveyed kinsmen accessible to instruction, having seen him included within the net of knowledge, being seven years old, went to the cemetery. The boy, being urged by a former cause, with a gladdened mind, having approached the Teacher, having paid homage, stood. The Teacher expounded the Teaching to him. He, having heard the Teaching, having requested the going forth, being told "You must be permitted by your father," led his father to the Teacher's presence. His father, having approached the Teacher, having paid homage, gave permission saying "Venerable sir, give this boy the going forth." The Teacher, having given him the going forth, directed him to the development of friendliness. He, having taken the meditation subject of friendliness, dwelling in the cemetery, and after a long time,

having produced the meditative absorption through friendliness, having made the meditative absorption the foundation, having developed insight, realised arahantship. Therefore it was said in the Apadāna -

"Kakusandha, the great hero, who has gone beyond all phenomena;
Withdrawn from the group, he went into the forest.

"Having taken the seed kernels, I strung them on a creeper;
The Blessed One at that time, was meditating in the mountain caves.

"Having seen the god of gods, with a clear mind;
I gave a seed kernel to the hero worthy of offerings.

"In this very cosmic cycle, when I gave the kernel then;
I do not know of an unfortunate realm, this is the fruit of the seed kernel.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having become a Worthy One, showing the method of development of friendliness to other cemetery-dwelling monks, he spoke the verse "Just as towards an only son."

33. Therein, "yathā" is an indeclinable particle in the sense of a simile.

"Ekaputtasmin" means: one who purifies (punāti) and protects (tāyati) the family lineage is a son (putto); a son is of various kinds beginning with a natural-born son (atraja). One son is an only son (ekaputto); towards that only son (tasmim ekaputtasmim). And this is a locative expression used in the sense of domain.

"Piyasmin" means in one who has become a basis for producing affection through being worthy of endearment, through being an only son, and through physical appearance, morality, good conduct, and so on. "Kusalī" means: wholesome (kusala) is called security, the state of well-being; one for whom there is that which should be obtained is caring (kusalī); one who seeks the welfare of beings, one whose disposition is friendliness. "Sabbesu pāṇesu" means towards all beings. "Sabbattha" means in all directions, or in all existences and so on, or in all conditions. This is what is meant - just as a mother or father would be caring, exclusively seeking the welfare of a dear and agreeable only child, so one should be caring through exclusively seeking the welfare of all beings established in all directions of the various kinds beginning with the eastern, in all existences of the various kinds beginning with sensual existence, and in all conditions of the various kinds beginning with youth - without making the boundary "friend, indifferent one, hostile one," by way of breaking down boundaries, one should develop friendliness of one flavour everywhere. But having spoken this verse, he gave the exhortation: "If you, venerable ones, were to engage in the development of friendliness in this way, those eleven benefits of friendliness stated by the Blessed One beginning with 'one sleeps happily,' you would definitely become sharers in them."

The commentary on the verses of the Elder Sopāka is completed.

4. Commentary on the Verses of the Elder Posiya

34. "Excellent when not approached" is the verse of the Venerable Elder Posiya. What is the origin? It is said that he, having formed aspirations under former Buddhas, having accumulated much wholesome action here and there as a decisive support for the end of the round of rebirths, wandering only in fortunate worlds, ninety-two cosmic cycles ago from now, in the time of the Blessed One Tissa, having become a deer hunter, wandered in the forest. Then the Blessed One, in order to show favour to him, having gone to the forest, showed himself in his range of vision. He, having seen the Blessed One, with a gladdened mind, having laid down his weapon, having approached, stood with joined palms raised. The Blessed One showed his wish to sit down. He, at that very moment, having taken handfuls of grass, having carefully spread them on a level piece of ground, offered them. The Blessed One sat down there out of compassion. When the Blessed One was seated, experiencing no small measure of joy and pleasure, having paid homage to the Blessed One, he himself too sat down to one side. Then the Blessed One, thinking "This much suffices as a wholesome seed for this one," rose from his seat and departed. Soon after the Blessed One had departed, a lion, the king of beasts, killed him. He, having deceased, was reborn in the heavenly world. Having seen that "If the Blessed One had not approached, he, killed by the lion, would have been reborn in hell," the Blessed One approached for the purpose of his rebirth in a fortunate world and for the purpose of planting a wholesome seed.

He, having remained there as long as life lasted, having passed away from that heavenly world, wandering only in fortunate worlds, in this arising of a Buddha, was reborn as the son of a certain millionaire of great wealth in Sāvattthī, as the younger brother of the Elder Saṅgāmajita. His name was Posiya. He, having come of age, having taken a wife, having obtained one son, being urged by natural law due to being one in his final existence, with religious emotion arisen dependent on birth and so on, having gone forth, having entered the forest, having become withdrawn, devoting himself to the meditation on the four truths as a meditation subject, before long, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"Not far from the Himalayas, there is a mountain named Lambaka;
There the Perfectly Enlightened One Tissa walked up and down in the open air.

"I was then a deer hunter, in the forest grove;
Having seen that god of gods, I gave a handful of grass.

"For the purpose of sitting, having given to the Buddha, I gladdened my mind;
Having paid respect to the Perfectly Enlightened One, I departed facing north.

"Not long after I had just gone, the king of beasts struck me;
Being struck by it, there I deceased.

"The action done by me near the Buddha, the foremost one, without mental
corruptions;
Well released like the speed of an arrow, I went to the world of the gods.

"There was a beautiful sacrificial post, created by meritorious deeds;
With a thousand storeys, a hundred pinnacles, adorned with flags, made of

green gold.

"Radiance radiates from him, like the risen sun;
Crowded by heavenly maidens, I rejoiced, desiring sensual pleasures.

"Having fallen away from the world of the gods, urged on by wholesome root;
Having come to human existence, I have attained the elimination of mental
corruptions.

"Ninety-four cosmic cycles ago from now, I gave a sitting cloth;
I do not know of an unfortunate realm, this is the fruit of a handful of grass.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, having come to Sāvattthī to pay homage to the
Blessed One, out of compassion for his relatives, he went to the house of his
relatives. There his former wife, having paid homage to him, at first having shown her
duty like a female lay follower by offering a seat and so on, not knowing the elder's
disposition, afterwards wished to entice him by feminine wiles and so on. The elder,
having thought "Alas, the blind fool behaves thus even towards one such as me,"
without saying anything, having risen from his seat, went to the forest itself. The
forest-dwelling monks asked him: "Why, friend, have you returned so quickly? Were
you not seen by your relatives?" The elder, relating the incident there, spoke the
verse "These women are excellent when not approached."

34. Therein, "excellent when not approached" means these women, not approached,
not gone near to, or having stood far away indeed, are excellent for a man, foremost,
beneficial, and that indeed always, at all times, not only at night, not by day either,
nor at a time of seclusion either. "For one who knows" means by one who knows.
"Anāsannaparā" is also a reading; the meaning is the same. For this is the intention
here: Even fierce elephants, horses, buffaloes, lions, tigers, demons, ogres, and
goblins, when not approaching human beings, are excellent, foremost, not bringing
harm; but when approaching, they would cause harm pertaining to the present life
only. But women, having approached, having destroyed the welfare pertaining to the
present life, pertaining to the future life, and even that based upon deliverance, bring
about great harm; therefore, these women are excellent when not approached,
always, for one who knows. Now, showing that meaning by applying it to himself, he
said beginning with "from the village." Therein, "gāmā" means the village. For this is
an ablative expression used in the accusative sense. "Araññamāgammā" means
having come from the forest. The syllable "ma" serves as a word-connector, and this
is an accusative expression used in the ablative sense. "From there" means from the
small bed. "Without addressing" means without speaking to his former wife, without
saying even so much as "Be diligent." "Posiya" - he speaks of himself as if speaking of
another. But those who read "pakkāmi," for them the explanation is: "I, Posiya,
departed." But those who say "That woman, having fed the elder who had come to
the house, wished to entice him; having seen that, the elder at that very moment,
having departed from the house, having gone to the monastery, sat down on a small
bed at his own dwelling place. That woman too, after the meal, adorned and

prepared, approached the elder's dwelling place at the monastery. Having seen that, the elder, without saying anything, having risen, went to his day-time resting place itself" - for them, the meaning of the verse-line "from the village, having come from the forest" is conveyed according to its literal expression only. For "monastery" is here intended as "forest."

The commentary on the verses of the Elder Posiya is completed.

5. Commentary on the Verses of the Elder Sāmaññaṅkārī

35. "One who seeks happiness" is the verse of the Venerable Elder Sāmaññaṅkārī. What is the origin? It is said that he, having formed aspirations under former Buddhas, accumulating wholesome action in this and that existence, ninety-one cosmic cycles from now, in the time of the Blessed One Vipassī, having been reborn in a human womb, having seen the Blessed One Vipassī, with a gladdened mind, gave one bed. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a certain wandering ascetic. His name was Sāmaññaṅkārī. He, having attained discretion, having seen the Twin Miracle of the Teacher, with a gladdened mind, having gone forth in the Dispensation, having taken a meditation subject suitable to his temperament, having produced meditative absorption, having made the meditative absorption the foundation, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"To the Blessed One Vipassī, the foremost of the world, such a one;
One bed was given by me, with confidence, with my own hands.

"Elephant vehicles, horse vehicles, divine vehicles I attained;
By that gift of a small bed, I have attained the elimination of mental corruptions.

"Ninety-one cosmic cycles ago from now, when I gave a bed then;
I do not know of an unfortunate realm, this is the fruit of giving a bed.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

Now the elder's lay companion, a wandering ascetic named Kāṭiyāna, from the time of the arising of a Buddha onwards, because the material gain and honour of the sectarians had been destroyed, not obtaining even so much as food and clothing, his livelihood ruined, having approached the elder, asked "You, the sons of the Sākyan, having attained the highest material gain and the highest fame, live happily; but we are afflicted, with a difficult livelihood. How, by practising in what way, does happiness pertaining to the present life and pertaining to the future life succeed?" Then the elder, making clear by way of exposition that he himself had attained that, thinking "Directly, happiness is indeed only supramundane happiness, and that is only for one who proceeds in the practice conforming with that," spoke the verse "One who seeks happiness obtains happiness by practising that."

35. Therein, "happiness" - spiritual happiness is intended here. And that is fruition attainment and Nibbāna. For thus it was said "This concentration is pleasant in the present and has pleasant results in the future" and "Nibbāna is the highest bliss." "One who seeks happiness" means one whose purpose is happiness, one desirous of the aforesaid happiness. "Obtains" means attains. This happiness is only for one who is desirous, not for the other. But who is the desirous one? He said "by practising that" - one practising for that purpose, by whatever practice one proceeds in that practice - this is the meaning. Not only does one who practises that obtain happiness, but also he attains fame, and by such fame as "He is indeed virtuous, of thoroughly pure bodily and verbal action, of thoroughly pure livelihood, a meditator, devoted to meditative absorption" and so on, he attains fame spread in one's absence, widely known renown. "His glory increases" means the glory reckoned as the praise of virtues in one's presence and reckoned as the accomplishment of a retinue increases for him. Now, showing in its own form the meaning stated generally as "by practising that" - he said "Whoever develops the noble eightfold path, straight and upright, for the attainment of the Deathless." Its meaning is: whatever person develops the practice leading to the cessation of suffering - which is noble in the sense of purity because of being far from mental defilements, in the sense of producing the state of nobility for those who proceed; eightfold because of being a combination of eight factors beginning with right view; straight in the sense of being not crooked because of being the middle practice devoid of the two extremes; upright because of the abandoning of bodily crookedness and so on; which has received the name "path" in the sense of killing mental defilements, in the sense of being sought by those who desire Nibbāna, and in the sense of going - develops it for the attainment, for the achievement of the Deathless, the unconditioned element, arouses it in one's own continuity and cultivates it - he is called directly "one who seeks happiness, practising that"; therefore he obtains the aforesaid happiness. Having heard that, the wandering ascetic, with a gladdened mind, having gone forth, rightly proceeding, before long, having developed insight, attained arahantship. This itself was the elder's declaration of final liberating knowledge.

The commentary on the verses of the Elder Sāmaññakāni is completed.

6. Commentary on the Verses of the Elder Kumāputta

36. "Good is learning" is the verse of the Venerable Elder Kumāputta. What is its origin? It is said that he, having formed aspirations under former Buddhas, ninety-one cosmic cycles from now, having become a hermit clad in cheetah hide, dwelling in a royal garden in the city of Bandhumatī, having seen the Blessed One Vipassī, with a gladdened mind, gave oil for anointing the feet. He, by that meritorious action, was reborn in the heavenly world. Thenceforth, wandering only in fortunate destinations, in this arising of a Buddha, he was reborn in a householder's family in the city of Veḷukaṇṭaka in the Avanti country. They gave him the name "Nanda." But his mother was named Kumā; therefore he became known as Kumāputta. He, having heard the Teaching in the presence of the Venerable Sāriputta, having gained confidence, having gone forth, having accomplished the preliminary duties, practising the ascetic duty on the side of a mountain at the border, being unable to produce a distinction,

having approached the Blessed One, having heard the Teaching, having purified the meditation subject, dwelling in a suitable place, having developed insight, realised arahantship. Therefore it was said in the Apadāna -

"In the city of Bandhumatī, in a royal garden I dwelt;
Clad in leather then I was, carrying a water-pitcher.

"I saw the spotless Buddha, the Self-Become One, the unconquered;
Resolute in striving, a meditator, delighting in meditative absorption, a master.

"Accomplished in all desires, a crosser of the mental floods, without mental corruptions;
Having seen with a gladdened mind, I gave unguent.

"Ninety-one cosmic cycles ago from now, I gave unguent;
I do not know of an unfortunate realm, this is the fruit of the unguent.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, having seen monks in the forest who were mostly given to bodily rigidity, exhorting them, making known the nature of the Dispensation as leading to liberation, he spoke the verse "Good is learning, good is conduct."

36. Therein, "sādhu" means beautiful. "Suta" means hearing. And that indeed means the hearing of the ten topics of discussion, which is based upon the end of the round of rebirths, particularly connected with fewness of wishes and so on; this is what is intended here. "Good is conduct" means that very conduct of fewness of wishes and so on that has been practised; for good conduct itself is called "caritaka." By both terms, he shows great learning and the practice conforming with that as "beautiful." "Always" means at all times - during the time of being junior, middle, and elder monks, or in all moments of the postures. "Dwelling without a home" means the five types of sensual pleasure, in the sense of being a dwelling place for mental defilements, are called abodes; or the mundane phenomena of the six objects. As he said - "One who is shackled by the spreading out in the abode of the sign of matter, householder, is called 'one who dwells in an abode'" and so on. The practice for the purpose of abandoning those abodes is dwelling without a home. "Questioning about meaning" means the questioning, by one who wishes to understand that, having approached a good friend, about the distinction into what pertains to the present life, what pertains to the future life, and what pertains to the ultimate reality; or the questioning about the meaning, the intrinsic nature of phenomena, classified as wholesome and so on, by such questions as "What, venerable sir, is wholesome, what is unwholesome, what is blameworthy, what is blameless?" - this is questioning about meaning. "Acting respectfully" means having asked that, by way of being one who takes it in the right way, the determination to stand firm in his exhortation - right practice. Here too the term "good" should be brought and connected. "This is asceticism" means whatever learning was stated by "good is learning" and so on, and whatever conduct, and whatever dwelling without a home, and whatever questioning about meaning, and whatever acting respectfully - this is asceticism, this is the state

of an ascetic. Since the state of an ascetic is by this practice alone, and not otherwise, therefore "asceticism" is directly a designation for the path and its fruition. Or else this is the unmistakable practice for that; but this asceticism is possible for one of such a kind - to show that, "for one who owns nothing" was said. The meaning is: of one who does not possess, one who is devoid of the acceptance of possessions such as fields, sites, unwrought gold, gold, female slaves, male slaves, and so on.

The commentary on the verses of the Elder Kumāputta is completed.

7. Commentary on the Verses of the Elder Kumāputtasahāya

37. "They go to various countries" is the verse of the Venerable Elder Kumāputtasahāya. What is the origin? It is said that he, having formed aspirations under former Buddhas, accumulating wholesome deeds here and there as a decisive support for the end of the round of rebirths, ninety-four cosmic cycles ago from now, in the time of the Blessed One Siddhattha, having been reborn in a family home, having attained discretion, having entered the forest, having cut much timber from trees, having made a walking stick, gave it to the monastic community. And having performed meritorious deeds according to his means, having been reborn among the gods, thenceforth wandering only in fortunate destinations, in this arising of a Buddha, he was reborn in a prosperous family in the city of Veḷukaṇṭaka. His name was Sudantotissa. Some say "Vāsula." He, having become a dear friend of Kumāputta, going about, having heard "Kumāputta has gone forth," thinking "Surely that Teaching and discipline is not inferior, where Kumāputta has gone forth," following after that, himself also wishing to go forth, approached the Teacher's presence. The Teacher expounded the Teaching to him. He, with desire for the going forth arisen even more, having gone forth, dwells together with Kumāputta himself on the border mountain, engaged in meditative development. And at that time many monks, even while wandering on a journey through the country in various countries, even while going, even while coming, approach that place. Because of that there is a commotion there. Having seen that, the Elder Sudanta, thinking "These monks, having gone forth in the Dispensation leading to liberation, following after thoughts about the country, are failing in concentration of mind," being stirred with a sense of urgency, making that very sense of urgency a goad for the taming of his own mind, spoke the verse "They go to various countries."

37. Therein, "to various countries" means separately, to various kinds of countries; the meaning is to many countries such as Kāśi, Kosala, and so on. "They go" means they travel. "Wandering about" means wandering on a journey through the country under the influence of thoughts such as "Such and such a country has plenty of food, where almsfood is easily obtained; such and such a country is secure, free from disease" and so on. "Unrestrained" means unrestrained in mind because of the very non-abandoning of that thought about the country. "And they fail in concentration" means they fail in concentration, which is the root of all super-human achievements, comprising the distinction of access and absorption. The word "ca" is in the sense of emphasis. By travelling to other regions, due to the absence of opportunity to meditate, not attaining concentration not yet attained, and the concentration already attained deteriorating through not bringing it to mastery - this is called failing. In "what will travelling the country do," "su" is merely a particle. He speaks censuring:

"For those of such a nature, what will travelling the country, the journey through the countryside, do? What purpose indeed will it accomplish? It is useless." "Therefore" means because such travelling to other regions is not beneficial for a monk, but rather is harmful because of the failure of achievements, therefore. "Having removed rivalry" means having removed and appeased, by means of appropriate reflection, the rivalry, the mental defilement, arisen through the influence of discontent in the place of dwelling. "One should meditate" means one should meditate by both kinds of meditative absorption: by meditation on a single object and by meditation on the three characteristics. "Without being led" means not being led by wrong thoughts or by craving and so on, not coming under their control; the meaning is one should attend only to the meditation subject. But having said thus, the elder, having made that very sense of urgency his goad, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"Having entered the forest grove, having cut bamboo, I then;
Having made a support, I gave much to the Community.

"By that confidence of mind, having paid respect to the one of good conduct;
Having given a supporting stick, I departed facing north.

"Ninety-four cosmic cycles ago from now, when I gave the walking stick then;
I do not know of an unfortunate realm, this is the fruit of giving the walking stick.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

Whatever purpose, however, this elder monk made his goad and attained arahantship, having placed that very purpose in his heart, even after attaining arahantship he spoke this very verse "They go to various countries." Therefore that itself was his declaration of final liberating knowledge.

The commentary on the verses of the Elder Kumāputtasahāya is completed.

8. Commentary on the Verses of the Elder Gavampati

38. "He who by supernormal power stopped the Sarabhu" is the verse of the Venerable Elder Gavampati. What is the origin? It is said that he, having formed aspirations under former Buddhas, thirty-one cosmic cycles from now, having seen the Blessed One Sikhī, with a gladdened mind, made an offering with flowers. He, by that meritorious action, having been reborn in the heavenly world, performing meritorious deeds again and again, had an umbrella and a railing built at the shrine of the Blessed One Koṇāgamana. But in the time of the Blessed One Kassapa, he was reborn in a certain family home. And in that family there was a large herd of cattle. Cowherds guarded them. This one went about there now and then, overseeing what was proper and fitting. He, having seen a certain elder who had eliminated the mental corruptions, who, having walked for almsfood in the village, was daily performing the meal duty in a certain place outside the village, having thought "The noble one will be wearied by the heat of the sun," having raised up four sirīsa posts, having placed sirīsa branches on top of them, having made a branch-pavilion, gave it. And they say he also planted a sirīsa tree near the pavilion. Out of compassion for

him, the elder daily sat down there. He, by that meritorious action, having passed away from there, was reborn among the Cātumahārājika gods. As an indicator of his former action, a great sirīsa grove arose at the mansion gate, resplendent at all times with other flowers endowed with beauty and fragrance; therefore that mansion came to be known as "Serīsaka." That young god, having transmigrated among gods and humans for one interval between Buddhas, in this arising of a Buddha, having become one named Gavampati among the four lay companions of the Elder Yasa, having heard of the Venerable Yasa's state of having gone forth, went together with his own companions to the Blessed One's presence. The Teacher expounded the Teaching to him. He, at the conclusion of the teaching, together with his companions, became established in arahantship. Therefore it was said in the Apadāna -

"Formerly I was a deer hunter, wandering in the forest;
I saw the stainless Buddha, who has gone beyond all phenomena.

"In that greatly compassionate one, delighted in the welfare of all beings;
With a confident mind, glad at heart, I venerated with neta flowers.

"Thirty-one cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, the elder, experiencing the bliss of liberation, was dwelling at Sāketa in the Añjana Grove. Now at that time the Blessed One, having gone to Sāketa together with a large community of monks, dwelt in the Añjana Grove. Lodging was not sufficient. Several monks lay down on the sandy bank of the river Sarabhū near the monastery. Then at the time of midnight, when a flood of water was coming in the river, the novices and others made loud sounds and great sounds. The Blessed One, having known that, commanded the Venerable Gavampati - "Go, Gavampati, having suppressed the water flood, make a comfortable abiding for the monks." The elder, having said "Good, venerable sir," suppressed the river stream by the power of supernormal power; it stood from afar like a mountain peak. Thenceforth the elder's power became well-known in the world. Then one day the Teacher, having seen the elder seated in the midst of a great assembly of gods and expounding the Teaching, out of compassion for the world, for the purpose of making clear his virtues, praising him, spoke the verse "He who by supernormal power stopped the Sarabhu."

38. Therein, "by supernormal power" means by the supernormal power of determination. "Sarabhu" means the river of that name, which in the world they call "Sarabhu." "Stopped" means not allowing it to flow, having turned back the stream, having made a great mass of water like a mountain peak, he placed it there. "Unattached" means not clinging, devoid of the support of craving and views, or because all mental fetters reckoned as bonds have been eradicated, unbound by any bond whatsoever; for that very reason, because of the absence of longing, which is defilement, he is without longing. He, Gavampati, him who has gone beyond all attachments - such a one, because of the state of standing having surpassed all attachments of lust, hate, delusion, conceit, and views, he has gone beyond all

attachments; because of the state of being a sage beyond training, the great sage; for that very reason, because of having gone to the beyond of existence, to Nibbāna, of the entire existence comprising the divisions of sensual pleasure, action, becoming, and so on, one who has gone beyond existence. "The gods pay homage" means even the gods pay homage to him, how much less the other generation.

At the conclusion of the verse, there was full realisation of the teaching for a great crowd of people. The elder, declaring final liberating knowledge, spoke this very verse thinking "I shall venerate the Teacher."

The commentary on the verses of the Elder Gavampati is completed.

9. Commentary on the Verses of the Elder Tissa

39. "As if struck by a spear" is the verse of the Venerable Elder Tissa. What is its origin? This one too, it is said, having formed aspirations under former Buddhas, accumulating merit here and there as a decisive support for the end of the round of rebirths in this and that existence, having removed the old leaves at the root of the Bodhi tree of the Blessed One Tissa, cleaned it. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the Blessed One's paternal aunt's son in the city of Kapilavatthu, Tissa by name. He, having gone forth following the Blessed One, having been fully ordained, dwelling in a forest haunt, making conceit dependent on birth, being full of wrath and anguish and full of complaining, wandered about; he did not make an effort in the duties of an ascetic. Then the Teacher, one day, looking with the divine eye at him sleeping with his mouth open at his daytime resting place, having gone through the sky from Sāvathī, having stood just in the sky above him, having pervaded with light, having aroused mindfulness in him who had been awakened by that light, giving exhortation, spoke the verse "As if struck by a spear."

39. Therein, "by a spear" - this is the heading of the teaching; the meaning is: by a knife with a single sharp edge and so on. "Struck" means beaten. For there are four kinds of blows: struck downward, struck upward, thrust through, and struck in various ways. Therein, having stood above and delivering a blow downward is called struck downward; having stood below and delivering a blow upward is called struck upward; having pierced through like a door-bolt needle and gone through is called thrust through; all the rest is called struck in various ways. But in this instance, struck downward is taken. For that is entirely severe, with a dart difficult to extract, difficult to treat medically, with internal corruption and internal pus and blood; the pus and blood, not coming out, envelops the surface of the wound and remains. By those wishing to remove the pus and blood, he must be bound together with the bed and turned head downward; they reach death or suffering like death. "Burning" means being burnt by fire. "On the head" means on the head. This is what is meant - Just as a man struck by a spear arouses energy, makes such an effort, and strives for the purpose of extracting the dart and treating the wound, and just as a man with his head ablaze when burning on the head arouses energy and makes such an effort for the purpose of quenching it, just so, a monk, for the abandoning of sensual lust, being mindful and diligent, having become exceedingly enthusiastic, should dwell.

Thus the Blessed One, giving exhortation for the appeasement of that elder's wrath and anguish, concluded the teaching under the heading of the abandoning of sensual lust through their co-existence. The elder, having heard this verse, with an agitated heart, properly engaged in insight, dwelt. Having known his disposition, the Teacher taught the Tissa Elder Discourse in the Saṃyutta. He, at the conclusion of the teaching, became established in arahantship. Therefore it was said in the Apadāna -

"In the heavenly world and among human beings, having experienced glory in both;

And at the end, Nibbāna, the safe, unsurpassed, he attained.

"Having dedicated to the Enlightened by himself, or to the enlightenment of that Teacher;

Whatever man generates merit, what indeed is difficult to obtain for him?

"In the path and fruit and scripture, and in the qualities of meditative absorption and direct knowledge;

Having become superior to others, I attain final liberation without mental corruptions.

"Before I attained enlightenment, having abandoned with joyful mind;

I am endowed with these twenty factors in every way.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, the elder, declaring final liberating knowledge, in order to venerate the Teacher, spoke that very same verse.

The commentary on the verses of the Elder Tissa is completed.

10. Commentary on the Verses of the Elder Vaḍḍhamāna

40. "As if struck by a spear" is the verse of the Venerable Elder Vaḍḍhamāna. What is the origin? This one too, it is said, having formed aspirations under former Buddhas, ninety-two cosmic cycles ago from now, having been reborn in a family home in the time of the Blessed One Tissa, having attained discretion, having seen the Blessed One Tissa walking for almsfood, with a gladdened mind, gave mango fruits that were well-ripened and released from their stalks. He, by that meritorious action, having been reborn in the heavenly world, accumulating meritorious actions again and again, in this arising of a Buddha, was reborn in Vesālī in a Licchavi royal family; his name was Vaḍḍhamānatissa. He, having come of age, having become faithful, devoted, a donor, delighted in giving, a builder, an attendant of the monastic community, when, regarding such an offence, the act of overturning the bowl was caused to be carried out by the Teacher, as if having stepped on fire, having asked forgiveness from the monastic community, having had the act revoked, with a sense of urgency arisen, went forth; but having gone forth, he dwelt overcome by sloth and torpor. The Teacher, stirring a sense of urgency in him, spoke the verse "As if struck by a spear."

40. Therein, "for the abandoning of lust for existence" means for the purpose of abandoning lust for existence, lust for material form, and lust for immaterial existence. Even though there is no abandoning of the external mental fetters without abandoning the internal mental fetters, yet because they are not non-successive, by the statement of the abandoning of the higher mental fetters, the abandoning of the lower mental fetters is also included in what has been said. Or because even for some noble ones who have cut off the lower mental fetters, the higher mental fetters are difficult to abandon, therefore, showing what is difficult to abandon rather than what is easy to abandon, the Blessed One, under the heading of the abandoning of lust for existence, spoke of the abandoning of all the higher mental fetters as well. Or it was said thus according to the disposition of the elder himself. The remainder is according to the method already stated.

The commentary on the verses of the Elder Vaḍḍhamāna is completed.

The Commentary on the Fourth Chapter is finished.

5. The Fifth Chapter

1. Commentary on the Verses of the Elder Sirivaḍḍha

41. "Lightnings fall upon the cleft" is the verse of the Venerable Elder Sirivaḍḍha. What is the origin? He too, having formed aspirations under former Buddhas, accumulating wholesome deeds here and there as a decisive support for the end of the round of rebirths, ninety-one cosmic cycles ago from now, in the time of the Blessed One Vipassī, having been reborn in a family home, having attained discretion, having seen the Blessed One Vipassī, having made an offering with kiṅkaṇi flowers, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering only in fortunate destinations, in this arising of a Buddha, was reborn in the house of a brahmin endowed with wealth in Rājagaha. His name was Sirivaḍḍhatissa. He, having come of age, with confidence arisen in the Teacher and the Good Teaching at the meeting with Bimbisāra, went forth because of being accomplished in the supporting conditions. And having gone forth, having accomplished the preliminary duties, he dwelt devoted to the meditation subject in a mountain cave in a certain forest haunt not far from the Vebhāra and Paṇḍava mountains. And at that time a great unseasonable storm cloud arose. Lightnings moved about as if entering the mountain cleft. For the elder who was overcome by the heat of the hot season, the heat of the hot season was appeased by the cloud-winds laden with moisture. Through obtaining an agreeable climate, the mind became fully focused. With concentrated mind, having aroused zeal in insight, he attained arahantship. Therefore it was said in the Apadāna -

"Resembling the radiance of gold, the omniscient leader of the world;
Having entered a lake of water, the foremost person bathed.

"Having held up a kiṅkaṇi flower, I offered it to Vipassī;
Elated in mind, glad at heart, to the lord of bipeds, such a one.

"Ninety-one cosmic cycles ago from now, when I offered the flower;
I do not know of an unfortunate realm, this is the fruit of honouring the

Buddha.

In the twenty-seventh cosmic cycle, there was a king named Bhīmaratha;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has
been fulfilled."

But having attained arahantship, by way of an indirect reference, uttering an inspired
utterance dependent on himself, he spoke the verse "Lightnings fall upon the cleft."

41. Therein, "cleft" means the space in between, the middle. "Fall upon" means they
fall following along, they proceed; the meaning is "they shine forth." For the shining
forth itself is called the occurrence of lightnings. And here, by connection with the
prefix "anu," the accusative case is used, as in "shining forth upon the tree."
"Lightnings" means with a hundred spokes. "Of Vebhāra and of Paṇḍava" - the
explanation is: lightnings fall upon the cleft of Vebhāra mountain and of Paṇḍava
mountain. "Gone to the mountain cleft" means one who has gone to the mountain
cleft, the mountain cave. "He meditates" means he meditates through meditation on
a single object and through meditation on the three characteristics; he develops,
arousing zeal in serenity and insight meditation. "The son of the incomparable such
one" means the legitimate son of the Buddha, the Blessed One, who is incomparable,
without comparison, through the achievement of the body of the Teaching consisting
of the aggregate of morality and so on, and through the achievement of the material
body, and who is such a one through the achievement of the characteristic of such-
likeness towards the desirable, undesirable, and so on. It should be understood that
here, by the very word "son," the elder declared final liberating knowledge by
indicating his state of being born after the Teacher.

The commentary on the verses of the Elder Sirivaḍḍha is completed.

2. Commentary on the Verses of the Elder Khadiravaniya

42. "Cālā, Upacālā" is the verse of the Venerable Elder Revata of the Acacia Forest.
What is its origin? This one, it is said, in the time of the Blessed One Padumuttara,
having been reborn in a family of ford-boatmen in the city of Haṃsavatī, while doing
the work of a ford-boatman at the landing place of Payāga on the Great Ganges, one
day, having seen the Blessed One together with the community of disciples who had
approached the bank of the Ganges, with a gladdened mind, having prepared a raft of
boats, having conveyed them to the far shore with great veneration and honour,
having seen a certain monk being established by the Teacher in the foremost position
among forest dwellers, having set up an aspiration for that purpose, he carried on a
great giving to the Blessed One and the community of monks. And the Blessed One
declared the unfailing nature of his aspiration. He, from then on, having performed
wholesome action here and there as a decisive support for the end of the round of
rebirths, wandering in the round of rebirths among gods and humans, in this arising
of a Buddha, was born in the womb of the brahmin woman Rūpasārī in the village of
Nālaka in the country of Magadha. When he had come of age, his mother and father
wished to bind him with the bond of marriage. He, having heard of the state of having
gone forth of the Elder Sāriputta, with a sense of urgency arisen thinking "My elder

brother, the noble Upatissa, having abandoned this wealth, has gone forth; how could I afterwards swallow a lump of spittle vomited by him?" - like a deer not approaching a snare, having deceived his relatives, being urged by the maturity of conditions, having gone to the presence of the monks, having announced his status as the younger brother of the General of the Teaching, he declared his desire for his own going forth. The monks, having given him the going forth, having given him full ordination when he was a full twenty years of age, directed him to a meditation subject. He, having taken the meditation subject, having entered the acacia forest, striving and endeavouring thinking "Having attained arahantship, I shall see the Blessed One and the General of the Teaching," because of the maturity of his knowledge, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"The Ganges, named Bhāgīrathī, flowing forth from the Himalayas;
I was a boatman at a base ford, and I ferried people to the near shore.

"Padumuttara, the Leader, the Perfectly Enlightened One, the best of bipeds;
With a hundred thousand masters, approached the bank of the Ganges.

"Having brought together many boats, well prepared by carpenters;
Having made a roof over the boat, I honoured the lord of men.

And having come, the Perfectly Enlightened One ascended that boat;
The Teacher, standing in the middle of the water, spoke these verses.

"Whoever helped the Enlightened by himself to cross, and also the Community
without mental corruptions;
By that confidence of mind, he will delight in the heavenly world.

"A divine mansion will arise for you, well made, established like a boat;
A flower canopy in space, it will hold always.

"Fifty-eight cosmic cycles hence, a warrior named Tāraka;
Ruler of the four quarters, victorious, will be a wheel-turning monarch.

"Fifty-seven cosmic cycles hence, a warrior named Cammaka;
Like the rising sun, he shone with great power.

"In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.

"Having fallen away from the Thirty-three, he will go to human existence;
Revata by name, he will be a kinsman of Brahma.

"Having gone forth from home, urged on by wholesome root;
He will go forth in the Dispensation of the Blessed One Gotama.

"He, having gone forth afterwards, engaged in exertion, gifted with
introspection;

Having fully understood all mental corruptions, he will attain nibbāna, without mental corruptions.

"Energy is my beast of burden, carrying me to freedom from bondage;
I bear my final body in the teaching of the Perfectly Enlightened One.

"The action done in a hundred thousand, showed its fruit to me here;
Well released like the speed of an arrow, I burnt up my defilements.

"Then, having seen me delighting in the forest, the sage who has reached the
end of the world;
The great wise man declared me foremost among forest-dwelling monks.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having become a possessor of the six higher knowledges, the elder, having set in order his lodging in order to pay homage to the Teacher and the General of the Dhamma, taking his bowl and robes, gradually having reached Sāvattthī, having entered Jeta's Grove, having paid homage to the Teacher and the General of the Dhamma, dwelt at Jeta's Grove for a few days. Then the Teacher, seated in the midst of the noble company, established him in the foremost position of forest-dwelling monks - "This is the foremost, monks, of my disciples who are monks, of forest dwellers, namely Revata of the Acacia Forest." He afterwards, having gone to his native village, having brought the sons of three sisters named "Cālā, Upacālā, Sīsūpacālā" - three nephews named "Cālā, Upacālā, Sīsūpacālā" - having given them the going forth, he directed them to a meditation subject. They dwelt engaged in the meditation subject. And at that time some illness arose in the elder. Having heard that, the Elder Sāriputta approached Revata thinking "I shall make an inquiry about his illness and an inquiry about his achievement." The Elder Revata, having seen the General of the Dhamma coming from afar, exhorting those novices by way of arousing mindfulness, spoke the verse "Cālā, Upacālā."

42. Therein, "Cālā, Upacālā, Sīsūpacālā" is a term of address to them. For those three boys, who had obtained their names by virtue of the feminine gender as "Cālā, Upacālā, Sīsūpacālā," even after having gone forth, are called thus. And some say "'Cālī, Upacālī, Sīsūpacālī' are their names." Showing the purpose for which the address was made by "Cālā" and so on, having said "do you indeed dwell mindful?" therein he states the reason by "one like a hair-splitter has come to you." "Patissatā" means mindful. "Kho" is in the sense of emphasis. "Āgato" means he came. "Vo" means "of you." "One like a hair-splitter" means like an archer who can hit a hair; and here this is the meaning in brief - Your maternal uncle, the elder, who is like an archer who can hit a hair by virtue of his sharp, swift, penetrative wisdom, comparable to the Teacher, has come; therefore, having established the perception of being an ascetic, having become endowed with mindfulness and full awareness, dwell thus: "Be diligent in the abiding you have attained."

Having heard that, those novices, having performed the duty of going out to meet the General of the Teaching and so on, during the time of friendly welcome between the two maternal uncle elders, having attained concentration not too far away, sat down.

The General of the Teaching, having exchanged friendly welcome with the Elder Revata, rose from his seat and approached those novices. They, because of having thus determined the proper time, as the elders were approaching, rose up, paid homage, and stood there. The elder, having asked "By which and which abiding do you dwell?" when by them it was said "By this and this," praising the elder saying "Training even youngsters thus, my brother has indeed practised in conformity with the Teaching," departed.

The commentary on the verses of the Elder Khadiravaniya is completed.

3. Commentary on the Verses of the Elder Sumaṅgala

43. "Well freed" is the verse of the Venerable Elder Sumaṅgala. What is the origin? He too, having formed aspirations under former Buddhas, accumulating merit here and there as a decisive support for the end of the round of rebirths in this and that existence, was reborn as a tree deity in the time of the Blessed One Siddhattha. One day, having seen the Teacher standing wearing a single robe after bathing, having become filled with pleasure, he clapped his hands. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a poor family in a certain small village not far from Sāvattṥī, by such an outcome of action. His name was "Sumaṅgala." He, having come of age, having as his requisites crooked sickles, ploughs, and hoes, lives by ploughing. One day, when a great offering was being made by King Pasenadi of Kosala to the Blessed One and the community of monks, having come together with people who were coming carrying provisions for the offering, having taken a pot of curds, having come and having seen the honour and respect shown to the monks, having thought "These ascetics, disciples of the Sakyan, are well dressed in fine garments, having eaten good food, they dwell in sheltered lodgings; what if I too were to go forth?" having approached a certain great elder, he made known his intention to go forth. He, having compassion for him, having given him the going forth, told him the meditation subject. He, while dwelling in the forest, having become disenchanted and dissatisfied with dwelling alone, wishing to leave the Order, while going to his relatives' village, on the way, having seen farmers who, having bound their loin-cloths, were ploughing the field, dressed in soiled garments, with bodies covered all around with dust, being struck by wind and heat, he gained a sense of urgency thinking "Indeed these beings experience great suffering for the sake of livelihood." Because his knowledge had reached maturity, the meditation subject as previously grasped presented itself to him. He, having gone to the root of a certain tree, having obtained seclusion, attending wisely, having developed insight, attained arahantship by the succession of paths. Therefore it was said in the Apadāna -

"Atthadassī, the supreme conqueror, the elder of the world, the lord of men;
Having gone forth from the dwelling, approached the lake.

"Having bathed and drunk, the Perfectly Enlightened One, having come out,
wearing one robe;
The Blessed One stood there, looking in every direction.

"Seated in the dwelling, I saw the leader of the world;
Joyful, with a joyful mind, I clapped my hands then.

"Shining like the sun, radiant like gold;
I was engaged in dancing and singing, and in the five-fold music.

"Whatever realm of rebirth I am reborn in, whether divinity or human;
I overcome all beings, vast is my glory.

"Homage to you, thoroughbred among men, homage to you, highest of men;
Having pleased yourself, you please others, O sage.

"Having sat down in the possession, having made mirth, O one of good
conduct;
Having attended on the Perfectly Enlightened One, I was reborn in Tusita.

"In sixteen hundred cosmic cycles, twice nine and one are thought of;
Accomplished with the seven treasures, wheel-turning monarchs of great
power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, uttering an inspired utterance by way of praising his
achievement and his liberation from suffering, he said beginning with "well freed."

43. Therein, "well freed" means: "beautiful freedom, being absolute and not leading to
renewed existence, is his" - thus "well freed." But clapping his hands in appreciation
of the praiseworthiness and wonderfulness of that liberation, he said "well freed."
Again, therein showing the firmness of his own confidence in the liberation, he said
"indeed I am well freed." The meaning is: "Good! I am indeed well freed!" "But
whence is this state of being well freed?" Certainly this elder was well liberated from
all the suffering of the round of rebirths, but showing the suffering that had been
present to him and was exceedingly undesirable, he said beginning with "from three
crooked things." Therein, "crooked things" means of crooked nature, or of crooked
form. And this is an expression in the ablative sense, in relation to the word "freed."
For a farmer, even though not humpbacked himself, shows himself as bent in three
instances: in reaping, in ploughing, and in hoe-work. For whatever farmer performs
reaping and so on, those sickles and so on too are called "crooked things" because of
their curved form; thus it was said "from three crooked things."

Now showing those in their own form, he said "from sickles by me, from ploughs by
me, from small hoes by me." Therein, "from sickles by me" means the meaning is "I
am freed from sickles." And this is a locative expression used in the ablative sense.
The same method applies in the remaining ones too. Others, however, say "from
sickles by me" means "bent by me by means of sickles as instruments." According to
their view, the locative expression is used in the instrumental sense or in the causal
sense. "From ploughs" is said with a change of gender; the meaning is "from ploughs,
the ploughing implements." It is said "small hoes" because of the small size of the
hoe used by him, either by its intrinsic nature or through use; "blunt hoes" is also a
reading. The meaning is "in pick-axes made blunt through use alone." In "right here"
(idhameva), the syllable "ma" serves as a word-connector. In "or even" (atha vāpi),
the word "or" (vā) is merely a particle. The meaning is: because of being situated in

the small village, although those sickles and so on are right here, near me indeed, still it is enough indeed. And this is a repeated expression on account of urgency. "Meditate" means meditate by way of the meditative absorption of fruition attainment for the purpose of pleasant abiding in the present life, and by way of the divine abiding and so on. "Sumaṅgala" - he addresses himself. But the repetition was made for the purpose of showing earnestness regarding meditation. "Dwell diligent" means: through the attainment of the expansion of mindfulness and wisdom, you are diligent in every respect everywhere; therefore now dwell happily, Sumaṅgala. Some, however, say "without having attained arahantship, when insight had entered upon the process, through the delight arisen in the Dispensation, the elder, loathing the suffering of the household life as he had experienced it, having spoken this verse, afterwards having developed insight, attained arahantship." According to their view, the meaning of the terms "meditate, dwell diligent" is fitting by way of insight and the path as well.

The commentary on the verses of the Elder Sumaṅgala is completed.

4. Commentary on the Verses of the Elder Sānu

44. "They weep for the dead, mother" is the verse of the Venerable Elder Sānu. What is the origin? He too, having formed aspirations under former Buddhas, accumulating merit here and there as a decisive support for the end of the round of rebirths in this and that existence, ninety-four cosmic cycles ago from now, presented water for the purpose of washing the hands and feet and rinsing the face of the Blessed One Siddhattha. For the Teacher wished to wash his hands and feet at mealtime. He, having observed the Teacher's indication, presented water. The Blessed One, having washed his hands and feet and having eaten, wished to rinse his face. He, having known that too, presented water for washing the face. The Teacher, having rinsed his face, completed the task of washing the face. Thus the Blessed One, out of compassion, consented to the service being performed by him. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, took conception in the house of a certain lay follower in Sāvattṥī. While he was still in the womb, the father went abroad; the female lay follower, after the elapse of ten months, having given birth to a son, gave him the name Sānu Tissa. As he was growing up gradually, she gave him the going forth in the presence of monks when he was just seven years old, thinking "Thus this one, growing up without obstacle, will become a partaker of perpetual happiness." He became known as "the novice Sānu," was wise, dutiful, very learned, a speaker of the Teaching, and having a disposition of friendliness towards beings, was dear and agreeable to gods and humans - all this should be understood according to the method given in the Sānu Sutta.

His mother in a past birth was reborn in the realm of demons. The demons, having become abundant in respect and honour, thinking "This is the mother of the Elder Sānu," revere her. Thus as time went on, as if manifesting the danger of the state of being a worldling, one day, due to the absence of wise attention, a thought of desire

to leave the monastic community arose in Sānu, who was emerging unwisely. His demoness mother, having known that, informed his human mother - "Your son, Sānu, has produced the thought 'I shall leave the monastic community,' therefore you -

"Sānu, having awakened, you should speak this word of the demons;
Do not do evil action, whether openly or in secret.

"If you will do or are doing evil action;
There is no freedom from suffering for you, even if you fly up and flee."

Speak thus." And having said thus, the demoness mother disappeared right there. But the human mother, having heard that, was overcome with lamentation and sorrow, overcome with mental suffering. Then the novice Sānu, having dressed in the earlier period of the day, taking his bowl and robe, having gone to his mother's presence, having seen his mother weeping, having said "Mother, on account of what are you weeping?" and when told "On account of that," spoke to his mother the verse "They weep for the dead, mother, or for one living who is not seen."

44. Its meaning is - "Mother, those who weep - relatives or friends - weep with reference to their own relative or friend who is dead, because of having gone to the world beyond; or whatever relative or friend who is living, who is alive, is not seen because of having departed to another region, they weep with reference to him too; both of these are not found in my case; this being so, seeing me living, enduring, standing before you; Why, mother, do you weep? There is indeed no reason for your weeping with reference to me."

Having heard that, his mother, showing in accordance with the discourse passage "For this is death, monks, whoever, having rejected the training, returns to the lower life" that leaving the Order is death in the Noble One's discipline -

"They weep for the dead, son, or for one living who is not seen;
And whoever, having abandoned sensual pleasures, returns here again.

"For him too they weep, son, for though living he is dead;
Pulled out from hot ashes, dear, you wish to fall into hot ashes."

He spoke a pair of verses.

Therein, "having abandoned sensual pleasures" means having given up objective sensual pleasures with the disposition of renunciation, and that should be understood by way of abandoning by substitution of defilement sensual pleasure. For here going forth is intended as the relinquishment of sensual pleasures. "Returns here again" means comes back again here to the house; she speaks with reference to returning to the lower life. "For him too" means whoever, having gone forth, leaves the monastic community, for that person too, ones such as myself weep as if for the dead. If one asks why? "For though living he is dead" means whoever is living after leaving the monastic community, he is in meaning truly dead through the death of virtuous qualities. Now, in order to arouse in him a distinctive sense of urgency, "from hot ashes" and so on was stated. Its meaning is - "Being as if ablaze day and night,

because of the similarity to the Kukkuḷa hell in the sense of burning, from the hot ashes of the household life, pulled out, lifted up by me who has compassion, dear Sānu, you wish to fall into hot ashes, you desire to fall."

Having heard that, the novice Sānu, being stirred with a sense of urgency, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Having seen the ascetic eating, serene, undisturbed;
Having taken water with a pot, I gave to Siddhattha.

"I am free from impurity today, spotless, with doubt eliminated;
For one arising in existence, beautiful fruit arises.

"Ninety-four cosmic cycles ago from now, I gave water;
I do not know of an unfortunate realm, this is the fruit of giving water.

"Sixty-one cosmic cycles from now, one alone was spotless;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, the elder recited that very verse by way of an inspired utterance, saying "My undertaking of insight and attainment of arahantship arose" by the power of this verse.

The commentary on the verses of the Elder Sānu is completed.

5. Commentary on the Verses of the Elder Ramaṇīyavihāri

45. "Just as a good thoroughbred" is the verse of the Venerable Elder Ramaṇīyavihārī. What is the origin? He too, having formed aspirations under former Buddhas, accumulating meritorious deeds here and there, ninety-one cosmic cycles from now, having seen the Blessed One Vipassī, with a gladdened mind, having paid homage with the fivefold prostration, made an offering with koraṇḍa flowers. He, by that meritorious action, having been reborn among the gods, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a certain millionaire in Rājagaha, and dwelt fallen into infatuation with sensual pleasures through the vanity of youth. He, one day, having seen a certain adulterer being subjected to various bodily punishments by the king's men, being stirred with a sense of urgency, having heard the Teaching in the presence of the Teacher, went forth. And having gone forth, due to his lustful temperament, he dwelt constantly keeping a well-swept residential cell, well-prepared drinking water and water for washing, and well-arranged beds and chairs. Therefore he became known as "one who dwells delightfully."

He, due to the abundance of lust, having unwisely attended, having committed the intentional offence of emission of semen, having become remorseful thinking "Shame! That one such as I should consume offerings given in faith," going thinking "I

shall leave the monastic community," sat down at the foot of a tree on the road, and as carts were going along that road, one ox yoked to a cart, becoming exhausted, stumbled and fell at an uneven place. The carters, having released it from the yoke, having given grass and water, having dispelled its exhaustion, having yoked it again to the shaft, departed. The elder, having seen that - "Just as this ox, having stumbled once, having risen, once again bears the yoke, so too it is fitting for me also, having stumbled once through the power of defilements, having risen, to practise the ascetic duty" - thus wisely emerging, having turned back, having told his own story to the Elder Upāli, having emerged from the offence by the method stated by him, having restored his morality to its original state, having established insight, before long he attained arahantship. Therefore it was said in the Apadāna -

"Having seen the footprint trodden, adorned with the wheel ornament;
Going step by step, of Vipassī, the great sage.

"Having seen a koraṇḍa flower in bloom, with its root it was venerated by me;
Joyful, with a joyful mind, I venerated the supreme state.

"Ninety-one cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Fifty-seven cosmic cycles ago, I was one who was stainless;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, experiencing the bliss of liberation, he spoke the verse "Just as a good thoroughbred, having stumbled, stands firm again" as an elucidation of the attainment of the noble Teaching together with his own preliminary practice.

45. Therein, "having stumbled" means having staggered. "Stands firm again" means becomes established; stands again in the very same place. "So too" means just as a good thoroughbred bull, bearing a burden, having reached exhaustion, having come to an uneven place, having staggered once and fallen, does not on that account abandon the yoke, but being endowed with strength, speed, and exertion, even having stumbled, stands firm again, standing by its very own intrinsic nature, bears the burden; so too, having reached exhaustion through defilements, having stumbled through a transgression of conduct, having restored that stumbling to its original state through the achievement of strength and energy, accomplished in vision through path right view, for that very reason a disciple of the Perfectly Enlightened One because of having been born with a noble birth at the conclusion of hearing, his legitimate son because of his noble birth being generated by effort at his breast, and a thoroughbred because of his function being similar to a good thoroughbred - thus "remember me, consider me" is the meaning.

The commentary on the verses of the Elder Ramaṇīyavihāri is completed.

6. Commentary on the Verses of the Elder Samiddhi

46. "Through faith I have gone forth" is the verse of the Venerable Elder Samiddhi. What is the origin? He too, having formed aspirations under former Buddhas, accumulating meritorious deeds here and there, ninety-four cosmic cycles from now, having seen the Blessed One Siddhattha, with a gladdened mind, having taken flowers with their stalks bound into sheaves, he venerated him. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering only in fortunate destinations, in this arising of a Buddha, was reborn in a family home in Rājagaha. From the very time of his birth, that family prospered with wealth, grain, and so on, and his individual existence was handsome, good-looking, and endowed with virtues; thus he became known as "Samiddhi" because of the prosperity of wealth and the prosperity of virtues. He, having seen the majestic power of the Buddha at the meeting with Bimbisāra, having gained faith, having gone forth, dwelling properly engaged in meditation, while the Blessed One was dwelling at the Tapoda Monastery, one day thought thus - "It is a gain for me indeed that my Teacher is the Worthy One, the Perfectly Enlightened One, and I have gone forth in the well-proclaimed Teaching and discipline, and my fellows in the holy life are moral, of good character." As he was thinking thus, lofty joy and pleasure arose in him. Unable to bear that, Māra the Evil One made a great frightful sound not far from the elder; it was as if it were the time of the earth being convulsed. The elder reported that matter to the Blessed One. The Blessed One said "Māra intends to blind your vision; go, monk, dwell there without thinking about it." The elder, having gone there and dwelling, before long, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"Shining like a kaṇikāra tree, seated in the mountain caves;
Illuminating all directions, Siddhattha, the trainer of men.

"Having made the bow unerring, I then armed myself with an arrow;
Having cut a flower with its stalk, I placed it upon the Buddha.

"Ninety-four cosmic cycles ago from now, the flower that I offered;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.

"Fifty-one cosmic cycles from now, I was the sole resplendent one;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, not knowing the state of having eliminated the mental corruptions of the elder who was dwelling right there, Māra, by the former method just so, made a great frightful sound. Having heard that, the elder, fearless and unfrightened, declaring the final liberating knowledge, saying "Even a hundred, even a thousand Māras such as those cannot stir even a hair of mine," spoke the verse "Through faith I have gone forth."

46. Therein, "through faith" means through faith in the fruit of action and through faith in the Triple Gem, which arises from desire for the Teaching. "I" points out oneself. "Gone forth" means reached. "From home" means from the house or from

the household life. "Into homelessness" means the going forth; for whatever work of ploughing, trading, and so on is beneficial for the house is called "household life"; because of the absence of that, it is called "homelessness." "Mindfulness and wisdom have been developed in me" means mindfulness having the characteristic of refuge, wisdom having the characteristic of understanding - these mental states have been developed, increased in me, from the moment of insight onwards, by the succession of paths, up to arahantship; now there is no more mindfulness and wisdom to be developed, they have reached their expansion - thus he shows. "And my mind is well concentrated" means by way of the eight attainments and by way of supramundane concentration, my mind is well concentrated; now there is nothing further to be concentrated, concentration has reached its expansion - thus he shows. "Therefore make whatever forms you wish" means O Evil One, make whatever alterations you wish with reference to me, according to your liking; but by those you will never disturb me, you will not be able to cause even the mere trembling of my body, let alone alteration of mind. Therefore your action, like a present not accepted, accomplishes no purpose at all; it bears only the fruit of mere vexation of your own mind - thus the elder threatened Māra. Having heard that, Māra, thinking "The ascetic knows me," disappeared right there.

The commentary on the verses of the Elder Samiddhi is completed.

7. Commentary on the Verses of the Elder Ujjaya

47. "Homage to you, Buddha, hero" is the verse of the Venerable Elder Ujjaya. What is the origin? This one too, having formed aspirations under former Buddhas, performing meritorious deeds in this and that existence, ninety-two cosmic cycles ago from now, having seen the Blessed One Tissa, with a gladdened mind, made an offering with kaṇikāra flowers. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a certain learned brahmin in Rājagaha. His name was Ujjayo. He, having come of age, having become one who had gone beyond the three Vedas, not seeing any substance therein, being urged by the achievement of decisive support, having gone to the Bamboo Grove, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, having taken a meditation subject suitable to his temperament, while dwelling in the forest, having developed insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Having seen a kaṇikāra tree in bloom, having plucked it, I then;
Placed it upon Tissa, the crosser of the flood, such a one.

"Ninety-two cosmic cycles ago from now, the flower that I offered;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Thirty-five cosmic cycles ago from now, renowned as Aruṇapāṇī;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has
been fulfilled."

But having attained arahantship, having gone to the Teacher's presence, having paid homage, having sat down to one side, declaring the final liberating knowledge by way of praising the Blessed One, he spoke the verse "Homage to you, Buddha, hero."

47. Therein, "homage" is an expression of salutation. "To you" is an expression of the dative of the act of salutation; the meaning is "to you." And "Buddha, hero" is a term of address to the Blessed One. For just as the Blessed One is called "Buddha" because of having awakened without remainder, through self-born knowledge, by way of the directly knowable and so on, to the meaning classified as the directly knowable and so on. So too he is called "hero" because of being endowed with great energy, striving by way of crushing all five Māras. "May it be" means "let it be"; its connection is with "homage" by this. "You are free everywhere" means you are free, unbound from all mental defilements and from all that pertains to activities, you are, you exist; there is nothing whatsoever from which you are not free. "Since I, dwelling in your teaching, dwell without mental corruptions" means dwelling in your teaching, in the exhortation, in the path gone, by the practice of conduct, proceeding according to one's ability, according to one's strength, because of the well-abandoning of the four mental corruptions beginning with the mental corruption of sensuality, I dwell without mental corruptions. To such a one, homage to you, Buddha, hero.

The commentary on the verses of the Elder Ujjaya is completed.

8. Commentary on the Verses of the Elder Sañjaya

48. "Since I" is the verse of the Venerable Elder Sañjaya. What is the origin? He too, having formed aspirations under former Buddhas, accumulating merit here and there as a decisive support for the end of the round of rebirths, in the time of the Blessed One Vipassī, having gathered together a site by way of collecting contributions in a great guild, performing merit dedicated to the Triple Gem, being himself poor, was occupied in the meritorious activity for those groups and so on. From time to time, having approached the Blessed One, having paid homage, with a gladdened mind, he performed this and that service for the monks as well. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering only in fortunate destinations, in this arising of a Buddha, was reborn as the son of a brahmin endowed with wealth in Rājagaha, Sañjaya by name. He, having come of age, having seen well-known brahmins such as Brahmāyu and Pokkharasāti devoted to the Dispensation, with confidence arisen, approached the Teacher. The Teacher expounded the Teaching to him. He, having heard the Teaching, became a stream-enterer. Afterwards he went forth. And while going forth, at the very hall of tonsure, he became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Of the Blessed One Vipassī, there was a great group of guilds;
I was a steward, appointed in all duties.

"I have no gift to give, to the Fortunate One, the great sage;
I venerated the Teacher's feet, with a clear mind.

"Ninety-one cosmic cycles ago from now, I performed service;
I do not know of an unfortunate realm, this is the fruit of service.

"And eight cosmic cycles ago from now, I was a king named Sucintita;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has
been fulfilled."

But having become a possessor of the six higher knowledges, declaring the final
liberating knowledge, he spoke the verse "Since I went forth."

48. Therein, "since I went forth" means from the time, beginning from the time, I went
forth. Beginning from the time of going forth, "I do not know of any thought, ignoble,
connected with hate" means connected with the fault of lust and so on, therefore
ignoble, meaning low; or ignoble because of not being worthy of reverence by the
noble ones and being worthy of reverence by the ignoble, meaning evil; because of
thinking about unreal qualities and so on regarding an object, it has obtained the
name "thought" - I do not know of wrong thought such as sensual thought and so on
having been produced. Thus he declared the final liberating knowledge: "At the very
hall of tonsure, arahantship was attained by me."

The commentary on the verses of the Elder Sañjaya is completed.

9. Commentary on the Verses of the Elder Rāmaṇeyyaka

49. "Amidst the resounding of the quails' 'ciha ciha'" is the verse of the Venerable
Elder Rāmaṇeyyaka. What is the origin? This one too, having formed aspirations
under former Buddhas, accumulating meritorious deeds in this and that existence, in
the time of the Blessed One Sikhī, having been reborn in a family home, having
attained discretion, having seen the Blessed One, with a gladdened mind, made an
offering with flowers. He, by that meritorious action, having been reborn in the
heavenly world, having performed meritorious deeds again and again, wandering
only in fortunate destinations, in this arising of a Buddha, having been reborn in a
wealthy family in Sāvatthī, having come of age, with confidence arisen at the
acceptance of the Jeta Grove, having gone forth, having taken a meditation subject
suitable to his temperament, dwells in the forest. Because of the pleasing nature of
his own achievement and his practice befitting one gone forth, his designation was
indeed "Rāmaṇeyyaka." Then one day Māra, desiring to frighten the elder, made a
frightful sound. Having heard that, the elder, being of firm nature, not trembling at
that, having known "this is Māra," showing disregard therein, spoke the verse "Amidst
the resounding of the quails' 'ciha ciha.'"

49. Therein, "amidst the resounding of the quails' 'ciha ciha'" means "ciha ciha" is on
account of the resounding of quails that have obtained the name "ciha ciha" because
of the sound that continuously occurs; the meaning is "because of the cry." "And by
the cries of the squirrels" means squirrels are called "devaka," with the alternative
name "para," tree-dwelling animals having the appearance of hungry, emaciated
children due to sickness. Some say "great squirrels"; by the cries of the squirrels, by
the great roars; and this is an instrumental expression in the sense of cause; the
meaning is "because of that." "My mind does not tremble at that" means my mind
does not tremble, does not waver. This is what is meant - Just as, Evil One, my mind
does not fall away from the meditation subject because of the cry in this forest,

because of the cries of the squirrels, so too because of your making a distressing sound, my mind does not fall away from the meditation subject. Therein, he states the reason by "for I am delighted in solitude." The word "hi" has the meaning of cause; because my mind, having abandoned the company of groups, is in solitude, in the state of being alone; or having abandoned external distraction, is in solitude, in unified focus; or is delighted, greatly delighted in solitude, in the single intrinsic nature, that is, in Nibbāna; therefore it does not tremble, does not waver from the meditation subject. It is said that while speaking this very verse, the elder, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"The Blessed One was golden-coloured, the sun, majestic;
Having ascended the walking path, with a mind of friendliness, Sikhī the bull
among men.

"With a confident mind, glad at heart, having paid homage to the highest
knowledge;
Having held up a minela flower, I placed it upon the Buddha.

"Thirty-one cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Twenty-nine cosmic cycles from now, named Sumeghagana;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

And this itself was the elder's verse of declaration of final liberating knowledge.

The commentary on the verses of the Elder Rāmaṇeyyaka is completed.

10. Commentary on the Verses of the Elder Vimala

50. "The earth is sprinkled and the wind blows" is the verse of the Venerable Elder Vimala. What is the origin? He too, having formed aspirations under former Buddhas, accumulating wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Vipassī, having been reborn in a family of conch-shell blowers, having attained discretion, having reached accomplishment in that craft, one day, having seen the Blessed One Vipassī, with a gladdened mind, having made an offering by blowing the conch shell, from that time onwards he performed attendance on the Teacher from time to time. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Kassapa, thinking "May my body be spotless and pure in the future," he bathed the Bodhi tree with scented water, had the seats in the shrine courtyard and the Bodhi tree courtyard washed, and had the soiled ascetic's requisites of the monks washed as well.

He, having passed away from there, wandering among gods and humans, in this arising of a Buddha, was reborn in a wealthy family in Rājagaha. While he was dwelling in his mother's womb and when he was coming forth, his body was undefiled by bile, phlegm and so on, not stuck like a drop of water on a lotus leaf, thoroughly pure like a Bodhisatta in his last existence; on account of that they gave him the name "Vimala." He, having come of age, having seen the majestic power of the Buddha at the entrance to Rājagaha, having gained faith, having gone forth, having taken a meditation subject, dwelt in a mountain cave in the Kosala country. Then one day a great cloud covering the four continents, having spread over the entire interior of the world-circle, poured down rain. It is said that it rains thus only during the time when Buddhas and wheel-turning monarchs are living, when the universe-expansion is enduring. Through the subsiding of the heat and burning of the hot season, by obtaining an agreeable climate, the elder's mind became concentrated and fully focused. He, with concentrated mind, at that very moment having aroused zeal in insight, attained arahantship by the succession of paths. Therefore it was said in the Apadāna -

"Of the Blessed One Vipassī, I was a conch-shell blower;
I was constantly engaged in attendance, of the Fortunate One, the great sage.

"See the fruit of attendance, upon the Protector of the World, such a one;
Sixty thousand musical instruments surround me always.

"Ninety-one cosmic cycles ago from now, I attended on the great sage;
I do not know of an unfortunate realm, this is the fruit of attendance.

"Twenty-four cosmic cycles ago from now, named Mahānigghosa;
Sixteen were kings, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, with a satisfied mind on account of having performed his obligations, uttering an inspired utterance, he spoke the verse "The earth is sprinkled and the wind blows."

50. Therein, "dharaṇī" means the earth; for because it bears the entire mass of mountains, it is called "dharaṇī." "Sprinkles" means the great cloud, having filled the sky on all sides and pouring down abundantly, sprinkles with streams of rain. "The wind blows" means a cool wind blows, being mixed with drops of water. "Lightning moves across the sky" means the lightnings, flashing out from the great cloud that thunders and roars here and there, with a hundred spokes, move here and there in the sky. "Applied thoughts subside" means through the achievement of an agreeable climate, through the attainment of serenity and insight meditation, having been appeased in the preliminary stage by way of substitution of opposites and so on, sensual thoughts and so on, all nine great applied thoughts subside through the attainment of the noble path. They are completely cut off without remainder. Due to the proximity of the present, he speaks making the moment of the noble path as present. Or this is a present tense expression used in a past sense. "My mind is well

concentrated" means from that very source, by supramundane concentration my mind is well concentrated; now there is nothing whatsoever to be done for its concentration - thus the elder declared the final liberating knowledge.

The commentary on the verses of the Elder Vimāla is completed.

The commentary on the fifth chapter is finished.

6. The Sixth Chapter

1. Commentary on the Verses of the Four Elders Beginning with Godhika

51. The four beginning with "The sky rains" - are the verses of these four elders: Godhika, Subāhu, Valliyo, and Uttiyo. What is the origin? These too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, ninety-four cosmic cycles ago from now, in the time of the Blessed One Siddhattha, having been reborn in a family home, having attained discretion, having become companions of one another, they wandered about. Among them, one, having seen the Blessed One Siddhattha walking for almsfood, gave a ladle of almsfood. The second, having become one with a gladdened mind, having paid homage with the fivefold prostration, raised his joined palms. The third, with a gladdened mind, venerated the Blessed One with one handful of flowers. The fourth made an offering with jasmine flowers. Thus, having gladdened their minds towards the Teacher, by that meritorious action thus produced, having been reborn in the heavenly world, again having performed meritorious deeds again and again, wandering among gods and humans, in the time of the Blessed One Kassapa, having been reborn in a family home, having become companions, having gone forth in the Dispensation, having practised the ascetic duty, in the time of our Blessed One, they were reborn as sons of four Malla kings at Pāvā. They gave them the names Godhika, Subāhu, Valliyo, and Uttiyo. They were dear companions of one another. They went to Kapilavatthu on some business. And at that time the Teacher, having gone to Kapilavatthu, dwelling in the Nigrodha Monastery, having displayed the Twin Miracle, tamed the Sakyan kings headed by Suddhodana. Then those four Malla princes too, having seen the miracle, having gained confidence, having gone forth, doing the work of insight, before long attained arahantship together with the analytical knowledges. Therefore it was said in the Apadāna -

"The golden-coloured Enlightened by himself, the receiver of oblations;
Gone forth from the excellent, one who has come from the forest to the forestless.

"I gave a ladle of almsfood to Siddhattha, the great sage;
To one at peace through wisdom, the great hero, such a one.

"Following step by step, extinguishing the great multitude;
Lofty joy arose in me, in the Buddha, kinsman of the sun.

"Ninety-four cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of giving almsfood.

"Eighty-seven cosmic cycles from now, named Mahāreṇu;

Accomplished with the seven jewels, these seven universal monarchs.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

The Elder Godhika.

"The golden-coloured Enlightened by himself, like a leading bull of good breed;
An elephant in rut in three ways, a tusker like the great sage.

"Illuminating all directions, like the full moon;
Proceeding along the road, I saw the elder of the world.

"Having gladdened my mind in knowledge, having raised my joined palms;
With a confident mind, glad at heart, I paid respect to Siddhattha.

"Ninety-four cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of the perception of knowledge.

"Seventy-three cosmic cycles from now, sixteen were the best of men;
Accomplished with the seven treasures, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

The Elder Subāhu.

"In Tivarā I was a dweller, I was a garland-maker then;
I saw the stainless Buddha, Siddhattha, venerated by the world.

"With a confident mind, glad at heart, I gave a handful of flowers;
Wherever I am reborn, owing to that action.

"I experience the desirable fruit, well done by myself in the past;
Fenced in by good garlands, this is the fruit of the gift of flowers.

"Ninety-four cosmic cycles ago from now, the flower that I offered;
I do not know of an unfortunate realm, this is the fruit of flower-offering.

"Starting from ninety-four, setting aside the present one;
Five hundred kings there, named after the river Sama.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

The Elder Valliyo.

"To the Blessed One Siddhattha, I gave jasmine flowers;
Seven flowers were scattered by me at his feet with joy.

"By that action I today, overcome men and gods;
I bear my final body in the teaching of the Perfectly Enlightened One.

"Ninety-four cosmic cycles ago from now, the flower that I offered;
I do not know of an unfortunate realm, this is the fruit of flower-offering.

"Named Samantagandha, thirteen universal monarchs;
Five cosmic cycles from now, lords of men with four quarters.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

The Elder Uttiya.

But having attained arahantship, these four elders too, being well-known and recognised in the world, honoured and respected by kings, rulers and chief ministers, dwelt together in the forest. Then on one occasion King Bimbisāra, having approached those four elders who had come to Rājagaha, having paid homage, having invited them for the three months for the purpose of the rains residence, having had huts built for them separately, through forgetfulness did not have them roofed. The elders dwelt in the unroofed huts. During the rainy season the rain god did not rain. The king, thinking "What indeed is the reason the rain god does not rain?" having known that reason, having had those huts roofed, having had plastering work and painting done, holding a festival for the huts, gave a gift to the great Community of monks. The elders, out of compassion for the king, having entered the huts, entered upon the meditative attainments of friendliness. Then a great cloud, having arisen from the north-eastern direction, began to rain at the very moment of the elders' emergence from the attainment. Among them, the Elder Godhika, having emerged from the attainment, together with the thunder of the cloud -

51. "The sky rains like a beautiful song, my hut is thatched, pleasant, sheltered from the wind;
My mind is well concentrated, so if you wish, rain, O sky."

spoke this verse.

Therein, "rains" means pours, sends forth a shower of rain. "Rain god" means a cloud. "Like a beautiful song" - the intention is: thundering like a beautiful song. For a cloud, at the time of raining, having arisen with a hundred layers and a thousand layers, thundering and emitting lightning, looks beautiful, not by itself alone. Therefore, "the sky rains" with a smooth, sweet, deep sound - thus he shows. On account of that, being unoppressed by sound, he said "my hut is thatched, pleasant, sheltered from the wind." Just as the rain god does not rain through, so this hut of mine is covered with grass and so on; on account of that, being unoppressed by the rain shower, he said. It is pleasant because of the existence of the happiness of use and the happiness of a suitable and agreeable climate. It is free from the danger of wind because the windows are shut with bolts fastened in place. By both, he said it is unoppressed by way of suitability of dwelling. "And my mind is well concentrated" means and my mind is well concentrated, well fixed upon Nibbāna as object through unsurpassed concentration; by this he shows living at ease due to the absence of

internal danger. "If you wish" means then, now, if you wish, if you desire. "Rain" means pour, trickle water, send forth a shower of rain. "O sky" - he addresses the cloud.

The commentary on the verses of the Elder Godhika is concluded.

2. Commentary on the Verses of the Elder Subāhu

52. In the verses spoken by the others, the distinction is only in the third term. Therein, in the verse spoken by Subāhu, "my mind is well concentrated on the body" means my mind is well concentrated, completely applied to the body born of impurity by way of the development of mindfulness of the body. For this elder, having made the meditative absorption attained by way of the development of mindfulness of the body the foundation, having developed insight, attained arahantship. With reference to that, he said "my mind is well concentrated on the body."

The commentary on the verses of the Elder Subāhu is concluded.

3. Commentary on the Verses of the Elder Valliya

53. In the verse of the Elder Valli, "therein I dwell diligent" means in that hut, because of having reached the summit through the practice of diligence, being diligent, I dwell with a posture of dwelling endowed with the noble abiding and endowed with the divine abiding and so on - it is said that "I sustain my individual existence."

The commentary on the verses of the Elder Valliya is concluded.

4. Commentary on the Verses of the Elder Uttiya

54. In the verse spoken by the Elder Uttiya, "without a companion" (adutiya) means without an ally (asahāya); the meaning is devoid of the association of mental defilements and the desire to be in a crowd.

The commentary on the verses of the Elder Uttiya is completed.

The commentary on the verses of the four elders is concluded.

5. Commentary on the Verses of the Elder Añjanavaniya

55. "Having made a sofa into a hut" is the verse of the Venerable Elder Añjanavaniya. What is the origin? It is said that he, in the time of the Blessed One Padumuttara, having been a garland-maker named Sudassana, having venerated the Blessed One with jasmine flowers, having also performed much merit here and there, wandering in the round of rebirths among gods and humans, having gone forth in the Dispensation of the Blessed One Kassapa, practised the ascetic duty. Then, in this arising of a Buddha, having been reborn in Vesālī in a Vajji royal family, at the time of his coming of age, three fears arose in the Vajji country: the fear of drought, the fear of disease, and the fear of non-human spirits. All that should be understood according to the method stated in the commentary on the Ratana Sutta. But when the Blessed One had entered Vesālī and the fears had been allayed, and when, through the Teacher's proclamation of the Teaching, the full realisation of the Teaching had arisen for many gods and humans, this prince, having seen the majestic power of the Buddha, having gained faith, went forth. Just as this one, so too the four persons spoken of next. For

they too, being companions of this one, Licchavi princes, went forth in this very manner. Even in the time of the Perfectly Enlightened One Kassapa, having been companions, having gone forth together with this one, they practised the ascetic duty; and at the feet of the Blessed One Padumuttara too, they performed the planting of wholesome seeds and so on. Therein, this one, having accomplished the preliminary duties, dwelling at Sāketa in the Añjana Grove at a cemetery site, when entering the rains retreat was approaching, having obtained an old sofa discarded by people, having placed it on four stones, having covered it above and across with grass and so on, having fitted a door, he entered the rains retreat. In the very first month, striving and endeavouring, he attained arahantship. Therefore it was said in the Apadāna -

"Sudassana by name, I was then a garland-maker;
I saw the stainless Buddha, the elder of the world, the lord of men.

"Having taken a jasmine flower, I worshipped Padumuttara;
With purified vision, glad at heart, I attained the divine eye.

"By this flower offering, and by the aspirations of the mind;
For a hundred thousand cosmic cycles, I was not reborn in an unfortunate realm.

"Sixteen were kings, named Devuttara;
Thirty-six cosmic cycles ago from now, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, experiencing the bliss of liberation, having emerged from the attainment, having reviewed the achievement as it was obtained, uttering an inspired utterance through the force of rapture, he spoke the verse "Having made a sofa into a hut."

55. Therein, "having made a sofa into a hut": a sofa is a quadrangular chair with long legs - an oblong quadrangular one also exists - where one can only sit, not lie down. Having made that sofa into a hut, for the purpose of dwelling, having made a hut in the manner stated below, so that one sitting there could comfortably practise the ascetic duty through the absence of danger from the climate - thus having made a hut. By this he shows his own quality of having few wishes and contentment, which has reached the highest degree, regarding lodgings. And this too was said by the General of the Teaching -

"For one sitting cross-legged, the rain falls on the knees;
This is sufficient for comfortable abiding, for a resolute monk."

Others, stating the reading "āsandikuṭṭika," explain the meaning as "having made a hut the size of a sofa." Yet others explain the meaning as "that which is called a sofa is a hut made on top of a small bed for people engaged in sitting and so on; having made that sofa into a hut." "Oggayha" means having plunged into, having entered into. "Añjana forest" means a forest so named; for because of having flowers of the

colour of collyrium, the creepers are called "añjanā"; due to their abundance, that forest received the name "Añjana forest." Others, however, say "añjanā are large shrubs by name"; the explanation is to be construed with the remainder of the words thus: "having plunged into that Añjana forest, having made a sofa into a hut, the three true knowledges have been attained, the Buddha's teaching has been fulfilled, by me dwelling." And this itself was the elder's declaration of final liberating knowledge.

The commentary on the verses of the Elder Añjanavaniya is concluded.

6. Commentary on the Verses of the Elder Kuṭivihāri

56. "Who is in the hut" is the verse of the Venerable Elder Kuṭivihārī. What is the origin? It is said that he, having taken cool water thinking "I shall give a gift of water" to the Blessed One Padumuttara who was going through space, filled with joy and pleasure, having turned his face upward, threw it up. The Teacher, having known his disposition, for the purpose of increasing his confidence, standing right there in the sky, received it. He, by that, experienced no small measure of joy and pleasure. The remainder is exactly the same as what was said in the story of the Elder Añjanavaniya. But this is the distinction - It is said that this one, having gone forth in the manner stated, having accomplished the preliminary duties, devoting himself to insight meditation, going in the evening near a field, when the rain was sprinkling, having seen the meritorious grass hut of the field-keeper, having entered, sat down there on the grass mat. Just as soon as he had sat down, having obtained a suitable climate, having aroused zeal in insight, he attained arahantship. Therefore it was said in the Apadāna -

"The golden-coloured Enlightened by himself, going through the sky-path;
Like a blazing ghee-fed fire, like a burning sacrificial fire.

"Having taken water with my hand, I threw it up into space;
The great hero received it, the Buddha, the compassionate sage.

"The Teacher, standing in the sky, the one named Padumuttara;
Having understood my thought, spoke these verses.

"By this gift of water, and by the production of joy;
Even for a hundred thousand cosmic cycles, one is not reborn in an
unfortunate realm.

"By that action, lord of bipeds, eldest of the world, bull among men;
I have attained the unshakeable state, having abandoned victory and defeat.

"Named Thousand Kings, there were three universal monarchs;
In sixty-five hundred cosmic cycles, lords of men with four quarters.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, when the elder was seated there, the field-keeper, having come, said "Who is in the hut?" Having heard that, the elder said beginning with "A monk is in the hut." Having combined the words of the field-keeper and the elder together -

56. "Who is in the hut? A monk is in the hut, without lust, with well-concentrated mind;
Thus know, friend, your hut was not made in vain."

In such a manner it was included in the rehearsal.

Therein, "who is in the hut" is the question-word of the field-keeper, meaning "who is seated in this hut?" To that, "a monk is in the hut" is the giving of a reply by the elder. Then, in order to make him rejoice in the use of that hut on account of his own state of being an unsurpassed one worthy of offerings, and to establish that very lofty merit, "without lust" and so on was stated. Its meaning is - One monk whose mental defilements are broken is seated in your hut; for that very reason he is without lust through the complete cutting off of lust in every respect by the highest path, with well-concentrated mind through the state of well-concentrated mind by making Nibbāna the object through unsurpassed concentration; and this meaning, friend field-keeper, as I say, thus know, have faith, be resolved upon it. "Your hut was not made in vain" means the hut made by you is not futile, not barren, fruitful, and yielding growth, because it was used by a Worthy One who has eliminated the mental corruptions. If you rejoice in this, that will be for your welfare and happiness for a long time.

Having heard that, the field-keeper, with a gladdened mind, giving thanks, stood there thinking "It is a gain for me indeed, it is well-gained for me indeed, that such a noble one has entered my hut and sits down." But the Blessed One, having heard this friendly conversation of theirs with the divine ear element, and having known his thanksgiving, making clear the success that would come to be for him, addressed the field-keeper with these verses -

"A monk dwelt in the hut, with peaceful mind, without mental corruptions;
By the result of that action, you will become lord of the gods.

Thirty-six times as lord of the gods, you will exercise divine kingship;
Thirty-four times you will be a wheel-turning monarch, a king in the realm;

An Individually Enlightened One named Ratanakuṭi, you will be without lust."

But because of having obtained a distinction in the hut, from that time onwards the designation "Kuṭivihārī" arose for the elder. And this itself was also the elder's verse of declaration of final liberating knowledge.

The commentary on the verses of the Elder Kuṭivihārī is concluded.

7. Commentary on the Verses of the Second Elder Kuṭivihārī

57. "This was an old" is the verse of the Venerable Elder Kuṭivihārī. What is the origin? It is said that he, with a gladdened mind towards the Blessed One Padumuttara, during a time of fever, gave a fan fashioned from reed slips. The

Teacher gladdened him with a verse of thanksgiving. The remainder that should be said here is exactly the same as what was said in the story of the Elder Añjanavaniya. But this is the distinction - It is said that this one, having gone forth in the manner stated, dwelling in a certain old hut, without thinking about the ascetic duty, gave rise to a thought by way of new construction work, thinking "This hut is decrepit, it is fitting to make another hut." A well-wishing deity, for the purpose of generating a sense of urgency, spoke this verse "this was" which is manifest in expression but profound in meaning.

57. Therein, "this" is a word indicating what is near and directly visible. "Āhu" means "was" - this is the meaning. For it is said by making it long for the sake of metrical ease in the verse. "Old" means ancient, having traversed the span of life. "You desire another new hut" means because of this hut's old state and decrepitude, you desire, you wished for, you long for another new hut to be produced now, different from this one. But in every respect, "discard the longing for a hut" - discard the longing, the craving, the expectation for a new hut too, just as for the old one; be one with a mind entirely dispassionate towards it in every way. Why? Because "a new hut again is painful, monk" - a hut being produced again now, monk, is painful because of bringing suffering; therefore, not producing another new suffering, remaining in this very old hut as it has arisen, do what should be done by oneself. For this is the intention here: You, monk, thinking "this old grass hut is decrepit," wish to make another new grass hut, not the ascetic duty; but one wishing thus, through not devoting oneself to meditation, through not overcoming the production of rebirth, is indeed also one who desires and wishes to make a hut of individual existence in the future. But that, like a new grass hut, is painful through the suffering of making it, and even more so through being conjoined with the suffering of ageing, death, sorrow, lamentation and so on; therefore, just as with a grass hut, discard the longing and expectation for the hut of individual existence; be one with a mind entirely dispassionate towards it in every way; thus there will be no suffering of the round of rebirths for you. And having heard the words of the deity, the elder, being stirred with a sense of urgency, having established insight, striving and endeavouring, before long became established in arahantship. Therefore it was said in the Apadāna -

"Of the Buddha Padumuttara, the foremost of the world, such a one;
Seated on a grass mat, at peace, such a one.

"Having taken a reed flower, having bound a fan, I
Offered it to the Buddha, to the lord of bipeds, such a one.

"Having accepted the fan, the Omniscient One, the leader of the world;
Having understood my thought, spoke this verse.

"Just as my body is extinguished, no fever is found;
So too may your mind become liberated from the threefold fire.

"All the gods assembled, whoever were forest-dwellers;
'We shall listen to the Buddha's teaching, and to the one who gladdens the donor.'

"The Blessed One sat there, honoured by a host of gods;

Gladdening the donor, he spoke these verses.

"By this seed as source, and by the aspirations of the mind;
Subbata by name, he will be a wheel-turning monarch.

"By that remainder of action, urged on by wholesome root;
Māluta by name, he will be a wheel-turning monarch.

"By this seed as source, and by the great honour;
Even for a hundred thousand cosmic cycles, one is not reborn in an
unfortunate realm.

"In thirty thousand cosmic cycles, thirty-eight of good conduct were they;
In twenty-nine thousand, eight were named Māluta.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having become established in arahantship, he recited that very verse, saying
"This became my goad for the attainment of arahantship." And that itself was the
elder's verse of declaration of final liberating knowledge. And because of having
obtained a distinction through the exhortation concerning the hut, the designation
"Kuṭṭivihārī" indeed was his.

The commentary on the verses of the Second Elder Kuṭṭivihārī is concluded.

8. Commentary on the Verses of the Elder Ramaṇīyakuṭṭika

58. "Delightful is my hut" is the verse of the Venerable Elder Ramaṇīyakuṭṭika. What is the origin? He too, it is said, having planted the seed of wholesome action in the time of the Blessed One Padumuttara, wandering in the round of rebirths among gods and humans, at the summit of eighteen hundred cosmic cycles from now, in the time of the Blessed One Atthadassī, having been reborn in a family home, having attained discretion, gave a seat worthy of a Buddha to the Blessed One. And having venerated the Blessed One with flowers, having paid homage with the fivefold prostration, having circumambulated him keeping him on his right, he departed. The remainder is exactly the same as what was said in the story of the Elder Añjanavaniya. But this is the distinction - it is said that this one, having gone forth in the manner stated, having accomplished the preliminary duties, was dwelling in a hut at a certain village residence in the Vajji country. That hut was lovely, beautiful, pleasing, with well-prepared walls and floors, endowed with a park, a pond, delightful surroundings and so on, with a ground area strewn with sand resembling a net of pearls, and because of the elder's dutifulness, through the well-swept courtyard and so on, it remained even more exceedingly delightful. He, dwelling there, having established insight, before long became established in arahantship. Therefore it was said in the Apadāna

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"Having entered the forest grove, with little noise, undisturbed;
A lion's seat was given by me, to Atthadassī, such a one.

"Having taken the garland in hand, and having circumambulated him keeping

him on my right;
Having attended upon the Teacher, I departed facing north.

"By that action, lord of bipeds, eldest of the world, bull among men;
I completely extinguish myself, all existences have been uprooted.

"In eighteen hundred cosmic cycles, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of the lion's seat.

"Seven hundred cosmic cycles from now, a warrior who brings peace;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, while the elder was dwelling there, because of the delightful nature of the hut, people who wished to see the dwelling, having come from here and there, would look at the hut. Then one day, several women of a wanton nature, having gone there, having seen the delightful nature of the hut, with the intention "This ascetic dwelling here might be one whose heart could be drawn by us" - "Delightful is your dwelling place, venerable sir. We too are of delightful form, standing in the prime of youth" - having said this, they began to display feminine wiles and so on. The elder, making known his state of being free from lust, spoke the verse "Delightful is my hut, offerings given in faith, charming."

58. Therein, "delightful is my hut" means what was said by you "Delightful is your hut, venerable sir" - that is true. This dwelling hut of mine is delightful, of pleasant form, and it is indeed offerings given in faith - having believed in the fruits of action, thinking "By making such a one agreeable and giving it to those gone forth, such and such a fruit results," because of being something to be given through faith, through righteous desire based on faith, it is offerings given in faith, not produced by wealth. And oneself, for those seeing and for those consuming such things given in faith, the mind delights - thus it is charming. It is charming precisely because of being offerings given in faith; those with faith and so on, having carefully prepared the gift, give it; and good persons consuming offerings given in faith are endowed with proper effort and intention even for the purpose of not deceiving the donor, not deficient in effort and intention in the manner thought by you - this is the intention. "I have no need for maidens" means because I am one whose mind has completely turned away from sensual pleasures, therefore I have no need for maidens. For even by way of the work of a caretaker of legally allowable things, for ones like me there is indeed no use for women, how much less by way of lust; therefore I have no need for maidens. And here the mention of maidens should be seen as an indication by way of a part for the whole. Showing that "you who act improperly should behave thus in the presence of one like me" and "how much you have failed, and this action of yours would be fitting before those of similar disposition" - he said "Those who have need, go there, women." Therein, "those who" means of those not free from lust regarding sensual pleasures. "Need" means use. "There" means there, to their presence. "Women" is a term of address. Having heard that, the women, downcast, with drooping shoulders,

went back by the very road by which they had come. And here it should be seen that by the very statement of having no desire for sensual pleasures, "I have no need for maidens," arahantship was declared by the elder.

The commentary on the verses of the Elder Ramaṇīyakuṭṭika is concluded.

9. Commentary on the Verses of the Elder Kosalavīhārī

59. "Through faith I have gone forth" is the verse of the Venerable Elder Kosalavīhārī. What is the origin? This one too, it is said, in the time of the Blessed One Padumuttara, having planted a wholesome seed, performed various meritorious deeds. The remainder is exactly the same as the story of the Elder Añjanavāṇīya. But this is the distinction - It is said that this one, having gone forth in the manner stated, having accomplished the preliminary duties, dwells in the forest in dependence on a certain lay follower's family in a certain village in the Kosala country; that lay follower, having seen him dwelling at the foot of a tree, had a hut built and gave it. The Elder, dwelling in the hut, having obtained concentration through the suitability of the residence, having aroused zeal in insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Not far from the Himalayas, I dwell on a mattress of leaves;
Fallen into greed for food, I was of sleeping habit then.

"Digging up yams and kalamba plants, and biḷālī bulbs and takkala fruits;
Jujube, marking-nut and marmelos, having brought, were prepared.

"Padumuttara, knower of the world, the receiver of oblations;
Having understood my thought, he came to my presence.

"The great elephant who had arrived, the god of gods, the lord of men;
Having taken up biḷālī bulbs, I scattered them in his bowl.

"The great hero consumed, delighting me then;
Having consumed, the Omniscient One spoke this verse.

"Having gladdened your own mind, you gave me biḷālī bulbs;
For a hundred thousand cosmic cycles, you will not be reborn in an
unfortunate realm.

"The final existence goes on for me, all existences have been uprooted;
I bear my final body in the teaching of the Perfectly Enlightened One.

"Fifty-four cosmic cycles from now, named Sumekhaliya;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, uttering an inspired utterance by the force of rapture arisen through experiencing the bliss of liberation, he spoke the verse
"Through faith I have gone forth."

59. Therein, "through faith" means having seen the majestic power of the Blessed One's approach to Vesālī, he went forth, he undertook the going forth, by the force of the faith that had arisen thus: "This teaching absolutely leads to liberation; therefore certainly by this practice I shall be freed from ageing and death." "In the forest my hut was made" means in a manner befitting that going forth, a hut was made for me while dwelling in the forest; it shows that "in conformity with the going forth, having become a forest dweller, I dwell withdrawn." Therefore he said "diligent and ardent, fully aware, mindful." Devoting himself to wakefulness through the bodily seclusion obtained by dwelling in the forest, therein diligent through the continuous presence of mindfulness, ardent through putting forth strenuous energy, having developed insight through the fulfilment of the preliminary mindfulness and full awareness, through the achievement of arahantship, through the attainment of the expansion of wisdom and mindfulness, absolutely fully aware and mindful I dwell - this is the meaning. And in the expounding of his state of diligence and so on, this itself was his declaration of final liberating knowledge. But through his long dwelling in the Kosala country, the designation "Kosalavihārī" arose.

The commentary on the verses of the Elder Kosalavihārī is concluded.

10. Commentary on the Verses of the Elder Sīvali

60. "Those thoughts of mine succeeded" is the verse of the Venerable Elder Sīvali. What is the origin? This one too, in the time of the Blessed One Padumuttara, having gone to the monastery in the manner stated below, standing at the edge of the assembly, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among obtainers, having thought "It is fitting for me too to become such a one in the future," having invited the One of Ten Powers, having given a great gift to the Teacher and the community of monks for seven days, he made the aspiration: "Blessed One, by this preparatory action I do not aspire to any other achievement; but in the future, in the Dispensation of a Buddha, may I too become the foremost among obtainers, just as that monk established by you in the foremost position." The Teacher, having seen that there was no obstacle - Having declared "This aspiration of yours will succeed in the future in the presence of the Buddha Gotama," he departed. That son of good family too, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of the Buddha Vipassī, took conception in a certain small village not far from the city of Bandhumatī. At that time, the residents of the city of Bandhumatī, having discussed together with the king, were giving a gift to the One of Ten Powers. They, one day, all having come together, while giving a gift, thinking "What is lacking in our gift?" did not see honey and jaggery-curd. They, thinking "We shall bring it from somewhere," stationed a man on the road entering the city from the countryside. Then this son of good family, having taken a jar of jaggery-curd from his own village, going to the city thinking "I shall bring something," looking for a convenient place thinking "Having washed my face, with washed hands and feet, I shall enter," having seen a bee-hive honey free from larvae the size of a ploughshare, thinking "This has arisen for me through merit," having taken it, he entered the city. The man stationed by the citizens, having seen him, asked "My good man, for whom are you bringing this?" "For no one, sir, but this was brought by me to sell." "If so, my dear, having taken this coin, give me that honey and jaggery-curd." He thought -

"This is not of great value, yet this one gives much all at once; it is fitting to investigate." Then he said to him "I will not give it for one coin." "If so, having taken two, give it." "Not even for two will I give it." By this method, having increased the price, he reached a thousand.

He thought - "It is not fitting to increase it excessively; let it be, for now I shall ask what is to be done with this." Then he said to him - "This is not worth much, yet you give much; for what purpose are you taking this?" "Here, my dear, the city residents, having competed with the king, while giving a gift to Vipassī, the One of Ten Powers, not seeing these two items among the gift offerings, are searching for them. If they do not obtain these two, there will be defeat for the citizens; therefore, having made it a thousand, I am taking it." "But is this fitting only for the citizens? Is it not fitting to give it to others?" "It is unrestricted to give it to anyone whatsoever." "But is there anyone among the citizens who gives a thousand in a single day for the gift?" "There is not, my dear." "But do you know the state of these two being worth a thousand?" "Yes, I know." "If so, go, tell the citizens 'One man does not give these two for a price; he wishes to give them with his own hand. You should be free from worry on account of these two.' But you be a bodily witness for me of my seniority in this gift offering." He, having taken the five pungent spices with a māsaka kept for expenses, having made them into powder, having taken rice-gruel from the curds, having squeezed the honeycomb into it, having mixed it with the five pungent spice powder, having placed it on a single lotus leaf, having prepared that, having taken it, he sat down at a place not far from the One of Ten Powers, not far from the honour being brought by the great multitude, looking for his own turn with the bowl. He, having known the opportunity, having gone to the Teacher's presence, said: Blessed One, this is a gift offering arisen from a poor man; please accept this out of compassion for me. The Teacher, out of compassion for him, having accepted it with the stone bowl given by the Four Great Kings, determined that when it was being distributed to sixty-eight hundred thousand monks, it would not be exhausted. That son of good family, when the meal was finished, having paid respect to the Blessed One, standing to one side, said - "I have seen, Blessed One, today the honour being brought to you by the residents of the city of Bandhumatī. May I too, as an outcome of this action, in whatever existence I am reborn, attain the highest gain and the highest fame." The Teacher, having said "So be it, son of good family," having given the thanksgiving for the meal for both him and the city residents, departed.

That son of good family too, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, took conception in the womb of Suppavāsā the king's daughter. From the time of the taking of conception, hundreds of presents were brought by cart to Suppavāsā in the evening and morning. Then, for the purpose of investigating his merit, they had him touch the seed basket with his hand. From each seed, even a hundred slips or a thousand slips came forth. In each karīsa-field, even fifty or sixty cartloads arose. Even at the time of filling the granary, they had him touch the granary door with his hand. By the merit of the king's daughter, whatever place was taken from by those who were taking was filled again. Even from a vessel full of food, having said "By the merit of the king's daughter," for those giving to anyone whatsoever, as long as they did not withdraw, the food was not exhausted. Seven years passed while the child was still in the womb.

But when the embryo was fully matured, she experienced great suffering for seven days. She, having addressed her husband, sent to the Teacher's presence, saying "Before death, while still living, I shall give a gift" - "Go, having reported this matter to the Teacher, invite the Teacher, and whatever the Teacher says, having noted that well, come and tell me." He, having gone, reported her message to the Blessed One. The Teacher said: "May Suppavāsā the Koliyan daughter be happy, healthy; may she give birth to a healthy son." The king, having heard that, having paid respect to the Blessed One, set out facing towards his own village. Even before his arrival, the embryo came forth from Suppavāsā's womb like water from a water-pot; the people who had been sitting around, with tearful faces, began to laugh; the great multitude, satisfied and delighted, went to report the news to the king.

The king, having seen their arrival, thought: "The matter spoken of by the One of Ten Powers will have been accomplished, I think." He, having come, reported the Teacher's message to the king's daughter. The king's daughter said: "The meal for which you have invited will be the life-saving meal itself as the auspicious meal. Go, invite the One of Ten Powers for seven days." The king did so. They carried on a great gift for seven days to the Community headed by the Buddha. Since the boy, having been born, was cooling the heated minds of all the relatives, they gave him the name "the boy Sīvali." He, because of having dwelt in the womb for seven years, was capable of all tasks from the very time of birth. The General of the Teaching, Sāriputta, on the seventh day had a friendly conversation with him. The Teacher too spoke a verse in the Dhammapada -

One who has overcome this dangerous path, this difficult passage, the round
of rebirths, and delusion;
Who has crossed over, gone beyond, a meditator, without longing, free from
doubt;
Quenched by non-clinging, him I call a brahmin."

Then the elder said thus to him - "But having experienced such a heap of suffering, is it not fitting for you to go forth?" "If permitted, I would go forth, venerable sir." Suppavāsā, having seen the boy speaking together with the elder, having approached the elder, asked "What indeed is my son speaking about together with the General of the Teaching?" - "What is my son speaking about together with you, venerable sir?" "Having spoken about the suffering of dwelling in the womb experienced by himself, he says 'Permitted by you, I shall go forth.'" "Very well, venerable sir, give him the going forth." The elder, having led him to the monastery, having given the meditation subject of the skin pentad, while giving the going forth, said: "Sīvali, there is no need for you of any other exhortation; you should review the very suffering experienced by you for seven years." "Venerable sir, the going forth alone is your burden; but whatever can be done by me, that I shall know." But at the very moment of shaving the first round of hair, he became established in the fruition of stream-entry; at the moment of shaving the second, in the fruition of once-returning; with the third, in the fruition of non-returning; but the shaving of all the hair and the realisation of arahantship were neither after nor before. From the day of his going forth, the four requisites arose for the Community of monks as much as they wished. Thus here the story originated.

Afterwards the Teacher went to Sāvathī. The elder, having paid respect to the Teacher, said: "Venerable sir, I shall investigate my merit; give me five hundred monks." "Take them, Sīvalī." He, having taken five hundred monks, going towards the Himalayas, goes along the forest road; the deity dwelling in the banyan tree first seen by him gave gifts for seven days. Thus he -

"First he saw the banyan tree, second Paṇḍava Mountain;
Third at the Aciravatī, fourth the excellent ocean.

"Fifth the Himalayas he, sixth approached Chaddanta;
Seventh Gandhamādana, eighth then Revata."

In all places they gave gifts for seven days each. But on Mount Gandhamādana, the king of gods named Nāgadatta, during the seven days, on one day gave almsfood of milk, on one day almsfood of ghee. The Community of monks said - "Of this king of gods, neither are cows being milked to be seen, nor churning of curds; from where does this arise for you, king of gods?" "Venerable sir, this is the fruit of the gift of a ticket-meal of milk in the time of Kassapa, the One of Ten Powers," said the king of gods. Afterwards the Teacher, making the going out to meet Revata of the Acacia Forest the occasion, established the elder in the foremost position among those who had attained the highest gain and the highest fame in his own Dispensation.

Now, regarding the attainment of arahantship of this elder who had attained the highest gain and the highest fame, some teachers say thus - "In the manner stated above, when the exhortation had been given by the General of the Teaching, having gone forth saying 'What can be done by me, that I shall know,' having taken up the insight meditation subject, on that very day, having seen a certain secluded hut, having entered it, having recollected the suffering experienced by himself for seven years in his mother's womb, following that accordingly, as he contemplated the past and future, the three existences appeared to him as if ablaze. Because his knowledge had reached maturity, he entered upon the path of insight, and at that very moment, exhausting all the mental corruptions by the succession of paths, he attained arahantship." In both ways, the elder's attainment of arahantship itself was made known. The elder, moreover, was one of penetrating analytical knowledge and a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Varuṇa by name, I was then a king of gods;
I attended on the Enlightened by himself, with vehicles, forces and mounts.

"When the Lord of the World was quenched, the Highest of Men intent upon the good;
Having taken all the musical instruments, I went to the highest enlightenment.

"With music and with dancing, concentrated with cymbals;
As if face to face with the Perfectly Enlightened One, I attended upon the highest enlightenment.

"Having attended on that Bodhi, the tree growing on the earth;
Folding my legs crosswise, there I deceased.

"Satisfied by my own actions, devoted to the highest enlightenment;
By that confidence of mind, I was reborn in the Nimmāna realm.

"Sixty thousand musical instruments, surround me always;
Among human beings and gods, as I go on from existence to existence.

"The threefold fire has been quenched by me, all existences have been
uprooted;
I bear my final body in the teaching of the Perfectly Enlightened One.

"Subāhu by name, thirty-four warriors;
Accomplished with the seven jewels, five hundred cosmic cycles from now.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, uttering an inspired utterance through the force of
rapture from experiencing the bliss of liberation, he spoke the verse "Those thoughts
of mine succeeded."

60. Therein, "those thoughts of mine succeeded, for which purpose I entered the hut,
seeking true knowledge and liberation" means those thoughts which were previously
longed for by me - namely the thought of renunciation and so on, which effect the
eradication of the thought of sensual pleasure and so on - thinking "When indeed
shall I enter and dwell in that plane which the noble ones now enter and dwell in?" -
designated as having the intention of liberation, thoughts and wishes directed
towards liberation, constantly and diligently - for which purpose, for which
undertaking, for the accomplishment of which I entered the hut, the empty dwelling,
to practise insight, seeking the three true knowledges and the liberation of fruition -
"those thoughts of mine succeeded" means all those have now succeeded for me,
have been fulfilled. The meaning is: one whose wholesome thoughts have been
accomplished, one whose wishes have been fulfilled. To show their state of fulfilment,
"I abandoned the underlying tendency to conceit" was said. Because I abandoned the
underlying tendency to conceit, gave it up, eradicated it, therefore those thoughts of
mine succeeded - this is the explanation. For when the underlying tendency to conceit
has been abandoned, there is no underlying tendency whatsoever that remains
unabandoned, and arahantship has indeed been attained - thus the abandoning of the
underlying tendency to conceit was stated by making it the reason for the fulfilment
of the aforesaid thoughts.

The commentary on the verses of the Elder Sīvali is concluded.

The commentary on the sixth chapter is concluded.

7. The Seventh Chapter

1. Commentary on the Verses of the Elder Vappa

61. "The seer sees" is the verse of the Venerable Elder Vappa. What is the origin? It is
said that he, in the time of the Blessed One Padumuttara, having been reborn in a
family home in the city of Haṃsavatī, having attained discretion, having heard the

praise "Such and such and such and such elders were the first recipients of the Teaching from the Teacher," having approached the Blessed One, he made an aspiration - "May I too, Blessed One, in the future become one of the first recipients of the Teaching of such a Perfectly Enlightened One," and he declared going for refuge in the presence of the Teacher. He, having performed meritorious deeds for as long as life lasted, having passed away from there, wandering in the round of rebirths only among gods and humans, in this arising of a Buddha, was reborn as the son of a brahmin named Vāseṭṭha in Kapilavatthu; his name was Vappa Tissa. He, having been declared by the sage Asita "Prince Siddhattha will become omniscient," together with the brahmin sons headed by Koṇḍañña, having abandoned the household life, having gone forth into the going forth as a hermit, thinking "When he has attained omniscience, having heard the Teaching in his presence, I shall attain the Deathless," having attended upon the Great Being dwelling at Uruvelā, striving in striving for six years, having become disgusted with the use of gross food, he went to Isipatana. After the Teacher had fully awakened and had spent seven weeks, having gone to Isipatana, when the wheel of the Teaching had been set in motion, on the first day of the lunar fortnight he became established in the fruition of stream-entry, and on the fifth of the fortnight, together with Aññāsikoṇḍañña and the others, he attained arahantship. Therefore it was said in the Apadāna -

"Between the two kings of gods, a battle was at hand;
It was fully engaged, a great roar arose.

"Padumuttara, knower of the world, the receiver of oblations;
The Teacher, standing in the sky, stirred the great multitude.

"All the gods, delighted, having laid down their armour and weapons;
Having paid respect to the Perfectly Enlightened One, they sat fully focused at that very moment.

"Having understood my thought, he uttered speech;
The compassionate one, knower of the world, extinguished the great multitude.

"A human being with a corrupted mind, harassing a single living being;
By that corruption of mind, is reborn in a realm of misery.

"Like an elephant at the head of the battlefield, harassing many living beings;
Extinguish your own mind, do not be destroyed again and again.

"The army of both demon kings was astonished;
And they went for refuge to the elder of the world, the beginning of learning.

"Having convinced the populace, the one with vision lifted his foot;
Being watched by the gods, he departed facing north.

"First I went for refuge, to the lord of bipeds, such a one;
For a hundred thousand cosmic cycles, I was not reborn in an unfortunate realm.

"And named Mahāduṇḍubhi, sixteen were bulls among charioteers;
In thirty thousand cosmic cycles, kings, universal monarchs.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, having reviewed the greatness of the Teacher's virtues by way of reviewing the achievement obtained by himself, "We behaved towards such a Teacher with talk of luxurious living and so on. Alas, the state of being a worldling is indeed blinding, causing lack of vision, while only the state of being a noble one is giving vision" - showing this, he spoke the verse "The seer sees."

61. Therein, "sees, the seer": "sees" means he knows phenomena without distortion through right view, he fully understands - thus he is "the seer," a noble one accomplished in vision; he sees the seeing one, the one of undistorted vision, as "this one is of undistorted vision" - he sees with the eye of wisdom, he knows what is the Teaching and what is not the Teaching according to their intrinsic nature. Not only does he see the seeing one, but he also sees the non-seeing one; whoever, deprived of the eye of wisdom, does not see phenomena according to their intrinsic nature, even that non-seeing worldling he sees with his own eye of wisdom as "indeed this good person is blind, without eyes." "The non-seeing one does not see the non-seeing one, nor does he see the seeing one": the non-seeing one, deprived of the eye of wisdom, a blindly foolish one - just as he does not see, does not know, such a blindly foolish one as "this one does not see what is the Teaching and what is not the Teaching according to their intrinsic nature," so too he does not see, does not know, the wise person who sees what is the Teaching and what is not the Teaching according to their intrinsic nature with his own eye of wisdom as "this one is of such a nature"; therefore I too formerly, deprived of vision, did not see according to their intrinsic nature the Blessed One who sees the entire knowable as if it were a myrobalan fruit in the hand, nor even the non-seeing Pūraṇa and others; but now, accomplished through the power of the Buddha, I see both according to their intrinsic nature - thus he shows his own undistorted practice regarding what should be associated with and what should not be associated with.

The commentary on the verses of the Elder Vappa is concluded.

2. Commentary on the Verses of the Elder Vajjiputta

62. "Alone we dwell in the forest" is the verse of the Venerable Elder Vajjiputta. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, ninety-one cosmic cycles ago from now, in the time of the Blessed One Vipassī, having been reborn in a family home, having attained discretion, one day, having seen the Blessed One Vipassī, with a gladdened mind, made an offering with the stamens of nāga flowers. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a minister's family. His name was Vajjiputta Tissa. He, having seen the majestic power of the Buddha during the Blessed One's journey to Vesālī, having gained faith, having gone forth, having accomplished the preliminary duties, having taken a meditation subject, was dwelling in a certain jungle thicket not far

from Vesālī. And at that time there was a festival in Vesālī. Here and there dancing, singing, and music were taking place, the great multitude, full of mirth, was experiencing the success of the festival; having heard that, that monk, emerging unwisely, avoiding seclusion, having given up his meditation subject, making known his own discontent -

"Alone we dwell in the forest, like a log thrown away in the woods;
On such a night as this, who indeed is more wretched than us?" He spoke a verse.

Having heard that, a deity dwelling in that jungle thicket, having compassion for that monk, showing this meaning: "Even though you, monk, speak scorning the forest dwelling, those wise ones desiring seclusion indeed regard you highly" -

"Alone you dwell in the forest, like a log thrown away in the woods;
Many envy you, as those doomed to hell envy those going to heaven."

Having spoken the verse, frightening him saying "How indeed can you, monk, having gone forth in the Dispensation of the Perfectly Enlightened One which leads to liberation, think a thought not leading to liberation?" she stirred him. Thus that monk, stirred by that deity, like a good thoroughbred horse struck by a whip, having entered upon the path of insight, before long, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"The golden-coloured Enlightened by himself, like the radiant sun;
Illuminating all directions, like the full moon.

"Honoured by disciples, like the earth by the oceans;
Having held up a nāga flower with pollen, I offered it to Vipassī.

"Ninety-one cosmic cycles ago from now, when I sprinkled pollen;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.

"Forty-five cosmic cycles ago, there was a warrior named Reṇu;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, having collected together his own and the deity's spoken method, thinking "This became my goad for the attainment of arahantship" -

62. "Alone we dwell in the forest, like a log thrown away in the woods;
Many envy me, as those doomed to hell envy those going to heaven."

Spoke this verse.

Its meaning is - Even though, like a piece of wood thrown away in the forest through indifference, we dwell alone, solitary, without companions in this forest, yet for one dwelling thus, many envy me - many well-wishing sons of good family long for me, thinking "Oh, indeed, may we too, like the Elder Vajjiputta, having abandoned the

bondage of the household, dwell in the forest." Like what? As those doomed to hell envy those going to heaven - just as those doomed to hell, beings arisen in hell through their own evil deeds, envy those going to heaven, those bound for heaven - "Oh, indeed, may we too, having abandoned the suffering of hell, experience the happiness of heaven" - thus this is an accomplishment of such; this is the meaning. And here, because the use of the honorific plural referring to oneself is desirable, "alone we dwell" is said; then, with reference to the unity of that meaning, the singular usage "me" is made. Both "me" and "those going to heaven" should be seen as a dative case description used in the accusative sense, having regard to the term "envy." And "long for that" is said by taking it that they are indeed ones who long for such virtues as dwelling in the forest and so on. Or "tassa me" means the intention is "the virtues near me, myself."

The commentary on the verses of the Elder Vajjiputta is concluded.

3. Commentary on the Verses of the Elder Pakkha

63. "Those who have passed away fall" is the verse of the Venerable Elder Pakkha. What is the origin? He too, having formed aspirations under former Buddhas, performing meritorious deeds in this and that existence, ninety-one cosmic cycles ago from now, having become a demon general, having seen the Blessed One Vipassī, with a gladdened mind, made an offering with a divine cloth. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a Sakyan royal family in the market town of Devadaha among the Sakyans. His name was "Sammodakumāra." Then in his childhood, his feet did not carry him due to a wind ailment. He went about for some time like a cripple. On account of that, the designation "Pakkha" arose for him. Afterwards, even during the time of being well, they perceived him in just the same way. He, having seen the wonder at the Blessed One's gathering of relatives, having gained faith, having gone forth, having accomplished the preliminary duties, having taken a meditation subject, dwells in the forest. Then one day, while going to enter the village for almsfood, he sat down at the foot of a certain tree on the way. And at that time a certain hawk, having taken a slice of flesh, was going through the sky; many hawks, having pursued it, brought it down. One hawk seized the slice of flesh that had been brought down. Another snatched it away and took it. Having seen that, the elder thought "Just as this slice of flesh, so sensual pleasures are common to many, of much suffering, of much anguish" - having reviewed the danger in sensual pleasures and the benefit in renunciation, having established insight, attending with "impermanent" and so on, having walked for almsfood, having finished his meal, having sat down at the day-quarters, having developed insight, he attained arahantship. Therefore it was said in the Apadāna -

"The Blessed One named Vipassī, the elder of the world, the lord of men;
With sixty-eight thousand, entered Bandhuma then.

"Having gone forth from the city, I went to the island shrine;
I saw the stainless Buddha, the receiver of oblations.

"Eighty-four thousand demons near me;
They attend attentively, as the groups of deities attend Indra.

"Having gone forth from the dwelling, holding up cloth, I then;
With my head I saluted, and gave that to the great sage.

"Oh, the Buddha! Oh, the Teaching! Oh, the accomplishment of our Teacher!
By the Buddha's power, the earth quaked.

"Having seen that marvel, wonderful, hair-raising;
I place confidence in the Buddha, in the Lord of Biped, the Such.

"Having gladdened my mind, having given cloth to the Teacher;
I went to refuge, together with my ministers and retinue.

"Ninety-one cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Fifteen cosmic cycles from now, sixteen were with good vehicles;
Endowed with the seven treasures, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, that very subject of spiritual urgency having been
made his goad, having developed insight, final liberating knowledge was attained; by
way of proclaiming that, declaring the final liberating knowledge, he spoke the verse
"Those who have passed away fall."

63. Therein, "passed away" means fallen away. "Fall" means they fall upon. "Fallen"
means fallen to the ground by way of passing away, or fallen by way of colliding in
the sky. "Greedy" means having fallen into greed. "Come back again" means having
approached once again. The word "ca" should be connected everywhere. This is what
is meant - The hawks here fall and fall upon, and the slice of flesh passed away from
the mouth of the other, and having passed away it fell to the ground, greedy, having
fallen into greed, all the hawks came back again. Just as these hawks, so beings
wandering in the round of rebirths, those who have passed away from wholesome
mental states, they fall in hell and so on, thus fallen, and established in a successful
existence, therein greedy by way of the pursuit of sensual happiness in sensual
existence and by way of attachment to existence in fine-material and immaterial
existences, and come back again, because of not being freed from existence, having
come to that very suffering designated as this or that existence through this or that
action leading to existence - such are these beings. But by me the function has been
done, the sixteenfold function consisting of full understanding and so on has been
done; now there is nothing further to be done. "Delighted in the delightful" - that
which is to be delighted in by the noble ones, Nibbāna released from all that is
conditioned, is delighted in, greatly delighted in, delightful. And "through happiness,
happiness is attained" - the meaning should be understood as: the perpetual
happiness of Nibbāna, reached, attained through the happiness of fruition attainment;
or the happiness of fruition and the happiness of Nibbāna attained through happiness,
that is, through the happiness of insight which constitutes the easy practice, and
through the happiness of the path.

4. Commentary on the Verses of the Elder Vimalakoṇḍañña

64. "Arisen from her named after the tree" is the verse of the Venerable Elder Vimalakoṇḍañña. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, ninety-one cosmic cycles ago from now, in the time of the Blessed One Vipassī, having been reborn in a family accomplished in wealth, having attained discretion, one day, having seen the Blessed One Vipassī surrounded by a great assembly expounding the Teaching, with a gladdened mind, venerated him with four golden flowers. The Blessed One, for the purpose of increasing his confidence, performed such a feat of supernormal power that a golden radiance spread over that entire region. Having seen that, having become one with a gladdened mind even more, having paid homage to the Blessed One, having taken that sign, having gone to his own house, not abandoning rapture with the Buddha as object, having died from some disease, having been reborn among the Tusita gods, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, dependent on King Bimbisāra, he took conception in the womb of Ambapālī. For King Bimbisāra, in his youth, having heard of Ambapālī's beauty, with a desire arisen, with a retinue of a few men, having gone to Vesālī in the guise of an unknown person, lived together with her for one night. At that time this one took conception in her womb. And she informed him of the established state of the embryo. The king too, having revealed himself, having given what was fit to be given, departed. She, following the maturity of the embryo, gave birth to a son. His name was "Vimala"; afterwards he became known as Vimalakoṇḍañña. He, having come of age, having seen the majestic power of the Buddha during the Blessed One's journey to Vesālī, with a gladdened mind, having gone forth, having accomplished the preliminary duties, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"The Blessed One named Vipassī, the elder of the world, the lord of men;
Seated before the crowd of people, he taught the Deathless state.

"Having heard his Teaching, of the lord of bipeds, such a one;
Four golden flowers, upon the Buddha I placed.

"There was a golden roof, as far as the assembly extended then;
And the Buddha's radiance and the golden radiance, abundant light there was.

"Elated in mind, glad at heart, filled with joy, with joined palms;
Generating joy for them, bringing happiness in the present life.

"Having requested the Enlightened by himself, and having paid homage to the
one of good conduct;
Having generated gladness, I went to my own dwelling.

"Seated in the dwelling, I recollected the foremost Buddha;
By that confidence of mind, I was reborn in Tusita.

"Ninety-one cosmic cycles ago from now, when I offered the flower;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Sixteen were kings, named Nemi the Authorized;
Forty-three cosmic cycles ago from now, wheel-turning monarchs of great
power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, declaring final liberating knowledge by way of an
indirect reference, he spoke the verse "from her named after the tree."

64. Therein, "from her named after the tree" means from her who is to be called by
the tree, the mango; the meaning is from Ambapālī. And this is a locative expression
used in the sense of a support. "Arisen" means arisen in her womb and being born.
"Born from the white-bannered one" means born from King Bimbisāra, who was
known as "the white-bannered one" because of having a white cloth as his flag, who
was the cause; the meaning is he came into being dependent on him. Or "arisen" is a
showing of the first coming into being. Then "born from him" is a showing of actual
birth. For in the world the conventional expression "born" applies from the time of
giving birth onwards. And here, by this "arisen from her named after the tree," he
removes the state of self-exaltation, and illustrates that the possibility of specific
attainment exists even for sons of many husbands. By this "born from the white-
bannered one," through the showing of a known father, he removes the
disparagement of others. "The pride-abandoner" means one who abandons conceit.
For conceit, because of having the characteristic of elevation, is like a banner - thus
"banner." For thus it is said to have "vainglory as its manifestation." "By the banner
itself" means by wisdom itself. For wisdom is indeed called the flag of the noble ones,
in the sense of being exceedingly lofty among blameless qualities, in the sense of
crushing the army of Māra, and in the sense of being the forerunner. Therefore it is
said "for the Teaching is the banner of the sages." "Overcame the great banner"
means: great because of having a vast domain, and the kinds of conceit are many
due to the distinction into conceit of superiority, conceit of birth, and so on, and the
other defilement phenomena - "banner is of this one" because of being raised up -
thus "the great banner" is Māra the Evil One. He overcame him by way of dispelling
his power and transcending his domain, and rendered him free from agitation. By
"overcame the great banner," showing himself as if speaking of another, he declared
arahantship by way of an indirect reference.

The commentary on the verses of the Elder Vimalakoṇḍañña is concluded.

5. Commentary on the Verses of the Elder Ukkhepakatavaccha

65. "Ukkhepakatavaccha" is the verse of the Venerable Elder Ukkhepakatavaccha.
What is the origin? He too, it is said, having formed aspirations under former
Buddhas, accumulating merit here and there as a decisive support for the end of the
round of rebirths in this and that existence, ninety-four cosmic cycles ago from now,
in the time of the Blessed One Siddhattha, having been reborn in a family home,

having attained discretion, having given a pillar to a guild that was making a pavilion with reference to the Teacher but was unable to obtain a single pillar, he performed the function of a friend. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a certain brahmin in Sāvattihī, Vaccha being the name derived from his clan. He, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, dwelling in a village residence in the Kosala country, learns the Teaching thoroughly in the presence of monks who came and went. But he did not know the delimitation as "This is the monastic discipline, this is a discourse, this is the higher teaching." Then one day, having asked the Venerable General of the Dhamma, he observed everything according to its delimitation. Even before the recital of the Teaching, the designations such as Canon and so on were indeed defined in the Good Teaching of the Scriptures, since there was the conventional expression among monks such as "expert in monastic discipline" and so on. He, learning and inquiring into the three Canons of the Buddha's teaching, having observed the material and immaterial phenomena stated therein, having established insight, contemplating, before long attained arahantship. Therefore it was said in the Apadāna -

"Of the Blessed One Siddhattha, there was a great group of guilds;
And they went for refuge to the Buddha, they believe in the Truth-finder.

"All having come together and consulted, they make a pavilion for the
Teacher;
Not finding a single pillar, they search in the great forest.

"Having seen them in the forest, having approached the group then;
Having raised my joined palms, I questioned the group.

"Those moral lay followers, when asked by me, explained;
'We are willing to make a pavilion, but a single pillar cannot be obtained.'

"Give me a single pillar, I will give it to the Teacher;
I will bring the pillar, may you be living at ease."

"They gave me a pillar, devoted, with satisfied minds;
Then, having turned back, they went to their own house.

"Not long after the group of guilds had gone, I then brought the pillar;
Joyful, with a joyful mind, I raised it up for the first time.

"By that confidence of mind, I was reborn in a mansion;
My dwelling was lofty, risen up with seven stories.

"While drums were being beaten, I always enjoyed myself;
For fifty-five cosmic cycles, I was a famous king.

"Even there my dwelling, risen up with seven stories;
Endowed with excellent pinnacle buildings, with a single pillar, delightful.

"Twenty-one cosmic cycles ago, a warrior named Udena;
There too my dwelling was risen up with seven stories.

"Whatever realm of rebirth I am reborn in, whether divinity or human;
I experience all happiness, this is the fruit of a single pillar.

"Ninety-four cosmic cycles ago from now, when I gave a pillar then;
I do not know of an unfortunate realm, this is the fruit of a single pillar.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, being one whose task is done, established in the state of untiring energy, out of compassion for householders and those gone forth who had come to his presence, having investigated the three Canons of the Buddha's teaching, he expounded the Teaching. And while teaching, one day, showing himself as if speaking of another -

65. "For Ukkhepakatavaccha, accumulated over many rains retreats;
That he speaks to householders, well seated, with great gladness." He spoke this verse.

Therein, "ukkhepakatavacchassa" means for Vaccha who had made the sorting; the meaning is by Vaccha who, having learnt separately in the presence of monks the portions of the monastic discipline, the portions of the discourses, and the portions of the higher teaching, having cast them up on top of the monastic discipline, discourses, and higher teaching respectively according to their delimitation, and having placed them right there in their respective places by way of recitation, stood firm. For this is the genitive case used in the instrumental sense. "Accumulated over many rains retreats" means placed in the heart by way of combination over many years. "Saṅkhalita" is also a reading; made as if chained together, made learned by heart by way of a single connected whole. "Which is the Buddha's teaching" is the remainder of the expression. "That" means he speaks, he relates, that Teaching of the Scriptures. "To householders" is said because of their majority. "Well seated" means rightly, motionlessly seated in that Teaching, not expecting material gain, honour, and so on, standing only with the aim of the plane of liberation, he speaks - this is the meaning. Therefore he said "with great gladness" - meaning one in whom great gladness has arisen by way of the happiness of fruition attainment and by way of expounding the Teaching itself. For this was said:

"In whatever way, friend, a monk expounds the Teaching in detail to others as he has heard it, as he has learned it, in that way he obtains inspiration regarding the meaning in that Teaching, obtains inspiration regarding the Teaching, obtains gladness connected with the Teaching," and so on.

The commentary on the verses of the Elder Ukkhepakatavaccha is concluded.

6. Commentary on the Verses of the Elder Meghiya

66. "The great hero instructed" is the verse of the Venerable Elder Meghiya. What is the origin? This one too, having formed aspirations under former Buddhas, planting seeds of wholesome deeds in this and that existence, ninety-one cosmic cycles ago from now, in the time of the Blessed One Vipassī, having been reborn in a family home, attained discretion. And at that time the Blessed One Vipassī, having come to the end of the Buddha's task, relinquished the life principle. On account of that, when earthquakes and so on had arisen, the great multitude was frightened and trembling. Then the Great King Vessavaṇa, having explained that matter to them, consoled them. Having heard that, the great multitude was struck with religious emotion. Therein, this son of good family, having heard of the majestic power of the Buddha, with respect and esteem arisen towards the Teacher, experienced lofty joy and pleasure. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a Sakyan royal family at Kapilavatthu. His name was Meghiya. He, having come of age, having gone forth in the presence of the Teacher, attending upon the Blessed One, while the Blessed One was dwelling at Jālikā, having seen a delightful mango grove on the bank of the river Kimikālā, wishing to dwell there, having been prevented by the Blessed One on two occasions, having been dismissed on the third occasion, having gone there, being eaten by the flies of wrong thoughts, not having attained concentration of mind, having gone to the Teacher's presence, reported that matter. Then the Blessed One gave him an exhortation beginning with "For the unripe liberation of mind, Meghiya, five qualities lead to ripening." He, having stood firm in that exhortation, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"When Vipassī, the chief of the world, relinquished the life-force;
The earth trembled, the ground with its girdle of water.

"My dwelling, spread out and extended, with a beautiful decorated wreath;
Even the dwelling trembled, at the exhaustion of the Buddha's life.

"Fear arose in me, when the dwelling trembled;
For what purpose was this arising, abundant light there was.

"Vessavaṇa, having come here, extinguished the great multitude;
There is no fear for living beings, be fully focused and restrained.

"Oh, the Buddha! Oh, the Teaching! Oh, the accomplishment of our Teacher!
When he is arising, the earth trembles.

"Having praised the majestic power of the Buddha, I rejoiced in heaven for a
cosmic cycle;
In the remaining cosmic cycles, wholesome was practised by me.

"Ninety-one cosmic cycles ago from now, when I obtained that perception
then;
I do not know of an unfortunate realm, this is the fruit of perception of the
Buddha.

"Fourteen cosmic cycles from now, I was a majestic king;
Samita by name, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, having received an exhortation face to face from the Teacher, declaring the final liberating knowledge thus "Arahantship has been attained by me" -

66. "The great hero, who has gone beyond all phenomena, instructed me;
Having heard his Teaching, I dwelt near him, mindful;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled." He spoke this verse.

Therein, "instructed" means he exhorted, he gave admonition beginning with "For the unripe liberation of mind, Meghiya, five qualities lead to ripening." "Great hero" means of great heroism; the meaning is of great energy through the determination of energy endowed with four factors by the fulfilment of the perfection of energy, and through the achievement of the fourfold right striving not shared with others. "Who has gone beyond all phenomena" means one who has gone beyond all phenomena, having gone to the far shore, the limit, of all knowable phenomena by the going of knowledge, having attained it; the meaning is omniscient. Or one who has gone beyond all phenomena, having gone to Nibbāna, which is the beyond of all conditioned phenomena, having attained it through self-born knowledge. "Having heard his Teaching" means having heard that Teaching of the four truths, discovered by himself, of that Buddha, the Blessed One. "I dwelt near" means troubled by wrong thoughts in the mango grove, having gone to the Cālikā monastery, I dwelt near the Teacher himself. "Mindful" means possessing mindfulness; the meaning is diligent in the development of serenity and insight meditation. "I" - this, just as in "instructed" the "me" is implied, so in "the true knowledges have been attained, the Buddha's teaching has been fulfilled" it should be transformed to "by me." And by this "the Buddha's teaching has been fulfilled," he makes known by another method the very attainment of the triad of true knowledges as stated above, through showing the state of having acted in accordance with the Teacher's exhortation. For the fulfilment of the aggregate of morality and so on is indeed the carrying out of the Teacher's teaching.

The commentary on the verses of the Elder Meghiya is concluded.

7. Commentary on the Verses of the Elder Ekadhammasavaniya

67. "Mental defilements have been burnt by me" is the verse of the Venerable Elder Ekadhammasavaniya. What is the origin? It is said that he, in the time of the Blessed One Padumuttara, having been reborn as a tree deity, having seen several monks who had lost their way wandering in a great forest, having compassion, having descended from his own dwelling, having consoled them, having fed them, he caused them to reach their desired destination. He, by that meritorious action, wandering in the round of rebirths among gods and humans, when the Blessed One Kassapa had arisen in the world, when the Buddha's task had been accomplished and he had attained final Nibbāna, at that time there was a king of Bārāṇasī named Kikī. When he had deceased, his son was a king named Puthuvindarāja. His son was named

Susāma. His son, having become one named Kikībrahmadatta, exercising kingship, when the Dispensation had disappeared, not obtaining the hearing of the Teaching, having had it proclaimed "To whoever expounds the Teaching, I shall give a thousand," not obtaining even one speaker of the Teaching, "In the time of my father and grandfathers and so on, the Teaching was prevalent, speakers of the Teaching were easily obtained. But now even one who speaks a mere four-line verse is rare. As long as the perception of the Teaching does not perish, I shall go forth at that very moment" - having abandoned the kingdom, as he was going heading towards the Himalayas, Sakka, the king of gods, having come, having expounded the Teaching with the verse "Impermanent indeed are activities," turned him back. He, having turned back, having made much merit, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a millionaire's family in the city of Setabya, having come of age, when the Blessed One was dwelling in the city of Setabya in the siṃsapā grove, having approached the Teacher, having paid homage, sat down to one side. The Teacher, having observed his disposition, expounded the Teaching with this verse "Impermanent indeed are activities." Because of his having formed an aspiration there, when the perception of impermanence, having become more obvious, was established, having gained a sense of urgency, having gone forth, having begun the exploration of the Teaching, attending to the perception of suffering and the perception of non-self, having aroused zeal in insight, he attained arahantship. Therefore it was said in the Apadāna -

"Of the Buddha Padumuttara, the disciples, forest-dwellers;
Lost in the great forest, like the blind, they wandered about.

"Having recollected the Perfectly Enlightened One, the leader Padumuttara;
Those sons of that sage, lost in the great forest.

"Having descended from the dwelling, I went to the presence of the monks;
I pointed out the path to them, and I gave them food.

"By that action, lord of bipeds, eldest of the world, bull among men;
Seven years old by birth, I attained arahantship.

"Sacakkhu by name, twelve universal monarchs;
Accomplished with the seven jewels, five hundred cosmic cycles from now.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

Because his task was accomplished by just one hearing of the Teaching, his designation was indeed "Ekadhammasavanīya." He, having become a Worthy One, declaring the final liberating knowledge -

67. "Mental defilements have been burnt by me, all existences have been uprooted;
The cycle of birth and wandering is eliminated, there is now no more rebirth."
He spoke this verse.

Therein, "mental defilements" means they are mental defilements (kilesā) because they defile, oppress, or torment the continuity in which they have arisen - that is, lust and so on. "Have been burnt" means burnt with their roots by the fire of noble path knowledge, just as trees and shrubs and so on are burnt by lightning. "By me" means by me, or in my continuity. "All existences have been uprooted" means all existences beginning with sensual becoming, kammic becoming, and so on have been eradicated because of the burning of mental defilements. For when the round of defilements exists, there must be the round of action. And precisely because of the uprooting of kammic becomings, the becomings of rebirth too are uprooted, because they have been brought to the state of having the nature of non-arising. "The cycle of birth and wandering is eliminated" means beginning with birth -

"The succession of aggregates, and of elements and sense bases;
Continuing uninterrupted, is called the round of rebirths."

The round of rebirths having the stated characteristic is distinctively eliminated; therefore there is now no more rebirth. Because in the future there is no more rebirth, therefore the cycle of birth and wandering is eliminated. And therefore there is no more rebirth, because all existences have been uprooted - it should be stated by turning it around. Or alternatively, the cycle of birth and wandering is eliminated, and precisely because of that there is now no more rebirth - it should be connected thus.

The commentary on the verses of the Elder Ekadhammasavaniya is concluded.

8. Commentary on the Verses of the Elder Ekudāniya

68. "For one of higher mind, not negligent" is the verse of the Venerable Elder Ekudāniya. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Atthadassī, having become a demon general and been reborn, when the Teacher had attained final Nibbāna, was overcome by lamentation and sorrow, thinking "Alas, it is a loss for me indeed, it is ill-gained for me indeed, that I did not obtain the opportunity to perform meritorious deeds such as giving during the time the Teacher was still living." Then a disciple of the Teacher named Sāgara, having dispelled his sorrow, directed him to the veneration of the Teacher's monument. He, having venerated the monument for five years, having passed away from there, by that merit, wandering in the round of rebirths among gods and humans only, in the time of the Blessed One Kassapa, having been reborn in a family home, having attained discretion, from time to time approached the Teacher's presence. And at that time the Teacher frequently exhorted his disciples with the verse "For one of higher mind." He, having heard that, with faith arisen, went forth. And having gone forth, he recited that very verse again and again. He, there, for twenty thousand years, practising the ascetic duty, because of the immaturity of knowledge, was unable to produce any distinction. But having passed away from there, having been reborn in the heavenly world, wandering again and again only in fortunate destinations, in this arising of a Buddha, having been reborn as the son of a brahmin endowed with wealth in Sāvattihī, having attained discretion, at the time of the acceptance of Jeta's Grove, having seen the majestic power of the Buddha, having gained faith, having gone forth, having accomplished

the preliminary duties, dwelling in the forest, he went to the Teacher's presence. And at that time the Teacher, having seen the Venerable Sāriputta not far from himself, devoted to higher consciousness, uttered this inspired utterance "For one of higher mind." Having heard that, this one, even while dwelling in the forest for a long time in meditation, from time to time uttered that very verse; on account of that the designation "Ekudāniya" arose for him. Then one day, having obtained unified focus of mind, having developed insight, he attained arahantship. Therefore it was said in the Apadāna -

"When the Fortunate One, the Seer of Meaning, was quenched, immediately after;

I was reborn in the realm of demons, and I attained fame then.

"Ill-gained indeed it was for me, ill-dawned, ill-arisen;

That while my wealth was existing, the one with vision attained final Nibbāna.

"Having understood my thought, a disciple named Sāgara;

Wishing to uplift me, he came to my presence.

"Why do you grieve? Do not fear, practise the Teaching, O wise one;

Given by the Buddha, the accomplishment of seed for all.

"If one should honour the Perfectly Enlightened One, the leader of the world while standing;

One should venerate even a relic the size of a mustard seed of one whose passion is quenched.

"When the mind is righteous in confidence, the merit is the same, exalted;

Therefore, having built a monument, venerate the relics of the Conqueror.

Having heard Sāgara's word, I made a stupa for the Buddha;

For five years I tended the supreme stupa of the sage.

"By that action, lord of bipeds, eldest of the world, bull among men;

Having experienced success, I attained arahantship.

"And four of extensive wisdom, seven hundred cosmic cycles from now;

Accomplished with the seven treasures, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, dwelling in the bliss of liberation, one day, being requested by the Venerable Treasurer of the Teaching in order to test his inspiration, "Friend, recite the Teaching to me," because of long familiarity -

68. "For one of higher mind, not negligent, a sage training in the paths of wisdom; Sorrows do not exist for such a one, who is at peace, always mindful."

He spoke this very verse.

Therein, "of higher mind" means of one possessing higher consciousness; the meaning is of one endowed with the consciousness of the fruition of arahantship, which is superior to all consciousnesses. "Not negligent" means not being negligent; what is said is of one endowed with perseverance in blameless qualities through diligence. "Of the sage" - as in "Whoever understands both worlds, he is called a sage because of that," thus through the understanding of both worlds, or wisdom is called knowledge, because of being endowed with that wisdom termed the wisdom of the fruition of arahantship, one who has eliminated the mental corruptions is called a sage; of that sage. "Training in the paths of wisdom" means of one training in the paths - the means and methods - of wisdom termed the knowledge of arahantship, in the thirty-seven qualities belonging to enlightenment, or in the three trainings. And this is stated having taken it as the preliminary practice. For a Worthy One is one whose training is completed; therefore of one thus training, of a sage who has attained the state of a sage through this training - thus the meaning here should be understood. And since this is so, therefore "of higher consciousness" by way of the consciousnesses of the lower paths and fruitions, "not negligent" by way of diligence in the practice of the full awakening to the four truths, "of the sage" by way of being endowed with the highest path knowledge - thus the meaning of these terms is fitting indeed. Or alternatively, "not negligent" and "training" should be seen as declared causes of striving. Therefore the meaning is of higher consciousness because of the cause of non-negligence and because of the cause of training.

"Sorrows do not exist for such a one" means within such a sage who has eliminated the mental corruptions, sorrows - mental torments based on separation from the desirable and so on - do not exist. Or alternatively, sorrows do not exist for a sage beyond training who has attained the characteristic of such-likeness. "At peace" means of one at peace through the absolute peace of lust and so on. "Always mindful" means of one never without mindfulness at all times through the attainment of the expansion of mindfulness.

And here, by "of higher consciousness," through this, the training in higher consciousness; by "not negligent," through this, the training in higher morality; by "of the sage training in the paths of wisdom," through these, the training in higher wisdom. Or alternatively, by "of the sage," through this, the training in higher wisdom; by "training in the paths of wisdom," through this, the preliminary practice of those supramundane trainings; by "sorrows do not exist" and so on, the benefits of the fulfilment of the trainings are made manifest - thus it should be understood. And this itself was the elder's verse of declaration of final liberating knowledge.

The commentary on the verses of the Elder Ekudāṇiya is concluded.

9. Commentary on the Verses of the Elder Channa

69. "Having heard the Teaching of great flavour from the Great One" is the verse of the Venerable Elder Channa. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Siddhattha, having been reborn in a family home, having attained discretion, one day, having seen the Blessed One Siddhattha approaching a certain tree-root, with a gladdened mind, having spread out a mattress of leaves of soft contact, offered it.

And having scattered flowers all around, he made an offering. He, by that meritorious action, having been reborn in the heavenly world, again and again having performed meritorious deeds, wandering only in fortunate destinations, in the time of our Blessed One, was reborn in the womb of a slave woman in the house of the Great King Suddhodana. His name was Channa, born at the same time as the Bodhisatta. He, having gained faith at the Teacher's gathering of relatives, having gone forth, out of affection for the Blessed One, having aroused selfish attachment thinking "our Buddha, our Teaching," being unable to sever the affection, not practising the ascetic duty, when the Teacher had attained final Nibbāna, threatened by the highest penalty imposed by the method commanded by the Teacher, having been struck with religious emotion, having severed the affection, seeing with insight, before long attained arahantship. Therefore it was said in the Apadāna -

"To the Blessed One Siddhattha, I gave a mattress of leaves;
And offerings all around, I scattered flowers.

"Such a mansion, virtuous and charming, I experience, very precious;
And costly flowers rain down upon my bed.

"I share the same bed, on a variegated flower-strewn rug;
And a shower of flowers on the bed, rains down at that very moment.

"Ninety-four cosmic cycles ago from now, I gave a mattress of leaves;
I do not know of an unfortunate realm, this is the fruit of the mat.

"Named Tiṇṇasanthara, these seven universal monarchs;
Five cosmic cycles from now, these lords of men arose.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, satisfied with the bliss of liberation, uttering an inspired utterance released by the force of rapture -

69. "Having heard the Teaching of great flavour from the Great One,
Taught by the one endowed with the excellence of omniscient knowledge;
I entered upon the path for the attainment of the Deathless,
He is skilled in the path to freedom from bondage." He spoke this verse.

Therein, "having heard" means having listened, having taken in with the ear, having inclined the ear, having reflected upon by following the ear-door. "The Teaching" means the Teaching of the four truths. "From the Great One" means from the Blessed One. For the Blessed One is called "the Great One" because of being endowed with great and most lofty virtues such as morality and so on, and because of being especially worthy of reverence by the world with its gods - that designation "the Great Ascetic" arose for him. And this is an ablative expression: "having heard the Teaching from the Great One." "Of great flavour" means of lofty flavour because of being a giver of the taste of liberation. "Taught by the one endowed with the excellence of omniscient knowledge" means: one who knows all is omniscient; the state of that is omniscience. Knowledge itself is excellent, or it is excellent among knowledges - thus

"excellence of knowledge"; one who has omniscience as the excellence of knowledge - thus "the one endowed with the excellence of omniscient knowledge"; the Blessed One. The explanation is: having heard the Teaching taught, spoken, by that supreme knowledge reckoned as the knowledge of omniscience, or by that which was the instrument. But what should be said here should be understood according to the method stated in the Paramatthadīpanī, the commentary on the Itivuttaka. "The path" means the noble eightfold path. "I entered upon" means I proceeded along. The explanation is: "for the attainment of the Deathless" means I proceeded along that which was the means for the achievement of Nibbāna. "He" means that Blessed One. "Skilled in the path to freedom from bondage" means: whatever is the path to Nibbāna, which is untroubled by the four mental bonds, skilled in that, well versed therein. For the meaning here is this: Having heard the Blessed One's teaching of the four truths, I entered upon the path that is the means for the achievement of the Deathless; the path of practice was accomplished by me. But that very Blessed One is in every way skilled in the path to freedom from bondage, or skilled in the continuity of others, in the supreme matters, relying upon whose arrangement I too entered upon the path. And this itself was the elder's verse of declaration of final liberating knowledge.

The commentary on the verses of the Elder Channa is concluded.

10. Commentary on the Verses of the Elder Puṇṇa

70. "Morality itself" is the verse of the Venerable Elder Puṇṇa. What is the origin? He too, having formed aspirations under former Buddhas, accumulating wholesome action as a decisive support for the end of the round of rebirths in this and that existence, ninety-one cosmic cycles from now, having been reborn in a brahmin family in a world devoid of a Buddha, having come of age, having attained accomplishment in the brahminical arts, having seen the danger in sensual pleasures, having abandoned the household life, having gone forth into the going forth as a hermit, having made a leaf hut in the Himalayan region, he took up residence there. Not far from his dwelling place, in a certain cave, an Individually Enlightened One, having become sick, attained final Nibbāna; at the time of his final Nibbāna there was a great light. Having seen that, he, by way of investigation thinking "How indeed has this light arisen?" wandering here and there, having seen in the cave the Individually Enlightened One who had attained final Nibbāna, having collected fragrant wood, having cremated the body, he sprinkled it with scented water. Therein one young god, standing in the sky, said thus - "Good, good, good person, much meritorious action leading to a fortunate destination has been fulfilled by you generating merit; by that you will arise only in fortunate destinations, and your name will be 'Puṇṇa.'" He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a householder's family at the port of Suppāraka in the Sunāparanta country; his name was Puṇṇa Tissa. He, having come of age, by way of trade, together with a great caravan, went to Sāvattthī. Now at that time the Blessed One was dwelling at Sāvattthī. Then he, having gone together with lay followers dwelling in Sāvattthī to the monastery, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, he dwelt pleasing his teachers and preceptors with all kinds of duties. One day, having approached the Teacher, he said "It would be good, venerable sir, if the Blessed One

would exhort me with a brief exhortation, so that having heard it I might dwell in the Sunāparanta country." The Blessed One, having given him an exhortation beginning with "There are, Puṇṇa, forms cognisable by eye," having caused him to roar a lion's roar, dismissed him. He, having paid homage to the Blessed One, having gone to the Sunāparanta country, dwelling at the port of Suppāraka, having aroused zeal in serenity and insight meditation, realised the three true knowledges. Therefore it was said in the Apadāna -

"In dependence on the mountain peak, the Self-become One, unconquered;
And that Buddha, being sick, dwells in the mountain caves.

"In the vicinity of my hermitage, great joy arose at that very moment;
When the Buddha was attaining final Nibbāna, light arose.

"As far as in the jungle thicket, bears, wolves and hyenas;
Fierce beasts and lions all, roared at that very moment.

"Having seen that celestial event, I went to the cave;
There I saw the Enlightened by himself, quenched, unconquered.

Like a fully blossomed king of sal trees, like the risen sun;
Like a flameless ember, quenched, unconquered.

"Having filled it with grass and wood, the funeral pyre there I myself;
Having made the funeral pyre well-constructed, I cremated the body.

"Having burnt the body, I sprinkled it with fragrant water;
A demon standing in the sky obtained the name at that very moment.

"Whatever function was fulfilled by you, of the self-born great sage;
Puṇṇaka by name, may you always be, O sage.

"Having fallen away from that class of beings, I came to the heavenly world;
There divine fragrance rains down from the sky.

"There too my appellation was Puṇṇaka then;
Whether become a god or a human, I fulfil the thought.

"This is my last, the final existence goes on;
Here too the name Puṇṇaka, the appellation is made known.

"Having pleased the Perfectly Enlightened One, Gotama, the bull of the Sakyans;
Having fully understood all mental corruptions, I dwell without mental corruptions.

"Ninety-one cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of a small service.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, the elder inspired confidence in many human beings in the Dispensation. So that about five hundred men announced their state as lay followers and about five hundred women announced their state as female lay followers. He there, having had a perfumed chamber called the Sandalwood Pavilion built with red sandalwood, invited the Blessed One by a flower messenger, saying "Let the Teacher accept the pavilion together with five hundred monks." And the Blessed One, by supernormal power, having gone there together with that many monks, having accepted the Sandalwood Pavilion, returned while dawn had not yet risen. The elder, at a later time, at the time of final Nibbāna, declaring the final liberating knowledge -

70. "Morality here is the highest, but the wise one is the best;
Among human beings and gods, victory comes from morality and wisdom." He spoke this verse.

Therein, "morality" means morality in the meaning of composing, and in the meaning of support and in the meaning of putting together - this is the meaning. For morality is the support of all virtues; therefore he said - "A wise man established in morality." And it puts together, meaning it makes body and speech undispersed - this is the meaning. This morality is the highest because of being the root and because of being the chief of all virtues. As he said - "Therefore, monk, you should purify the very beginning in wholesome mental states. And what is the beginning of wholesome mental states? Morality that is well purified." And "The Pātimokkha: this is the entrance, this is the chief" and so on. "Here" is merely a particle. "The wise one" means one accomplished in knowledge. He is the highest, the best, the most excellent - by a verse based on the standpoint of persons, he shows the supremacy of wisdom itself. For wholesome mental states have wisdom as higher than them. Now he shows the supreme and foremost nature of that morality and wisdom by reason: "Among human beings and gods, victory comes from morality and wisdom." By the cause of morality and wisdom, there is victory over opponents, victory over sensual pleasure and mental defilements - this is the meaning.

The commentary on the verses of the Elder Puṇṇa is concluded.

The commentary on the seventh chapter is concluded.

8. The Eighth Chapter

1. Commentary on the Verses of the Elder Vacchapāla

71. "One who sees the very subtle and refined meaning" is the verse of the Venerable Elder Vacchapāla. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, wandering in the round of rebirths among gods and humans, ninety-one cosmic cycles ago from now, having been reborn in a brahmin family, having attained accomplishment in the brahminical arts, tending the fire, one day, having taken milk-rice in a large bronze dish, seeking one worthy of offerings, having seen the Blessed One Vipassī walking in space, with a mind of wonder and amazement arisen, having paid respect to the Blessed One, showed his wish to give. The Blessed One accepted out of compassion. He, by that meritorious action, wandering in the round of rebirths

among gods and humans, in this arising of a Buddha, was reborn as the son of a brahmin endowed with wealth in Rājagaha. His name was Vacchapāla. He, at the meeting with Bimbisāra, when the Elder Uruvelakassapa had shown a wonder of supernormal power and the supreme homage to the Teacher had been made, having seen that, having gained faith, having gone forth, being one gone forth for just seven days, having developed insight, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Golden-coloured, the Perfectly Enlightened One, possessing the thirty-two excellent characteristics;
Having gone forth from the wilds, honoured by the community of monks.

"In a large bronze dish, having served milk-rice, I;
Wishing to make an oblation, I presented an offering.

"The Blessed One at that time, the elder of the world, the lord of men;
Well ascended upon a walking path, in the sky, in the wind's domain.

"Having seen that marvel, wonderful, hair-raising;
Having set aside the bronze bowl, I paid respect to Vipassī.

"You are a god, omniscient, among gods and humans;
Out of compassion, accept, O great sage.

"The Blessed One accepted, the omniscient leader of the world;
Having understood my thought, the Teacher in the world, the great sage.

"Ninety-one cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of the milk-rice.

"Forty-one cosmic cycles ago, there was a warrior named Buddha;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, making clear the state of having attained Nibbāna by himself with ease -

71. "For one who sees the very subtle and refined meaning, skilled in wisdom, of humble conduct;
For one who has cultivated mature virtue, Nibbāna is indeed not difficult to attain."

spoke this verse.

Therein, "for one who sees the very subtle and refined meaning" means one who sees by applying impermanence and so on to meanings that are subtle in the sense of being exceedingly difficult to see, and refined in the sense of being smooth - meanings such as the truths, dependent origination, and so on - is "one who sees the very subtle and refined meaning"; by that one. "Skilled in wisdom" means skilful,

adept in wisdom, in understanding; skilled in the arising of the wisdom of the enlightenment factor of investigation of phenomena, knowing "when proceeding thus, wisdom grows; when proceeding thus, it does not grow." "Of humble conduct" means having the habit of humble, lowly conduct among fellow monks in the holy life, and with practice suitable to what is appropriate towards elders and juniors. "One who has cultivated mature virtue" means cultivated, habitually practised mature virtue is "cultivated mature virtue"; one who has that is "one who has cultivated mature virtue." Or alternatively, one by whom those of mature virtue have been associated with, attended upon, is "one who has cultivated mature virtue"; by that one. The word "hi" has the meaning of cause. Because whoever is of humble conduct, one who has cultivated mature virtue, skilled in wisdom, and one who sees the very subtle and refined meaning, therefore Nibbāna is not difficult to attain for him - this is the meaning. For because of humble conduct and because of having cultivated mature virtue, the wise consider him as one to be exhorted and instructed, and standing firm in their exhortation, by his own skilfulness in wisdom and ability to see the very subtle and refined meaning, doing the work of insight, before long he attains Nibbāna - and this itself was the elder's verse of declaration of final liberating knowledge.

The commentary on the verses of the Elder Vacchapāla is concluded.

2. Commentary on the Verses of the Elder Ātuma

72. "Just as a young bamboo shoot with grown top" is the verse of the Venerable Elder Ātuma. What is the origin? He too, having formed aspirations under former Buddhas, accumulating merit here and there as a decisive support for the end of the round of rebirths in this and that existence, ninety-one cosmic cycles ago from now, having been reborn in a family home, having attained discretion, having seen the Blessed One Vipassī going along the middle of the street, with a gladdened mind, made an offering with scented water and scented powder. He, by that meritorious action, having been reborn in the heavenly world, wandering again and again only in fortunate destinations, having gone forth in the Dispensation of the Blessed One Kassapa, practised the ascetic duty, but because of the immaturity of knowledge, was unable to produce a distinction. Then, in this arising of a Buddha, he was reborn in Sāvattihī as a merchant's son; his name was Ātumatissa. When he had come of age, his mother consulted together with relatives, saying "I shall bring a wife for my son." He, having reflected upon that, being urged by the maturity of conditions, thinking "What use is the household life to me? I shall go forth right now," having gone to the presence of the monks, went forth. Even though he had gone forth, his mother, wishing to turn him out of the Order, enticed him by various methods. He, not giving her an opportunity, making known his own disposition -

72. "Just as a young bamboo shoot with grown top, becomes hard to remove when
branches have grown;
So I, before a wife was brought, approve of me, I have gone forth now."

Spoke this verse.

Therein, "kaḷāra" means a shoot; but here a bamboo shoot is intended. "Susu" means young. "Vaḍḍhitagga" means one whose branches have grown. Or "susuvaḍḍhitagga" means one whose branches have grown well, one whose leaf-branches have arisen.

"Dunnikkhama" means unable to be made to go out from, to be removed from, a bamboo thicket. "Pasākhajāta" means one whose sub-branches have arisen, one whose secondary branches have arisen at every joint of the branches. "So I, before a wife was brought" means just as a bamboo with grown top, with branches and sub-branches intermingled among other bamboos, is hard to remove from a bamboo thicket, so I too, if a wife were brought for me, having grown in top by way of sons, daughters and so on, would be hard to remove from the household life by way of attachment. But just as a bamboo shoot whose branch-bonds have not yet arisen is indeed easy to remove from a bamboo thicket, so I too, whose bonds of sons, wife and so on have not yet arisen, am easy to remove; therefore, while a wife has not yet been brought, approve of me, having caused me to be permitted by yourself. "I have gone forth now" means "Now indeed I have gone forth, good, well!" - thus he made known his own delight in renunciation; or alternatively, he says to his mother "Approve of me, I have gone forth now." For the meaning here is this: Even though it was not approved by her before, now however I have gone forth; therefore approve, permit me to remain in the state of an ascetic; I am not to be turned back by you. But thus speaking, just as he stood, having developed insight, having exhausted the mental defilements by the succession of paths, he became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Having sat down in the excellent mansion, I saw Vipassī, the Victor;
Like a shining hump of a bull, the Omniscient One, the destroyer of darkness.

"And not far from the mansion, the leader of the world goes;
Radiance radiates from him, just as from the hundred-rayed one.

"Having held up scented water, I sprinkled the foremost Buddha;
By that confidence of mind, there I deceased.

"Ninety-one cosmic cycles ago from now, when I scattered scented water;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Thirty-one cosmic cycles ago from now, a warrior named Sugandha;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having become a possessor of the six higher knowledges, having asked permission of his mother, while she was looking on, he departed through the sky. He, even in the time after the attainment of arahantship, now and then recited that very verse.

Therein, by this passage "I have gone forth," this too was the elder's verse of declaration of final liberating knowledge, because of illustrating the state of having driven out the stain of lust and so on in one's own continuity. Therefore the Blessed One said - "Driving out one's own stain, therefore one is called 'one who has gone forth'."

The commentary on the verses of the Elder Ātuma is concluded.

3. Commentary on the Verses of the Elder Māṇava

73. "Having seen one aged and one afflicted with disease" is the verse of the Venerable Elder Māṇava. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating wholesome action as a decisive support for the end of the round of rebirths in this and that existence, ninety-one cosmic cycles from now, having been reborn in a brahmin family, having become a bearer of the characteristics, having ascertained the characteristics at the birth of the Blessed One Vipassī, having announced the advanced signs, having declared "Definitely this one will be a Buddha," having praised in various methods, having paid respect, having circumambulated keeping him on his right, he departed. He, by that meritorious action, wandering only in fortunate destinations, in this arising of a Buddha, having been reborn in the house of a wealthy brahmin in Sāvattthī, having grown up only within the inner house for as long as seven years, in the seventh year, being led to a pleasure grove for the purpose of the initiation ceremony, having seen on the way one aged, one sick, and one dead, since they had not been seen before, having asked his attendants about them, having heard about the intrinsic nature of ageing, disease, and death, with a sense of urgency arisen, not turning back from there, having gone to the monastery, having heard the Teaching in the presence of the Teacher, having obtained permission from his mother and father, having gone forth, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"When Vipassī was being born, I interpreted the sign;
He will extinguish the populace, a Buddha will arise in the world.

"And when he was being born, the ten thousand trembled;
He, the Blessed One, the Teacher, now expounds the Teaching, the one with vision.

"And when he was being born, abundant light there was;
He, the Blessed One, the Teacher, now expounds the Teaching, the one with vision.

"And when he was being born, the rivers did not flow;
He, the Blessed One, the Teacher, now expounds the Teaching, the one with vision.

"And when he was being born, the Avīci fire did not blaze;
He, the Blessed One, the Teacher, now expounds the Teaching, the one with vision.

"And when he was being born, the flock of birds did not move about;
He, the Blessed One, the Teacher, now expounds the Teaching, the one with vision.

"And when he was being born, the mass of wind did not blow;
He, the Blessed One, the Teacher, now expounds the Teaching, the one with vision.

"And when he was being born, all the jewels shone forth;
He, the Blessed One, the Teacher, now expounds the Teaching, the one with vision.

"And when he was being born, there were seven steps;
He, the Blessed One, the Teacher, now expounds the Teaching, the one with vision.

"And just born, the Perfectly Enlightened One looked at all directions;
He uttered a noble speech, this is the nature of Buddhas.

"Having stirred the populace, having praised the leader of the world;
Having paid respect to the Perfectly Enlightened One, I departed facing east.

"Ninety-one cosmic cycles ago from now, when I praised the Buddha;
I do not know of an unfortunate realm, this is the fruit of praise.

"Ninety cosmic cycles from now, named Sammukhāthavika;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Named Pathavīdundubhi, eighty-nine from here;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Eighty-eight cosmic cycles from now, a warrior named Obhāsa;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Eighty-seven cosmic cycles from now, named Saritacchedana;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Named Agginibbāpana, eighty-six cosmic cycles ago;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Named Gatipacchedana, eighty-five cosmic cycles ago;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"A king named Vātasama, eighty-four cosmic cycles ago;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Named Ratanapajjala, eighty-three cosmic cycles ago;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Named Padavikkamana, eighty-two cosmic cycles ago;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"A king named Vilokana, eighty-one cosmic cycles ago;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Girasāra by name, I was a warrior who arranged;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, when asked by the monks "By what sense of urgency, friend, did you go forth while still very young?" declaring the final liberating knowledge by way of the pretext of expounding the reason for his own going forth -

73. "Having seen one aged and one afflicted with disease, and having seen one dead, gone to the exhaustion of life;
From there I, having gone forth, went forth into homelessness, having abandoned sensual pleasures that are delightful."

Spoke this verse.

Therein, "aged" means overpowered by ageing, endowed with broken teeth, grey hair, wrinkled skin, and so on. "Afflicted" means stricken with suffering. "Diseased" means sick. And here, even though "diseased" is said, the state of being stricken with suffering is established; the word "afflicted" is for the purpose of illustrating his state of being severely ill. "Dead" means deceased; since one who has deceased is indeed one who has gone to the destruction, passing away, and dissolution of life, therefore it was said "gone to the exhaustion of life." Therefore, because of having seen the aged, the diseased, and the dead, because of the sense of urgency that "these ageing and so on are not only for these ones, but rather are common to all, therefore I too have not gone beyond ageing and so on." "Nikkhamitūna" means having gone forth; or this itself is the reading. Having departed from the house with the intention of going forth. "Went forth" means he approached the going forth in the Teacher's Dispensation. "Having abandoned sensual pleasures that are delightful" means having given up the objective sensual pleasures that are delightful because they delight the minds of those not free from lust due to their being desirable, agreeable, and so on; the meaning is having discarded them with indifference through the eradication by the noble path of the desire and lust bound to them. By way of expounding the abandoning of sensual pleasures, this was the elder's declaration of final liberating knowledge. Because of having gone forth at the time of being a young man, the designation "Māṇava" arose for this elder.

The commentary on the verses of the Elder Māṇava is concluded.

4. Commentary on the Verses of the Elder Suyāmana

74. "Sensual desire and anger" is the verse of the Venerable Elder Suyāmana. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, ninety-one cosmic cycles from now, in the time of the Blessed One Vipassī, having been reborn in a brahmin family in the city of Dhañṇavatī, having come of age, having attained accomplishment in the brahminical arts, he taught the brahminical sacred texts. Now at that time the Blessed One Vipassī, together with a large community of monks, had entered the city of Dhañṇavatī for almsfood. Having seen him, the brahmin, with a gladdened mind, having led him to his own house, having prepared a seat, having spread a covering of flowers upon it, gave it; when the Teacher was seated there, he satisfied him with superior food, and when he had finished eating, he venerated him with the fragrance of flowers. The Teacher, having spoken thanksgiving, departed.

He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a certain brahmin in Vesālī; his name was Suyāmanotissa. He, having come of age, having become one who had gone beyond the three Vedas, being supremely devoted to dependence, having loathed the enjoyment of sensual pleasures of householders, being inclined towards meditative absorption, having gained faith during the Blessed One's journey to Vesālī, having gone forth, attained arahantship at the very hall of tonsure. Therefore it was said in the Apadāna -

"In the city of Dhaññavatī, I was a brahmin then;
In the marks of a great man and in history, together with vocabularies and rituals.

"Learned in verse, a grammarian, skilled in signs was I;
I taught the sacred texts to pupils, one who has gone beyond the three Vedas.

"Five bundles of water-lilies, placed on my back;
Wishing to make an oblation, I at the meeting of father and mother.

"Then the Blessed One Vipassī, honoured by the community of monks;
Illuminating all directions, the lord of men approaches.

"Having prepared a seat, having invited the great sage;
Having spread out that flower, I led him to my own house.

"Whatever material gains I had prepared in my own house;
That I gave to the Buddha, devoted, with my own hands.

"When he had finished eating, having understood the proper time, I gave a handful of flowers;
Having given thanks, the Omniscient One departed facing north.

"Ninety-one cosmic cycles ago from now, when I gave flowers then;
I do not know of an unfortunate realm, this is the fruit of the gift of flowers.

"In the immediately following cosmic cycle from now, I was a king of excellent vision;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, declaring the final liberating knowledge by way of expounding the abandoning of the mental hindrances -

74. "Sensual desire and anger, and sloth and torpor for a monk;
Restlessness and sceptical doubt, all these are not found in him." He spoke this verse.

Therein, "sensual desire" means desire towards sensual pleasures; it is sensual pleasure and that is also desire - thus also it is sensual desire, sensual lust. But here all lust is sensual desire, because even that which is to be destroyed by the highest path is intended; therefore he said "all these are not found in him." For indeed all phenomena of the three planes are sensual pleasures in the sense of being desirable; the lust that occurs therein is sensual desire; therefore the Blessed One said - "In the immaterial sphere, dependent on the mental hindrance of sensual desire, the mental hindrance of sloth and torpor, the mental hindrance of restlessness, and the mental hindrance of ignorance arise." "The mind is repelled, goes to a state of putridness by means of it" is anger; resentment that operates in the manner beginning with "he has done harm to me." Sloth is the unwieldiness of consciousness, the constriction of endeavour; torpor is the unwieldiness of the body, the destruction of capacity; both of those together, sloth and torpor, are sloth and torpor; it is stated as one because of the unity of their function, nutriment, and opposite. The state of being agitated is restlessness; the mental state by which consciousness becomes agitated and not calmed, that distraction of the mind is restlessness. It should be seen that by the inclusion of restlessness alone here, remorse too is indeed included, because of the sameness of their function, nutriment, and opposite. That has the characteristic of subsequent remorse. For whatever regret has as its decisive support what has been done and not done, wholesome and unwholesome, that is remorse. "Sceptical doubt" means one falls into doubt as "Is it thus indeed or is it not thus indeed?"; or, searching into the intrinsic nature of phenomena, one is troubled and wearied by it - thus it is sceptical doubt; doubt having the Buddha and so on as its object. "In every respect" means without remainder. "Is not found" means does not exist; because of being eradicated by the path, it is not obtained. And this pair of terms should be connected individually; here this is the construction - For whatever monk, because of being eradicated by each noble path, sensual desire and anger and sloth and torpor and restlessness and remorse and sceptical doubt are in every respect not found, for him there is nothing further to be done, or any adding to what has been done - thus he declares the final liberating knowledge by way of an indirect reference. For indeed, when the five mental hindrances have been eradicated by the path, because of their co-existence, all mental defilements are indeed eradicated. Therefore he said - "All those Blessed Ones, having abandoned the five mental hindrances, impurities of the mind."

The commentary on the verses of the Elder Suyāmana is concluded.

5. Commentary on the Verses of the Elder Susārada

75. "Good is the seeing of those well-established" is the verse of the Venerable Elder Susārada. What is the origin? It is said that he, in the time of the Blessed One Padumuttara, having been reborn in a brahmin family, having attained accomplishment in the branches of true knowledge, having seen the danger in sensual pleasures, having abandoned the household life, having gone forth into the going forth as a hermit, having had a hermitage built in a forest haunt in the Himalayan region, he dwelt. Then the Blessed One Padumuttara, helping him, approached at the time for the alms round. He, having seen him from afar, with a gladdened mind, having gone out to meet him, having taken his bowl, having put in sweet fruits, gave them. The Blessed One, having accepted that and having given

thanksgiving, departed. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family related to the General of the Teaching, because of his dull wisdom having received the name Susārada, afterwards, having heard the Teaching in the presence of the General of the Teaching, having gained faith, having gone forth, having developed insight, attained arahantship. Therefore it was said in the Apadāna

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"A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
Not far from the Himalayas, I dwell in a hermitage.

"I have the fire-sacrifice, and white lotus fruits;
Having placed them in a basket, it was hung by me on a tree-top.

"Padumuttara, knower of the world, the receiver of oblations;
Wishing to uplift me, he came to me while begging alms.

"With a confident mind, glad at heart, I gave fruit to the Buddha;
Generating joy for me, bringing happiness in the present life.

"Golden-coloured, the Perfectly Enlightened One, the receiver of oblations;
The Teacher, standing in the sky, spoke this verse.

"By this gift of fruit, and by volition and aspirations;
For a hundred thousand cosmic cycles, you will not be reborn in an
unfortunate realm.

"By that very wholesome root, having experienced accomplishment;
I have attained the unshakeable state, having abandoned victory and defeat.

"Seven hundred cosmic cycles ago from now, I was a king named Sumaṅgala;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, declaring final liberating knowledge by way of
praising the benefit of the decisive support of good persons -

75. "Good is the seeing of those well-established, uncertainty is cut off, full
understanding grows;
They make even a fool wise, therefore good is the meeting of the good."

Spoke this verse.

Therein, "sādhū" means beautiful, excellent - this is the meaning. "Suvihitāna
dassanan" means "suvihitānaṃ dassanaṃ." The elision of the nasal was made for the
sake of metrical ease in the verse. The explanation is: good is the seeing of the noble
ones whose individuality is well established through virtues such as morality and so

on, and whose proclamation of the Teaching is well arranged out of compassion for others. "Seeing" should be understood as merely an example, because hearing and so on are also of great service. For this was said by the Blessed One -

"Those monks who are accomplished in morality, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation, who are exhorters, instructors, demonstrators, instigators, inciters, gladdeners, capable expounders of the Good Teaching - seeing those monks, monks, I say is very helpful; hearing, etc. approaching, etc. attending upon, etc. recollecting, etc. going forth following those monks, monks, I say is very helpful."

Or because seeing is the root of the others, only seeing is stated here; "uncertainty is cut off" and so on is a statement of reason therein. For when there is the seeing of such good friends, an intelligent son of good family who desires welfare approaches them, attends upon them, and asks questions by such means as "What, venerable sir, is wholesome, what is unwholesome?" And they dispel his uncertainty regarding the various grounds for uncertainty; therefore it is said "uncertainty is cut off." And since they, having dispelled their uncertainty through the proclamation of the Teaching, produce in the preliminary stage right view of the course of action and right view of insight, therefore their full understanding grows. But when they, having developed insight, penetrate the truths, then the sixteen-based and eight-based sceptical doubt is cut off, is utterly cut off; without qualification, wisdom, full understanding, grows. Through the transcendence of folly, they become wise. He increases full understanding through them - thus "they make even a fool wise." "Therefore" and so on is the conclusion: since through the seeing of the good, in the manner stated, uncertainty is cut off, full understanding grows, and they make a fool wise, therefore for that reason, good, beautiful, is the meeting of the good, of good persons, of noble ones; the meaning is the combination with them, the rightly growing.

The commentary on the verses of the Elder Susārada is concluded.

6. Commentary on the Verses of the Elder Piyañjaha

76. "Among those rising up, one should descend" is the verse of the Venerable Elder Piyañjaha. What is the origin? He too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, ninety-one cosmic cycles ago from now, in the time of the Blessed One Vipassī, having become a tree deity in the Himalayas, dwelling in the mountain caves, standing at the edge of the assembly at gatherings of deities due to his little power, having heard the Teaching, having gained faith in the Teacher, one day, having seen a thoroughly pure, delightful sandy area on the Ganges, he recollected the Teacher's virtues - "From this too, the Teacher's virtues are thoroughly pure, infinite and immeasurable" - thus he, having gladdened his mind referring to the Teacher's virtues, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in Vesālī in a Licchavi royal family, having come of age, addicted to battle, unconquered in combat, he became known as Piyañjaha because of causing the destruction of what is dear to his enemies. He, having gained faith during the Teacher's journey to Vesālī, having gone forth, dwelling in the forest, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"On the Himalayan mountain, I dwell in the mountain caves;
Having seen the beautiful sand, I recollected the foremost Buddha.

"There is no comparison in knowledge, there is no activity for the Teacher;
Having directly known all phenomena, he resolves upon it with knowledge.

"Homage to you, thoroughbred among men, homage to you, highest of men;
There is none equal to you in knowledge, as far as the highest knowledge extends.

"Having gladdened my mind in knowledge, I rejoiced in heaven for a cosmic cycle;
In the remaining cosmic cycles, wholesome was practised by me.

"Ninety-one cosmic cycles ago from now, when I obtained that perception then;
I do not know of an unfortunate realm, this is the fruit of the perception of knowledge.

"Seventy cosmic cycles from now, one who offered flowers on the sand;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, declaring final liberating knowledge by means of showing the meaning that "the practice of the noble ones is different from the practice of blind worldlings" -

76. "Among those rising up, one should descend; among those descending, one should rise up;
One should dwell among those not dwelling, among those delighting, one should not delight." - He spoke this verse.

Therein, "among those rising up" means among those who are rising up, among beings who are unpeaceful through self-exaltation by means of conceit, restlessness, obstinacy, vehemence and so on. "One should descend" means one should bow down; by the avoidance of those very evil qualities, one should be of humble conduct. "Among those descending" means among those bending down, among those declining in virtue through inferior disposition and through idleness. "One should rise up" means one should rise up; through sublime disposition and through arousal of energy, one should strive in virtue. Or alternatively, "among those rising up" means among those arising, among mental defilements raising their heads by way of prepossession. "One should descend" means by the power of reflection, so that they do not arise, one should bring them down by suitable reviewing, one should both suppress and utterly destroy them. "Among those descending" means among those falling away, among unwise attention, or through the weakness of the application of energy, among the serenity and insight phenomena that had been undertaken, when they are declining. "One should rise up" means by wise attention and by the accomplishment of arousal of energy, one should establish, produce and increase

them. "One should dwell among those not dwelling" means when beings are not dwelling the abiding by the holy life of the path and the noble abiding, one should oneself dwell that abiding; or when the noble ones are not dwelling the abiding of mental defilements, the secondary abiding, by whatever abiding they are called those not dwelling, one should oneself likewise dwell. "Among those delighting, one should not delight" means when beings are delighting in the delight of the types of sensual pleasure, in the delight of mental defilements, one should oneself not likewise delight, should not delight in that; or when the noble ones are delighting in the spiritual delight of meditative absorption and so on, one should oneself likewise delight; but otherwise than that, one should never not delight, should not fail to delight - this is the meaning.

The commentary on the verses of the Elder Piyañjaha is concluded.

7. Commentary on the Verses of the Elder Hatthāroha's Son

77. "This mind formerly wandered on a journey" is the verse of the Venerable Elder Hatthārohaputta. What is the origin? It is said that he, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Vipassī, having been reborn in a family home, having attained discretion, one day, having seen the Teacher surrounded by the community of monks going forth from the monastery, with a gladdened mind, having made an offering with flowers, having paid homage with the fivefold prostration, having circumambulated him keeping him on his right, departed. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a family of elephant drivers at Sāvattī, having attained discretion, achieved accomplishment in the knowledge of elephant training. One day, while training an elephant, having gone to the riverbank, being urged by the maturity of conditions, having thought "What use is this taming of elephants to me? Taming oneself is indeed better," having approached the Blessed One, having heard the Teaching, having gained faith, having gone forth right then, having taken a meditation subject suitable to his temperament, doing the work of insight, restraining with the goad of reflection the mind that through long familiarity was running about outside the meditation subject - like a skilled elephant trainer with a goad restraining a fierce, intoxicated, noble elephant - he spoke the verse "This mind formerly wandered on a journey."

77. Therein, "this" is said because of the self-witnessed nature of the mind being spoken of. "Formerly" means before the time of restraint. "Wandered" means it roamed about; due to its unsettled nature, it wandered among various objects. "On a journey" means wandering according to its wish. Therefore he said "wherever it wished, wherever it desired, as it pleased." "That" means that mind. "Today" means at present. "I shall restrain" means I shall restrain, I shall render it free from agitation. "Wisely" means by means of. Like what? Like a goad-holder a furious elephant. This is what is meant - This thing called my mind, before this, among objects such as matter and so on, by whatever it wishes to delight in, by the influence of each of those, wherever it wished; wherever its desire was, by the influence of each of those, wherever it desired; in whatever way there is happiness for one wandering about, in just that way from such conduct, as it pleased, it wandered on a journey for a long

time. That today I - a skilled goad-holder reckoned as an elephant trainer - shall restrain with wise attention, as with a goad an elephant maddened with broken intoxication; I shall not allow it to transgress. And while speaking thus, the elder, having developed insight, realised arahantship. Therefore it was said in the Apadāna -

"Golden-coloured, the Perfectly Enlightened One, Vipassī, worthy of offerings; Honoured by disciples, he went forth from the monastery.

"Having seen the foremost Buddha, the Omniscient One, the destroyer of darkness;
With a confident mind, glad at heart, I venerated him with knotted flowers.

"By that confidence of mind, in the lord of bipeds, such a one;
Joyful, with a joyful mind, I again paid homage to the Truth-finder.

"Ninety-one cosmic cycles ago from now, when I offered the flower;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.

"Forty-one cosmic cycles ago, there was a warrior named Caraṇa;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

And this itself was the elder's verse of declaration of final liberating knowledge.

The commentary on the verses of the Elder Hatthāroha's Son is concluded.

8. Commentary on the Verses of the Elder Meṇḍasira

78. "Through the round of many births" is the verse of the Venerable Elder Meṇḍasira. What is the origin? He too, it is said, having formed aspirations under former Buddhas, performing meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, ninety-one cosmic cycles ago from now, having been reborn in a brahmin family, having come of age, having abandoned sensual pleasures, having gone forth in the going forth of sages, dwelling in the Himalayas together with a great group of sages, having seen the Teacher, with a gladdened mind, having had the group of sages bring lotuses, having made a flower offering to the Teacher, having exhorted the disciples in the practice of diligence, having died, having been reborn in the heavenly world, wandering again and again in the round of rebirths, in this arising of a Buddha, was reborn in a householder's family at Sāketa; because his head resembled that of a ram, his designation was indeed "Meṇḍasira." He, when the Blessed One was dwelling at Sāketa in the Añjana Grove, having approached the Teacher, having gained faith, having gone forth, doing the work of serenity and insight meditation, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Not far from the Himalayas, there is a mountain named Gotama;
Covered with various trees, a dwelling place for hosts of great beings.

And in the middle of that, a hermitage was created;
Honoured by my pupils, I dwell in the hermitage.

"Let my groups of pupils come, let them bring me lotuses;
I will make an offering to the Buddha, to the lord of bipeds, such a one.

Having replied "Yes!", they brought me a lotus;
Having thus made a sign, I placed it upon the Buddha.

"Having brought together my pupils then, I instructed them thoroughly;
Do not be negligent, diligence brings happiness.

"Having thus instructed those pupils, willing to do what was bid;
Endowed with the quality of diligence, then I deceased.

"Ninety-one cosmic cycles ago from now, when I offered the flower;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"For fifty-one cosmic cycles, I was a king, the best of men;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has
been fulfilled."

He, recollecting his own past lives -

78. Through the round of many births I wandered, not finding;
For me who was born to suffering, the mass of suffering has failed."He spoke
this verse.

Therein, "through the round of many births" means this round of rebirths reckoned as many hundreds of thousands of births; because a period of time is intended, it is a singular form expressing perpetual connection. "I wandered" means I transmigrated, I roamed about by way of passing away and arising again and again. "Not finding" means not finding, not obtaining the knowledge that brings cessation of that. "For me" means for me who was thus wandering in the round of rebirths. "Born to suffering" means one whose suffering has arisen by way of birth and so on, or one whose intrinsic nature is suffering by way of the three kinds of suffering. "Mass of suffering" means the heap of suffering in the mode of the round of action, mental defilement, and result. "Has failed" means from the attainment of the path of arahantship onwards, it has fallen away, passed away, and will not be reproduced. Or the reading is "aparaṭṭho"; the meaning is departed, because the cause has been utterly cut off, departed from prosperity. And this itself was the elder's declaration of final liberating knowledge.

The commentary on the verses of the Elder Meṇḍasira is concluded.

9. Commentary on the Verses of the Elder Rakkhita

79. "All lust has been abandoned by me" is the verse of the Venerable Elder Rakkhita. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been reborn in a family home, having attained discretion, one day, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, made a praise referring to the knowledge of the Teaching. The Teacher, having observed the confidence of his mind, declared "This one, at the summit of a hundred thousand cosmic cycles from now, will be a disciple named Rakkhita of a Perfectly Enlightened One named Gotama." He, having heard that, with a gladdened mind even more, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a Sakyan royal family in the market town of Devadaha. His name was Rakkhitatissa. He was a certain one among the five hundred princes given by the Sakyan and Koliyan kings for the purpose of attending on the Blessed One, who had gone forth. But those princes, because they had not gone forth through a sense of urgency, were overcome by discontent. When the Teacher, having led them to the shore of the Kuṇḍāla lake, having made known the danger in sensual pleasures by illustrating the faults of women through the teaching of the Kuṇḍāla Jātaka, directed them to a meditation subject, then this one too, devoting himself to the meditation subject, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"The Conqueror named Padumuttara, the elder of the world, the lord of men;
To a great crowd of people, he teaches the Deathless state.

"Having heard his word, uttered with excellent speech;
Having raised my joined palms, I was fully focused then.

"Just as the ocean is the path of waters, Neru is the noble rock among
mountains;
So too those who proceed by the power of mind, they do not amount to a
fraction of the Buddha's knowledge.

"Having established the method of the Teaching, the Buddha, the
compassionate sage,
Having sat down in the community of monks, he spoke these verses.

"Whoever praised knowledge, in the Buddha, the leader of the world;
For a hundred thousand cosmic cycles, he will not go to an unfortunate realm.

"Having burnt up the defilements, fully focused, well concentrated;
Sobhita by name, will be a disciple of the Teacher.'

"In fifty thousand cosmic cycles, seven were of fame, fortunate;
Accomplished with the seven treasures, wheel-turning monarchs of great
power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, reviewing his own abandoned mental defilements,
he spoke the verse "All lust."

79. Therein, "all lust" means all lust of the variety beginning with sensual lust and so on. "Abandoned" means abandoned by way of abandoning through eradication by the development of the noble path. "All hate" means all anger, divided into many distinctions by way of the grounds of resentment and so on. "Uprooted" means eradicated by the path. "All delusion has departed from me" means all delusion, eightfold by the distinction of bases beginning with "not knowing regarding suffering," of many divisions by the classification of bases of defilement, has departed from me because of having been destroyed by the path. "I have become cool, quenched" means thus, through the abandoning of the root mental defilements, because of the co-existence therewith of the defilements being completely tranquillised, through the absence of the disturbance and fever of mental defilements without remainder, he has attained the state of coolness; precisely from that, through the final extinguishment of the mental defilements in every respect, he declared the final liberating knowledge thus: "I am one who has attained final Nibbāna."

The commentary on the verses of the Elder Rakkhita is concluded.

10. Commentary on the Verses of the Elder Ugga

80. "Whatever action was done by me" is the verse of the Venerable Elder Ugga. What is the origin? This one too, having formed aspirations under former Buddhas, performing meritorious deeds in this and that existence, thirty-one cosmic cycles ago from now, in the time of the Blessed One Sikhī, having been reborn in a family home, having attained discretion, one day, having seen the Blessed One Sikhī, with a gladdened mind, made an offering with ketaka flowers. He, by that meritorious action, having been reborn in the heavenly world, wandering again and again only in fortunate destinations, in this arising of a Buddha, was reborn as a merchant's son in the market town of Ugga in the Kosala country; his name was Ugga. He, having attained discretion, when the Blessed One was dwelling in the Bhadda monastery in that market town, having gone to the monastery, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, doing the work of insight, before long attained arahantship. Therefore it was said in the Apadāna -

"On the bank of the Vinatā river, a wave-leaved fig tree was in fruit;
Seeking that tree, I saw the leader of the world.

"Having seen a ketaka flower in bloom, having cut it at the stalk, I then;
I placed it upon the Buddha, Sikhi, the kinsman of the world.

"By which knowledge you attained the imperishable, Deathless state;
That knowledge I venerate, O best of Buddhas, great sage.

"Having made an offering to knowledge, I saw the Pilakkhu tree;
I have attained that wisdom, this is the fruit of honouring knowledge.

"Thirty-one cosmic cycles ago from now, the flower that I offered;
I do not know of an unfortunate realm, this is the fruit of honouring knowledge.

"Thirteen cosmic cycles from now, there were twelve who attained fruition;

Accomplished with the seven treasures, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, declaring final liberating knowledge by illustrating the cutting off of his own round of rebirths -

80. "Whatever action was done by me, whether little or much;
All this is exhausted, there is now no more rebirth." He spoke this verse.

Therein, "whatever action was done by me" means whatever resultant action done, accumulated, and produced by me in the beginningless round of rebirths in many ways - by way of evil and so on, by way of giving and so on - through the three doors of action, through the six doors of rebirth, through the eight doors of non-restraint, and through the eight doors of restraint. "Whether little or much" means that is either little due to the weakness of the object, volition, effort, mental defilements and so on, or much due to their powerful state and frequent occurrence. "All this is exhausted" means all this action indeed has gone to utter elimination because of having attained the highest path that brings about the elimination of action; for by the abandoning of the round of mental defilements, the round of action is indeed abandoned, because of the non-arising of the round of results. Therefore he said "there is now no more rebirth." The meaning is: the production of rebirth in the future does not exist for me. "Sabbampeta" is also a reading; the analysis of terms is "sabbampi eta."

The commentary on the verses of the Elder Ugga is concluded.

The commentary on the eighth chapter is concluded.

9. The Ninth Chapter

1. Commentary on the Verses of the Elder Samitigutta

81. "Whatever evil was done by me" is the verse of the Venerable Elder Samitigutta. What is the origin? He too, having formed aspirations under former Buddhas, accumulating merit in this and that existence, in the time of the Blessed One Vipassī, having been reborn in a family home, having attained discretion, having seen the Blessed One, with a gladdened mind, made an offering with jasmine flowers. He, by that meritorious action, in whatever existence he was reborn, there he stood surpassing other beings by the accomplishment of family, beauty, and retinue. But in one individual existence, having seen a certain Individually Enlightened One walking for almsfood, having spat saying "This shaveling is a leper, methinks; therefore he goes about concealing himself," he departed. He, by that action, having been tormented in hell for a long time, in the time of the Blessed One Kassapa, having been reborn in the human world, having gone forth into the going forth of a wandering ascetic, having seen a certain lay follower accomplished in morality and good conduct, having become filled with hate within, reviled him saying "May you become a leper," and spoiled the bathing powders placed by people at the bathing ford. He, by that action, having been reborn again in hell, having experienced suffering for many years, in this arising of a Buddha, was reborn as the son of a

certain brahmin in Sāvattthī. His name was Samitigutta Tissa. He, having come of age, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, dwells with well-purified morality. As an outcome of his former action, leprosy arose in him; on account of that, his bodily limbs, for the most part, having become cut and broken, were oozing. He dwells in the hall for the sick. Then one day the General of the Teaching, having gone to enquire after the sick, asking the sick monks here and there, having seen that monk, said "Friend, as far as what is called the continuation of the aggregates, all feeling is nothing but suffering. But when the aggregates are not present, there is no suffering" - having spoken the meditation subject of observation of feeling, he departed. He, having stood firm in the elder's exhortation, having developed insight, realised the six higher knowledges. Therefore it was said in the Apadāna -

"When Vipassī was being born, abundant light there was;
And the earth trembled, with its oceans and mountains.

"And the sign-readers predicted, a Buddha will arise in the world;
The foremost of all beings, he will lift up the populace.

"Having heard the sign-readers, I made a birth-honouring;
There is no such honouring, as a birth-honouring.

"Having prepared wholesome deeds, I gladdened my own mind;
Having made an offering at birth, there I deceased.

"Whatever realm of rebirth I am reborn in, whether divinity or human;
I overcome all beings, this is the fruit of honouring birth.

"Nurses attend upon me, obedient to my will;
They are unable to make me angry, this is the fruit of honouring birth.

"Ninety-one cosmic cycles ago from now, when I made that offering then;
I do not know of an unfortunate realm, this is the fruit of honouring birth.

"Named Supāricariyā, thirty-four lords of men;
In the third cosmic cycle from now, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having become a possessor of the six higher knowledges, through reviewing the abandoned mental defilements, having recollected the evil deeds done by himself in former births by way of the disease being experienced at present, making clear the state of their now being altogether abandoned -

81. "Whatever evil was done by me, formerly in other births;
Right here that is to be experienced, no other site is found." He spoke this verse.

Therein, "evil" means unwholesome action. For that is called "evil" in the sense of being inferior. "Formerly" means in the past. "In other births" means in other births than this, in other individual existences. For the meaning here is this: Even though no such evil has been done by me in this individual existence, now indeed there is no possibility of its arising. But whatever was done in other births than this, right here that is to be experienced; for that result is to be felt, to be experienced, right here in this very individual existence. Why? "No other site is found" means there is no other continuity of aggregates as an occasion for the ripening of that action; but these aggregates, because of the altogether abandoning of clinging, like a fire without fuel, cease through the cessation of the final consciousness without reconnection - thus he declared the final liberating knowledge.

The commentary on the verses of the Elder Samitigutta is concluded.

2. Commentary on the Verses of the Elder Kassapa

82. "Wherever there is plenty of food" is the verse of the Venerable Elder Kassapa. What is the origin? It is said that he, in the time of the Blessed One Padumuttara, having been reborn in a brahmin family, having attained accomplishment in the three Vedas and other brahminical arts, one day, having seen the Blessed One, with a gladdened mind, made an offering with jasmine flowers. And while making the offering, he threw handfuls of flowers all around and above the Teacher. By the power of the Buddha, the flowers remained for seven days in the form of a flower seat. He, having seen that marvel, became one with a gladdened mind even more. Performing meritorious deeds again and again, wandering only in fortunate destinations for a hundred thousand cosmic cycles, in this arising of a Buddha, he was reborn as the son of a certain northern brahmin in Sāvattihī; his name was Kassapoti. While he was still young, his father died. His mother looked after him. One day, having gone to Jeta's Grove, having heard the Blessed One's proclamation of the Teaching, because of being accomplished in the supporting conditions, having become a stream-enterer in that very seat, having gone to his mother's presence, having obtained her permission, he went forth. When the Teacher, having finished keeping the rains retreat and having celebrated the invitation ceremony, had set out on a journey through the countryside, he too, wishing to go together with the Teacher, went to his mother's presence to ask permission. His mother, giving him leave, by way of exhortation -

82. "Wherever there is plenty of food, safety and freedom from fear;
Go there, dear son, do not be overcome by sorrow." He spoke this verse.

Therein, "wherever" (yena yena) means wherever (yattha yattha). For this is an instrumental expression used in the locative sense; the meaning is in whatever direction. "Having plenty of food" (subhikkhāni) means where almsfood is easily obtained; the intention is countries. "Safe" (sivāni) means secure and free from disease. "Free from fear" (abhayāni) means free from the fear of thieves and so on; but the fears of disease and famine are already included by the two terms "having plenty of food" and "safe." "There" (tena) means in that place; the meaning is in each and every direction. "Dear son" (puttaka) - having compassion, she addresses him thus. "Do not" (mā) is an indeclinable particle in the sense of prohibition. "Overcome by sorrow" (sokāpahata) means: having gone to countries devoid of the

aforementioned qualities, do not be, do not become one afflicted by sorrow produced by the fear of famine and so on - this is the meaning. Having heard that, the elder, thinking "My mother wishes for me to go to a place free from sorrow; come, it is proper for us to attain a place absolutely and completely free from sorrow," with enthusiasm arisen, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
Standing in the open air, being peaceful, I saw the leader of the world.

Like a lion roaming the forest, like a fearless tiger king;
An elephant in rut in three ways, a tusker like the great sage.

"Having taken a sereyaka flower, into space I threw;
By the Buddha's power, they surround me altogether.

"The great hero determined, the omniscient leader of the world;
From all around with flower coverings, they scattered upon the lord of men.

"Then that flower-sheath, with stalks inside and openings outward;
Having made a covering for seven days, thereupon it disappeared.

"Having seen that marvel, wonderful, hair-raising;
I placed confidence in the Buddha, the Fortunate One, the leader of the world.

"By that confidence of mind, urged on by wholesome root;
For a hundred thousand cosmic cycles, I was not reborn in an unfortunate realm.

"In fifteen thousand, twenty-five cosmic cycles;
Named Vītamala, universal monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, he recited that very verse, saying "This very word of my mother became my goad for the attainment of arahantship."

The commentary on the verses of the Elder Kassapa is concluded.

3. Commentary on the Verses of the Elder Sīha

83. "Dwell diligent, Sīha" is the verse of the Venerable Elder Sīha. What is the origin? It is said that he, having formed aspirations under former Buddhas, at the summit of eighteen hundred cosmic cycles from now, in the time of the Blessed One Atthadassī, having been reborn in the realm of kinnaras on the bank of the river Candabhāgā, having become one feeding on flowers and clothed in flowers, while dwelling thus, having seen the Blessed One Atthadassī going through the sky, with a gladdened mind, wishing to venerate him, having raised joined palms, stood. The Blessed One, having known his disposition, having descended from the sky, sat down cross-legged at the foot of a certain tree. The kinnara, having rubbed the essence of sandalwood,

having made an offering with sandalwood fragrance and flowers, having paid homage, having circumambulated him keeping him on his right, departed. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a Malla royal family. His name was Sīha. He, having seen the Blessed One, with a gladdened mind, having paid homage, sat down to one side. The Teacher, having observed his disposition, expounded the Teaching. He, having heard the Teaching, having gained faith, having gone forth, having taken a meditation subject, dwells in the forest. His mind runs about among various objects, does not become fully focused, and he is unable to accomplish his own purpose. The Teacher, having seen him, standing in the sky -

83. "Dwell diligent, Sīha, unwearied day and night;
Develop the wholesome mental state, quickly give up the body."

He exhorted with a verse. He, at the conclusion of the verse, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"On the bank of the Candabhāgā river, I was a kinnara then;
And I was one feeding on flowers, likewise clothed in flowers.

"The Blessed One Atthadassī, the elder of the world, the lord of men;
Departed through the forest top, like a king of swans in the sky.

"Homage to you, thoroughbred among men, your mind is well purified;
Your facial complexion is serene, your faculties are very clear.

"Having descended from the sky, the one of extensive wisdom, the wise one;
Having spread out his double robe, he sat down cross-legged.

Having taken dissolved sandalwood, I went into the presence of the
Conqueror;
With a confident mind, glad at heart, I placed it upon the Buddha.

"Having paid respect to the Enlightened by himself, the elder of the world, the
lord of men;
Having generated gladness, I departed facing north.

"In eighteen hundred cosmic cycles, the sandalwood that I venerated;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"In fourteen hundred cosmic cycles, from now those three were;
Rohaṇī by name, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

Now, as for the verse "diligent, Sīha" spoken by the Blessed One by way of exhortation, therein "Sīha" is a term of address to that elder. "Dwell diligent" means: through the continuous presence of mindfulness, free from heedlessness, having become endowed with mindfulness and full awareness in all postures, dwell. Now, in

order to show that diligent abiding together with its fruit in brief, "night and day" and so on was said. Its meaning is - During the night-time and the daytime, by the method stated as "by walking and sitting he purifies the mind of obstructive mental states," by means of the four right strivings, unwearied, not lazy, putting forth strenuous energy, develop, produce, and increase the wholesome serenity and insight mental states and the supramundane states; and having thus developed, "quickly give up the body" means: first, quickly, before long, give up your body, your individual existence, by the abandoning of desire and lust bound to it; and one who is thus will afterwards, through the cessation of the final consciousness, give it up completely without remainder. But having attained arahantship, the elder, declaring final liberating knowledge, recited that very verse.

The commentary on the verses of the Elder Sīha is concluded.

4. Commentary on the Verses of the Elder Nīta

84. "Having slept the whole night" is the verse of the Venerable Elder Nīta. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been a brahmin named Sunanda, teaching the sacred texts to many hundreds of brahmins, performed a sacrifice called the vājapeyya; the Blessed One, having compassion for that brahmin, having gone to the place of sacrifice, walked up and down in the sky. The brahmin, having seen the Teacher, with a gladdened mind, having had his pupils bring flowers, having thrown them into the sky, made an offering. By the majestic power of the Buddha, that place and the entire city were covered as if with a canopy of flower-cloths. The great multitude experienced lofty joy and pleasure towards the Teacher. The brahmin Sunanda, by that wholesome root, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a certain brahmin in Sāvatthī; his name was Nītotissa. He, having attained discretion, thinking "These ascetics, disciples of the Sakyan, are of comfortable habits, of comfortable conduct; having eaten good food, they dwell in sheltered lodgings; having gone forth among them, it is possible to dwell in comfort," having gone forth out of a desire for comfort, having taken a meditation subject in the Teacher's presence, having attended to it for only a few days, having abandoned it, having eaten as much as he liked to fill his belly, he spends the daytime delighting in company, passing the time in pointless talk; even during the night-time, overcome by sloth and torpor, he sleeps the whole night. The Teacher, having looked at the maturity of his conditions, giving exhortation -

84. "Having slept the whole night, delighting in company by day;
When indeed will the imprudent one make an end of suffering?" He spoke this verse.

Therein, "the whole night" means the entire night. "Having slept" means having slumbered; without devoting oneself to the wakefulness stated beginning with "during the first watch of the night by walking and sitting he purifies the mind of obstructive mental states," merely having fallen into sleep during all three watches of the night - this is the meaning. "By day" means during the day; the meaning is the whole daytime. "In company" means the association with persons who engage in pointless talk and are much devoted to bodily comfort is company; delighted in that, devoted to it, with non-disappearance of desire therein, is said to be "delighting in company."

"Saṅgaṇikārato" is also a reading. "When indeed" means when indeed. "Assu" is merely a particle; the meaning is at what time indeed. "Imprudent" means devoid of wisdom. "Of suffering" means of the suffering of the round of rebirths. "End" means the final goal. When indeed will he bring about the absolute non-arising? There is no making an end of suffering for one such as this - this is the meaning. "Imprudent one, you will make an end of suffering" is also a reading.

But when the Teacher had thus spoken the verse, the elder, being stirred with a sense of urgency, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Sunanda by name, a brahmin gone beyond the sacred texts;
A reciter, accessible to requests, he performed the vājapeyya sacrifice.

"Padumuttara, knower of the world, the foremost compassionate sage;
Having compassion for the populace, he walked in the sky then.

"Having walked up and down, the Perfectly Enlightened One, the omniscient leader of the world;
Pervaded beings with friendliness, the immeasurable, without clinging.

"Having cut the flowers at the stalks, the brahmin gone beyond the sacred texts;
Having brought together all the pupils, he caused them to be lifted up into space.

"As far as the city extended, there was a roof of flowers then;
By the Buddha's power, for seven days they did not disappear.

"By that very wholesome root, having experienced accomplishment;
Having fully understood all mental corruptions, one who has crossed over attachment in the world.

"In eleven hundred cosmic cycles, thirty-five warriors;
Named Ambaramsa, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, the elder, declaring final liberating knowledge, recited that very verse.

The commentary on the verses of the Elder Nīta is concluded.

5. Commentary on the Verses of the Elder Sunāga

85. "Skilled in the sign of consciousness" is the verse of the Venerable Elder Sunāga. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating wholesome action as a decisive support for the end of the round of rebirths in this and that existence, thirty-one cosmic cycles from now, in the time of the Blessed One Sikhī, having been reborn in a brahmin family, having come of age, having become one who had gone beyond the three Vedas, dwelling in a hermitage in

a forest haunt, he taught the sacred texts to three thousand brahmins. Then one day, having seen the Teacher, having reflected upon the characteristics, as he was reciting the texts on the characteristics, a lofty confidence arose referring to the Buddha's knowledge, thus: "One endowed with such characteristics will be an infinite conqueror, of infinite knowledge, a Buddha." He, by that confidence of mind, having been reborn in the heavenly world, wandering again and again among gods and humans, in this arising of a Buddha, was reborn as the son of a certain brahmin in the village of Nālaka. His name was Sunāga. He, being a lay friend of the General of the Teaching, having gone to the elder's presence, having heard the Teaching, having become established on the plane of seeing, having gone forth, having established insight, attained arahantship. Therefore it was said in the Apadāna -

"Not far from the Himalayas, there is a mountain named Vasabha;
At the foot of that mountain, a hermitage was created.

"Three thousand pupils I taught as a brahmin then;
Having gathered those pupils, I sat down to one side.

"Having sat down to one side, a brahmin gone beyond the sacred texts;
Seeking the Buddha's knowledge, I gladdened my mind in knowledge.

"Having gladdened my mind there, I sat down on a mattress of leaves;
Folding my legs crosswise, there I deceased.

"Thirty-one cosmic cycles ago from now, when I obtained that perception then;
I do not know of an unfortunate realm, this is the fruit of the perception of knowledge.

"In the twenty-seventh cosmic cycle, there was a glorious king;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, declaring the final liberating knowledge by way of expounding the Teaching to the monks -

85. "Skilled in the sign of consciousness, having understood the flavour of solitude;
Meditating, prudent, mindful, one would attain spiritual happiness."

Spoke this verse.

Therein, "skilled in the sign of consciousness" means skilled in grasping the sign of the meditation consciousness; adept in grasping the sign of consciousness that is suitable for exertion and so on, thus: "At this time the mind should be exerted, at this time it should be gladdened, at this time it should be looked upon with equanimity." "Having understood the flavour of solitude" means having recognised the flavour of mental seclusion that has been nurtured by bodily seclusion, having experienced the happiness of seclusion - this is the meaning. For it has been said "having drunk the flavour of solitude." "Meditating" means meditating first by meditation on a single

object and afterwards by meditation on the three characteristics. "Prudent" means skilled in the management of the meditation subject. "Mindful" means having established mindfulness. "One would attain spiritual happiness" means thus, having become established in the happiness of mental seclusion obtainable through proficiency in the sign of serenity and so on, being mindful and fully aware, meditating by the meditative absorption of insight alone, one would attain, would reach, spiritual happiness - the happiness of Nibbāna and the happiness of fruition - because of being unmixed with the worldliness of sensual pleasure and the worldliness of the round of rebirths. This is the meaning.

The commentary on the verses of the Elder Sunāga is concluded.

6. Commentary on the Verses of the Elder Nāgita

86. "Outside of here, among the various teachers of other doctrines" is the verse of the Venerable Elder Nāgita. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been a brahmin named Nārada, one day, seated in a pavilion, having seen the Blessed One going, honoured by the community of monks, with a gladdened mind, praised him with three verses. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in the Sakyan royal family in the city of Kapilavatthu; his name was Nāgita. He, when the Blessed One was dwelling at Kapilavatthu, having heard the Madhupiṇḍika Discourse, having gained faith, having gone forth, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"Seated in a large pavilion, I saw the leader of the world;
One who has eliminated the mental corruptions, who has come into power,
honoured by the community of monks.

"A hundred thousand possessing the threefold true knowledge, the six higher knowledges, of great supernormal power;
They surround the Enlightened by himself, who, having seen him, is not pleased?

"For whom no comparison in knowledge is found, including the gods;
The Enlightened by himself of infinite knowledge, who, having seen him, is not pleased?

"And illuminating the body of the Teaching, the consummate jewel-mine;
They are unable to assign it, who, having seen it, is not pleased?

"With these three verses, the affectionate one named Nārada;
Having praised Padumuttara, the Perfectly Enlightened One, the unconquered.

"By that confidence of mind, and by intimacy with the Buddha;
For a hundred thousand cosmic cycles, I was not reborn in an unfortunate realm.

"Thirty hundred cosmic cycles from now, a warrior named Sumitta;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, in dependence on the unerring nature of the Teacher's teaching and the quality of the Teaching leading to liberation, with joy and happiness arisen, uttering an inspired utterance released by the force of rapture -

86. "Outside of here, among the various teachers of other doctrines, there is no path leading to Nibbāna as this one;
Thus the Blessed One instructs the Community, the Teacher himself shows as if in the palm of his hand."

Spoke this verse.

Therein, "outside of here" means in the external doctrines outside of this Buddha's Dispensation; therefore he said "among the various teachers of other doctrines"; the meaning is of the various sectarians. "There is no path leading to Nibbāna as this one" means: just as this noble eightfold path definitely goes to Nibbāna - thus it is "leading to Nibbāna," going to Nibbāna; such a path leading to Nibbāna does not exist in the doctrine of the sectarians, because the doctrine of other sectarians has not been proclaimed by a Perfectly Enlightened One. Therefore the Blessed One said -

"Here only, monks, is an ascetic, here is a second ascetic, here is a third ascetic, here is a fourth ascetic; the other doctrines are empty of other ascetics."

"Iti" means "thus." "Assu" is merely a particle. "Community" means the community of monks; this is a superior designation, as in "the Teacher of gods and humans." Or "Community" means a multitude; the intention is those people amenable to instruction. "Blessed One" - he is the Blessed One for reasons such as being fortunate and so on; this is the summary here. But the detail should be understood according to the method stated in the Paramatthadīpanī, the commentary on the Itivuttaka.

"Teacher" - he instructs as is fitting through benefits pertaining to the present life, the future life, and the highest good - thus the Teacher. "Sayaṃ" means by himself. For the meaning here is this: "Just as in my Dispensation there is the noble path leading to Nibbāna, eightfold by way of the eight factors beginning with right view, which is the combination of the three aggregates beginning with morality, so in outside doctrines there is no such thing as a path" - roaring a lion's roar, our Teacher, the Blessed One, by himself, what was known through self-born knowledge, or by himself, having been urged by great compassion, showing through the achievement of the beauty of his Teaching as if an emblic myrobalan on the palm of the hand, instructs and exhorts the community of monks, the people amenable to instruction.

The commentary on the verses of the Elder Nāgita is concluded.

7. Commentary on the Verses of the Elder Paviṭṭha

87. "The aggregates have been seen as they really are" is the verse of the Venerable Elder Paviṭṭha. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Atthadassī, having become a hermit named Kesava, one day, having approached the Teacher, having

heard the Teaching, with a gladdened mind, having paid respect, having raised joined palms, having circumambulated him keeping him on his right, departed. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family in the country of Magadha, having gradually attained discretion, through having the disposition slanting towards renunciation, having gone forth into the going forth of a wandering ascetic, having trained in what was to be trained there, while going about, having heard of the state of having gone forth of Upatissa and Kolita in the Buddha's teaching, having gone to the Teacher's presence thinking "Even those of great wisdom have gone forth there; that itself, methinks, is better," having heard the Teaching, having gained faith, he went forth. The Teacher taught him insight meditation. He, having undertaken insight, before long realised arahantship. Therefore it was said in the Apadāna -

"Nārada is my name, the wise know me as Kesava;
Seeking the wholesome and unwholesome, I went to the presence of the
Buddha.

"With a mind of friendliness, compassionate, intent upon the good, the great
sage;
Comforting beings, he, the one with vision, expounds the Teaching.

"Having gladdened my own mind, having made a salutation with joined palms
at my head;
Having paid respect to the Teacher, I departed facing east.

"In seventeen hundred cosmic cycles, there was a king, a lord of the earth;
Named Amittatāpana, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, declaring the final liberating knowledge -

87. "The aggregates have been seen as they really are, all existences have been
destroyed;
The cycle of birth and wandering is eliminated, there is now no more rebirth."

He spoke this verse.

Therein, "aggregates" means the five aggregates of clinging; for they should be contemplated with insight by way of fully understanding through full understanding by knowing and so on, by way of the indication of insight and the general characteristic. "Seen as they really are" means seen without distortion by path wisdom together with insight wisdom, by the method beginning with "this is suffering." "All existences have been destroyed" means sensual existence and so on, all kammic becomings and becomings of rebirth, have been broken and demolished by the knife of path knowledge. For by the very destruction of mental defilements, the kammic and rebirth becomings are called destroyed. Therefore he said "The cycle of birth and wandering is eliminated, there is now no more rebirth." Its meaning has

been stated above.

The commentary on the verses of the Elder Paviṭṭha is concluded.

8. Commentary on the Verses of the Elder Ajjuna

88. "I was indeed able myself" is the verse of the Venerable Elder Ajjuna. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Vipassī, having been reborn in a lion's realm, one day, having seen the Teacher seated at the foot of a certain tree in the forest, with a gladdened mind thinking "This one is indeed the foremost of all in this time, a lion among men," having broken a fully blossoming sal branch, he venerated the Teacher. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a millionaire's family in Sāvatthī. His name was Ajjunatissa. He, having attained discretion, having become acquainted with the Jains, through having the intention for the end of the round of rebirths, thinking "Thus I shall attain the Deathless," having gone forth among the Jains while still young, not finding substance there, having seen the Twin Miracle of the Teacher, having gained faith, having gone forth in the Dispensation, having undertaken insight, before long became a Worthy One. Therefore it was said in the Apadāna -

"A king of beasts then I was, well-born, a fine-maned lion;
Seeking a mountain fortress, I saw the leader of the world.

"This great hero indeed extinguishes the great multitude;
What if I were to attend upon the god of gods, the lord of men.

"Having broken a branch of the sal tree, I brought the flower with its sheath;
Having approached the Perfectly Enlightened One, I gave the highest flower.

"Ninety-one cosmic cycles ago from now, when I offered the flower;
I do not know of an unfortunate realm, this is the fruit of the gift of flowers.

"And nine cosmic cycles from now, named Virocana;
Three were kings, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, uttering an inspired utterance with the force of rapture arisen from the achievement of unsurpassed happiness -

88. "I was indeed able to lift myself from the water to dry land;
Being carried along as if by a great flood, I penetrated the truths." He spoke this verse.

Therein, "asakkhiṃ" means I was able. "Vata" is an indeclinable particle expressing astonishment. For this is exceedingly astonishing, that is to say, the penetration of the truths. Therefore he said -

"What do you think, monks, which is more difficult to do or more difficult to attain, that one should pierce tip with tip of a hair split sevenfold" and so on?

"Oneself" means he speaks with reference to one's own internal. For that which is not other is self. "To lift" means to raise up; "uddhaṭṭa" is also a reading. "From the water" means from the water reckoned as the great flood of the round of rebirths. "To dry land" means the dry ground of Nibbāna. "Being carried along as if by a great flood" means as if floating in the great ocean. This is what is meant - Just as a man being carried along with force in a great flood of water that is deep, wide, and without a footing, having obtained a sturdy boat equipped with oars and a rudder, brought by some well-wisher, would be able with ease to raise himself up from there and reach the far shore; just so I, being carried along in the great flood of the round of rebirths by the force of defilements and volitional activities, having obtained the boat of the noble path endowed with serenity and insight meditation, brought by the Teacher, was indeed able to raise myself up from there and to attain the dry ground of Nibbāna. But to show how he was able, he said "I penetrated the truths." Since I penetrated the four noble truths beginning with suffering through the penetration of full understanding, abandoning, realisation, and development, since I knew them by the knowledge of the noble path, therefore "I was indeed able to lift myself from the water to dry land" - this is the explanation.

The commentary on the verses of the Elder Ajjuna is concluded.

9. Commentary on the Verses of the Elder Devasabha (the First)

89. "Crossed over the mud and marsh" is the verse of the Venerable Elder Devasabha. What is the origin? He too, having formed aspirations under former Buddhas, accumulating merit here and there as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Sikhī, was reborn in the realm of pigeons, and one day, having seen the Teacher, with a gladdened mind, presented a piyāla fruit. The Teacher, for the purpose of increasing his confidence, consumed it. He, having become exceedingly of confident mind by that, from time to time having approached and paid homage, inspires confidence in the mind. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn as the son of a certain provincial king, established in the kingdom while still in the time of youth, experiencing the happiness of kingship, when old he approached the Teacher; the Teacher expounded the Teaching to him. He, having heard the Teaching, having gained faith, being struck with religious emotion, having abandoned the kingdom, having gone forth, doing the work of insight, before long attained arahantship. Therefore it was said in the Apadāna -

"A pigeon then I was, not harming others;
I make my sleeping place on the mountain slope, not far from the Teacher
Sikhī.

"In the evening and morning I see the Buddha, the supreme leader of the
world;
But I have no gift to give to the lord of bipeds, such a one.

"Having taken piyāla fruit, I went to the presence of the Buddha;
The Blessed One accepted, the elder of the world, the lord of men.

"From then on, having attended upon the guide;
By that confidence of mind, there I deceased.

"Thirty-one cosmic cycles ago from now, when I gave that fruit;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"Fifteen cosmic cycles from now, there were three Piyāli trees;
Accomplished with the seven treasures, wheel-turning monarchs of great
power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, with pleasure arisen by way of reviewing the
abandoned mental defilements, uttering an inspired utterance -

89. "Crossed over the mud and marsh, the abysses avoided;
Freed from mental floods and mental knots, all conceits destroyed." He spoke
this verse.

Therein, "crossed over" means gone across, surpassed. "Mud and marsh" means mud
and marsh. "Mud" is called ordinary mire. "Marsh" means deep and broad, great mire.
But here, "like mud" thus "mud" means sensual lust, because of smearing the mind
by producing a state of impurity. "Like marsh" thus "marsh" means the thick desire
and lust with the domain of sons, wives and so on, because of thoroughly smearing
by the method stated and because of being difficult to cross. "Those have been
altogether surpassed by me through the path of non-returning" - thus he said
"crossed over the mud and marsh." "Abysses" means "they fall down into" thus
"abysses," the deeper regions in the great ocean. Some, however, say the serpent
realm is an "abyss." But here, in the sense of being unfathomable, difficult to fathom,
and difficult to cross, "like abysses" thus "abysses" means wrong views. "And those
have been altogether avoided and eradicated by me through the achievement of the
first path alone" - thus he said "the abysses avoided." "Freed from mental floods and
mental knots" means freed and fully released from the mental flood of sensuality and
other mental floods, and from the bodily knot of covetousness and other mental
knots, by each respective path; the meaning is surpassed by way of no longer
scattering and no longer knotting. "All conceits destroyed" means the ninefold
conceits too have been distinctively brought to slaughter and destruction through the
achievement of the highest path, eradicated. Some read "discriminations of conceit
destroyed"; the meaning is portions of conceit. Others read "poison of conceit"; for
them, however, the meaning should be understood as "poison of conceit" because
conceit has suffering as its fruit, thus "poison of conceit."

The commentary on the verses of the Elder Devasabha (the First) is concluded.

10. Commentary on the Verses of the Elder Sāmidatta

90. "The five aggregates are fully understood" is the verse of the Venerable Elder Sāmidatta. What is the origin? This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Atthadassī, having been reborn in a family home, having attained discretion, when the Teacher had attained final Nibbāna, made an offering at his stupa with flowers, making an extraordinary umbrella. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a certain brahmin in Rājagaha. His name was Sāmidatta. He, having gradually attained discretion, having heard of the majestic power of the Buddha, having gone together with lay followers to the monastery, having seen the Teacher expounding the Teaching, with a gladdened mind, sat down to one side. The Teacher, having observed his disposition, expounded the Teaching in such a way that he gained faith and a sense of urgency regarding the round of rebirths. He, having gained faith, being struck with religious emotion, having gone forth, because of the immaturity of knowledge, dwelt given to laziness for some time. Again, inspired by the Teacher through the proclamation of the Teaching, having taken a meditation subject for insight, dwelling properly engaged therein, before long he attained arahantship. Therefore it was said in the Apadāna -

"When the Blessed One attained final Nibbāna, the Highest of Men intent upon the good;

Having made an extraordinary umbrella, I placed it upon the stupa.

"From time to time having come, I paid homage to the leader of the world;

Having made a flower covering, I placed it upon the umbrella.

"In seventeen hundred cosmic cycles, I exercised divine kingship;

I do not go to human existence, this is the fruit of honouring the stupa.

"Mental defilements have been burnt by me, all existences have been uprooted;

Like an elephant having cut the bond, I dwell without mental corruptions.

"Indeed welcome it was for me, in the presence of the Buddha, the foremost;

The three true knowledges have been attained, the Buddha's teaching has been fulfilled."

He afterwards, when asked by the monks "What, friend, has a super-human achievement been attained by you?" declaring to them the nature of the Dispensation as leading to liberation and his own practice in accordance with the Teaching, by way of a declaration of final liberating knowledge -

90. "The five aggregates are fully understood, they remain with their roots cut off;
The cycle of birth and wandering is eliminated, there is now no more rebirth."
He spoke this verse.

Therein, "the five aggregates are fully understood" means these five aggregates of clinging have been delimited by the three full understandings as "this is suffering, this much is suffering, there is no more beyond this," known, understood, and

penetrated by me. "They remain with their roots cut off" means precisely because of being thus fully understood, because the origin which is their root has been altogether abandoned, they now remain with their roots cut off until the cessation of the final consciousness, but with the cessation of the final consciousness they cease without reconnection. Therefore he said - "The cycle of birth and wandering is eliminated, there is now no more rebirth." Its meaning has been stated above.

The commentary on the verses of the Elder Sāmidatta is concluded.

The commentary on the ninth chapter is concluded.

10. The Tenth Chapter

1. Commentary on the Verses of the Elder Paripuṇṇaka

91. "Not so esteemed is the hundred-flavoured food" is the verse of the Venerable Elder Paripuṇṇaka. What is the origin? This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Dhammadassī, having been reborn in a family home, having attained discretion, when the Teacher had attained final Nibbāna, made a lofty offering at the Teacher's shrine with flowers and so on. He, by that meritorious action, having been reborn among the gods, having performed meritorious deeds again and again, wandering only in fortunate destinations, in this arising of a Buddha, having been reborn in the Sakyan royal family at Kapilavatthu, having attained discretion, became known as Paripuṇṇaka because of the completeness of his wealth. He, because of being accomplished in wealth, always consuming food called hundred-flavoured, having heard of the Teacher's consumption of mixed food, with a sense of urgency arisen in the round of rebirths thinking "Even the Blessed One, so delicate, having looked to the happiness of Nibbāna, sustains himself in whatever way, why should we, being greedy for food, be mere food-purists? Rather, the happiness of Nibbāna should be sought by us," having abandoned the household life, having gone forth in the presence of the Teacher, being engaged by the Blessed One in the meditation subject of mindfulness of the body, having established himself therein, having made the attained meditative absorption the foundation, doing the work of insight, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"When the Lord of the World was quenched, the bull among men who sees the Dhamma;

I raised a banner-pole at the shrine of the Buddha, the foremost.

"Having made a ladder, I climbed up to the excellent stupa;
Having taken a jasmine flower, I placed it upon the stupa.

"Oh, the Buddha! Oh, the Teaching! Oh, the accomplishment of our Teacher!
I do not know of an unfortunate realm, this is the fruit of honouring the stupa.

"Ninety-four cosmic cycles ago from now, named Thūpasikha;
Sixteen were kings, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, with respect and esteem for the Teaching, uttering an inspired utterance released by the force of rapture, he spoke the verse "Not so esteemed is the hundred-flavoured food."

91. Therein, regarding "not so esteemed is the hundred-flavoured food, the divine food, which I have enjoyed today" - "so" means in that manner. "Esteemed" means wished for. "Hundred-flavoured" means hundred-flavoured food. They say "hundred-flavoured food is food prepared with hundred-times-cooked ghee and so on." Or alternatively, the word "sata" has many meanings, as in such passages as "by the hundreds, by the thousands" and so on. Therefore whatever food has many curries and many vegetables, that, because of having many flavours, is called "hundred-flavoured"; the meaning is food of various flavours. Ambrosia itself as food is divine food, the nutriment of the gods. "Which I have enjoyed today" means which has been experienced by me today. And "which has been enjoyed by me" should be connected here too with "hundred-flavoured food" and "divine food." This is what is meant - That which is being enjoyed by me today, at present, by way of entering the attainment of cessation and by way of entering the fruition attainment - the absolutely peaceful, sublime happiness of Nibbāna - compared to that, the hundred-flavoured food enjoyed by me during the time of royalty, and the divine food enjoyed in the state of divine existence, are not esteemed, not wished for, in the way that is esteemed, wished for, and honoured. Why? For this is practised by noble ones, spiritual, not a basis for mental defilements; but that is practised by worldlings, carnal, a basis for mental defilements; that does not amount to a reckoning, a fraction, or a fraction of a fraction of this. Now, teaching the state spoken of as "which I have enjoyed today," he said "the Teaching well taught by Gotama, the one of unlimited vision, the Buddha." Its meaning is - One who sees through self-born knowledge the unlimited, unrestricted, unconditioned element that is peaceful because of the absence of arising and passing away; one who sees the unlimited, endless, immeasurable knowable - by that one of unlimited vision, of the Gotama clan, the Perfectly Enlightened One, the Teaching well taught by such means as "elimination, dispassion, the Deathless, the sublime" and "the crushing of vanity, the removal of thirst" and "the stilling of all activities" and so on - the explanation is: Nibbāna has been enjoyed by me today.

The commentary on the verses of the Elder Paripūṇṇaka is concluded.

2. Commentary on the Verses of the Elder Vijaya

92. "One whose mental corruptions are utterly eliminated" is the verse of the Venerable Elder Vijaya. What is the origin? This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Piyadassī, having been reborn in a family accomplished in wealth, having attained discretion, when the Teacher had attained final Nibbāna, having had a railing inlaid with jewels built at his stupa, he had a lofty great offering at the railing carried out there. He, by that meritorious action, went about with the radiance of gems in many hundreds of individual existences. Thus wandering in the round of rebirths among gods and humans, in this arising of a Buddha, he was reborn in a brahmin family in Sāvattthī; his name was Vijaya. He, having come of age, having attained accomplishment in the brahminical sciences, having gone forth into the going forth as a hermit, having become an obtainer of

meditative absorption in a forest haunt, dwelling thus, having heard of the arising of a Buddha, with confidence arisen, having approached the presence of the Teacher, having paid homage to the Teacher, sat down to one side. The Teacher expounded the Teaching to him. He, having heard the Teaching, having gone forth, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"When the Lord of the World, Piyadassī, the highest of men, was quenched;
With a confident mind, glad at heart, I made a pearl railing.

"Having surrounded with gems, I made the highest platform;
Having made a great offering at the railing, there I deceased.

"Whatever realm of rebirth I am reborn in, whether divinity or human;
Gems remain suspended in space, this is the fruit of meritorious action.

"Sixteen hundred cosmic cycles hence, named Maṇippabhāsa;
Thirty-six were kings, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, declaring the final liberating knowledge, he spoke the verse "One whose mental corruptions are utterly eliminated."

92. Therein, "one whose mental corruptions are utterly eliminated" means of that highest person, the four mental corruptions beginning with the mental corruption of sensuality are entirely eliminated, spent by the noble path. "And who is independent regarding food" means whoever is independent regarding food, not attached, not transgressing through the supports of craving and views; this is merely an example; it should be seen that here, under the heading of food, all four requisites are included. Or here the word "food" should be understood as a synonym for requisite. As for "emptiness and signless," here the desireless deliverance too is indeed included; all three of these are names of Nibbāna itself. For Nibbāna, due to the absence of lust and so on, is empty; and being liberated from them, it is deliverance through emptiness. Likewise, due to the absence of the signs of lust and so on and due to the absence of the signs of activities, it is signless; and being liberated from them, it is signless deliverance. Due to the absence of the aspirations of lust and so on, it is desireless; and being liberated from them, it is called desireless deliverance. For one who dwells having made that his object by way of fruition attainment, this threefold deliverance too is whose resort - "like birds in space, his track is hard to trace" means just as for birds going in the sky, it is not possible to know "They went having stepped with their feet in this place, they went having struck this place with their chest, this with their head, this with their wings," just so it is not possible to inform that such a monk "has gone by this or that state among the states of hell and so on."

The commentary on the verses of the Elder Vijaya is concluded.

3. Commentary on the Verses of the Elder Eraka

93. "Sensual pleasures are painful, Eraka" is the verse of the Venerable Elder Eraka. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, in the time of the Blessed One Siddhattha, having been reborn in a family home, having attained discretion, one day, having seen the Teacher, with a gladdened mind, not obtaining anything suitable to be given to the Teacher, thinking "Come, let me do merit with the substance of my body," having cleaned the Teacher's walking path, he made it level. The Teacher proceeded along the path thus made by him. He, having seen the Blessed One there, with a gladdened mind, having paid homage, having raised joined palms, with a gladdened mind, not abandoning rapture with the Buddha as object until he had passed beyond the region of sight, stood. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering only in fortunate destinations, in this arising of a Buddha, was reborn as the son of a venerable householder in Sāvattthī. His name was Erakotissa; he was handsome, good-looking, pleasing, endowed with the highest lucidity in all that was to be done. His mother and father, having brought a girl befitting in family, beauty, conduct, age, and proficiency, performed the marriage ceremony. He, living in the house in communal life together with her, because he was a being in his last existence, being agitated in mind regarding the round of rebirths through some cause for religious emotion, having gone to the Teacher's presence, having heard the Teaching, having gained faith, went forth. The Teacher gave him a meditation subject. He, having taken the meditation subject, after the passing of a few days, dwelt overcome by discontent. Then the Teacher, having known the course of his consciousness, by way of exhortation, spoke the verse "Sensual pleasures are painful, Eraka." He, having heard that, with religious emotion arisen, thinking "An inappropriate thing was done by me, that I, having taken a meditation subject in the presence of such a Teacher, giving it up, dwelt abounding in wrong applied thought," properly engaged in insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Having crossed the river, the one with vision goes to the forest;
I saw that Enlightened by himself, Siddhattha, with excellent characteristics.

"Having taken a hoe and basket, having made that path level;
Having paid respect to the Teacher, I gladdened my own mind.

"Ninety-four cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of giving a path.

"Fifty-seven cosmic cycles ago, I was the sole lord of men;
By the name Suppabuddha, that leader was the lord of men.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having become a Worthy One, declaring the final liberating knowledge -

93. "Sensual pleasures are painful, Eraka, sensual pleasures are not pleasant,
Eraka;
Whoever desires sensual pleasures, he desires suffering, Eraka;

Whoever does not desire sensual pleasures, he does not desire suffering,
Eraka."

He recited that very verse spoken by the Blessed One.

Therein, "sensual pleasures are painful" means these objective sensual pleasures and defilement sensual pleasures, because of being the basis of suffering and because of their intrinsic nature of suffering due to change and suffering of the round of rebirths, are painful, full of suffering, productive of suffering. For this was said: "Sensual pleasures are of little enjoyment, of much suffering, of much anguish; the danger herein is greater" and so on. "Eraka": at first the Blessed One addresses him; but afterwards the elder spoke of himself by name. "Sensual pleasures are not pleasant" means sensual pleasures by name are not pleasant for one who knows; but for one who does not know, they are present as pleasant. As he said - "He who saw pleasure as suffering, saw pain as a dart" and so on. "Whoever desires sensual pleasures, he desires suffering" means whatever being desires objective sensual pleasures through defilement sensual pleasure, for him that desiring is suffering at present because of being accompanied by fever of passion, and in the future because of being a cause of suffering in the realms of misery and because of being a cause of suffering in the round of rebirths. But objective sensual pleasures are the basis of suffering. Thus he is said to desire what is of the nature of suffering, the sign of suffering, and the basis of suffering. The other is stated by way of the opposite in order to inform of that very meaning; therefore its meaning should be understood by the reverse of what has been stated.

The commentary on the verses of the Elder Eraka is concluded.

4. Commentary on the Verses of the Elder Mettaji

94. "Homage to that Blessed One" is the verse of the Venerable Elder Mettaji. What is the origin? It is said that he, in the time of the Blessed One Anomadassī, having been reborn in a family home, having attained discretion, having become devoted to the Dispensation, having piled up bricks to make a railing around the Bodhi tree, had the plastering work done with lime. The Teacher gave the thanksgiving for him. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a certain brahmin in the country of Magadha; his name was Mettaji. He, having come of age, having seen the danger in sensual pleasures, having gone forth into the going forth as a hermit, dwelling in the forest, having heard of the arising of a Buddha, being urged by a former cause, having gone to the Teacher's presence, having asked a question concerning occurrences and cessations, when the questions were answered by the Teacher, having gained faith, having gone forth, having established insight, attained arahantship. Therefore it was said in the Apadāna -

"For the sage Anomadassī, I made a platform around the Bodhi tree;
Having given a lump of lime, I did the hand-plastering work.

"Having seen that well-done action, Anomadassī, the highest of men;
The Teacher, standing in the community of monks, spoke these verses.

"By this plastering work, and by volition and aspirations;
Having experienced success, one will make an end of suffering.'

"My features are serene, fully focused, well concentrated;
I bear my final body in the teaching of the Perfectly Enlightened One.

"A hundred cosmic cycles from now, complete and not lacking;
A king named Sabbaghana, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, praising the Teacher -

94. "Homage to that Blessed One, the glorious son of the Sakyans;
By him who has attained the highest, the highest teaching was well
expounded." He spoke this verse.

Therein, "homage" means veneration. "Hi" is merely a particle. "Of that" means that Blessed One who, having fulfilled the thirty perfections and having destroyed all mental defilements, fully awakened to the unsurpassed perfect enlightenment; "son of the Sakyan king" thus "son of the Sakyans." "Glorious" because of being esteemed through the achievement of merit not shared with others, and because of being endowed with the highest splendour of the material body and the splendour of the body of the Teaching; the meaning is: let there be homage to that Blessed One, the glorious son of the Sakyans, I pay homage to him. "By him" means by that Blessed One. "This" he says because of the Teaching being directly evident to himself. "By him who has attained the highest" means by him who has attained the highest, that is omniscience, or by him who has attained the foremost state, the supreme state, through all virtues. "The highest teaching" means the highest, the best, the ninefold supramundane teaching was well, without distortion, expounded and proclaimed.

The commentary on the verses of the Elder Mettaji is concluded.

5. Commentary on the Verses of the Elder Cakkhupāla

95. "I am blind, my eyes are destroyed" is the verse of the Venerable Elder Cakkhupāla. What is the origin? He too, having formed aspirations under former Buddhas, performing meritorious deeds in this and that existence, in the time of the Blessed One Siddhattha, having been reborn in a family home, having attained discretion, when the Blessed One had attained final Nibbāna, when the great stupa festival was being held, having taken a flax flower, he venerated the stupa. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a householder named Mahāsuvaṇṇa in Sāvatthī; they named him Pāla. His mother, at the time when he was running about and roaming around, obtained another son. His mother and father, having given him the name Cūlapāla, called the other Mahāpāla. Then, when they had come of age, they bound them with the bond of marriage. At that time the Teacher was dwelling at Sāvatthī in Jeta's Grove. There Mahāpāla, having gone together with lay followers going to Jeta's Grove to the monastery, having heard the

Teaching in the presence of the Teacher, having gained faith, having placed the burden of the family as the burden of the younger brother alone, having gone forth himself, having obtained full ordination, having dwelt five years in the presence of his teachers and preceptor, having finished keeping the rains retreat, having performed the invitation ceremony, having taken a meditation subject in the presence of the Teacher, having obtained about sixty companion monks, seeking together with them a dwelling place favourable to meditation, in dependence on a certain borderland village, dwelling in a hermitage in a forest haunt built and given by the village-dwelling lay followers, he practised the ascetic duty. An eye disease arose in him. A physician, having prepared medicine, gave it. He did not follow the procedure prescribed by the physician. On account of that his disease grew worse. He, thinking "Rather than the subsiding of the eye disease, the subsiding of the disease of mental defilements is indeed better for me," having disregarded the eye disease, was properly engaged in insight alone. As he was arousing zeal in meditation, simultaneously his eyes and mental defilements were destroyed. He was a dry insight practitioner who became a Worthy One. Therefore it was said in the Apadāna -

"When the one honoured by the world was quenched, the receiver of oblations;
When the Blessed One Siddhattha attained final Nibbāna, there was a great stupa festival.

"When the festival was being held, of Siddhattha, the great sage;
Having taken a flax flower, I placed it upon the stupa.

"Ninety-four cosmic cycles ago from now, the flower that I offered;
I do not know of an unfortunate realm, this is the fruit of honouring the stupa.

"And nine cosmic cycles from now, named Somadeva;
Eighty-five were kings, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

Then, when the elder had been left behind in the monastery due to the eye disease, the lay followers, having seen the monks who had gone to the village for almsfood, having asked "Why has the elder not come?" having heard that matter, overcome by sorrow, having brought almsfood, saying "Venerable sir, do not worry about anything; now we ourselves shall bring almsfood and attend upon you," they did accordingly. The monks, having stood firm in the elder's exhortation, before long having attained arahantship, having finished keeping the rains retreat, having performed the invitation ceremony, said "We shall go to Sāvattihī to pay homage to the Teacher, venerable sir." The elder said "I am weak, without eyes, and the road has dangers; for you going together with me there will be peril. You go first; having gone, pay homage to the Teacher and the great elders in my name; having told my news to Cūḷapāla, send some man." They, having entreated him again and not obtaining permission to go together, having assented "Very well," having set in order the lodging, having asked permission of the lay followers, having gone gradually to Jeta's Grove, having paid homage to the Teacher and the great elders in his name, on the second day,

having walked for almsfood in Sāvattthī, having told that news to Cūḷapāla, when he said "This, venerable sir, is my nephew named Pālita; I shall send him," thinking "The road has dangers; it is not possible for a single layman to go; therefore he should be given the going forth," they gave him the going forth and sent him. He, having gone gradually to the elder's presence, having announced himself to him, while coming back taking him, on the road, in a forest place near a certain village, having heard the sound of a certain firewood-gathering woman singing, with his mind bound in love, having given up the end of the staff, having said "Wait, venerable sir, a moment while I come back," having gone to her presence, he reached failure in morality there. The elder thought "Just now the sound of a woman's singing was heard, and the novice is tarrying; surely he will have reached failure in morality." He too, having come, said "Let us go, venerable sir." The elder asked "Have you become evil?" The novice, having become silent, even when asked again, did not speak. The elder, having said "With such an evil one there is no business for me of having the staff held; you go," when again he said "The road has many dangers, and you are blind; how will you go?" showing this meaning - "Fool, even if I lie down and die right here, even if I roll about again and again, there is no such thing as going with such a one" -

95. "I am blind, my eyes are destroyed, having entered upon the wilderness road; Even lying down I will go, not with an evil companion." He spoke this verse.

Therein, "blind" means defective in eye. "With destroyed eyes" means one whose eyes have perished; by that he distinguishes the aforesaid state of blindness thus: "I am blind through the destruction of my eyes by way of failure of means, not by the state of being blind from birth." Or alternatively, this word "blind" is an indication of deficiency of the physical eye, as in such passages as "he supports his blind and aged mother and father," and in order to show that it is not an indication of deficiency of the eye of wisdom, as in such passages as "all these wandering ascetics are blind, without eyes" and "the blind, the one-eyed, the two-eyed," "my eyes are destroyed" was said; by that he shows the primary state of blindness itself. "Having entered upon the wilderness road" means having entered upon the long road in the wilderness, in the open; the intention is not that he has entered upon the course of cyclic existence, the thicket of birth-wilderness and so on. For this elder stood having transcended such a wilderness road. "Even lying down" means even while lying down, when the feet could no longer bear him, moving along and rolling on the ground with his chest and knees, I would go. "Not with an evil companion" - the explanation is: I will not go together with such an evil person who has become a companion. Having heard that, the other, being struck with religious emotion, thinking "A weighty, reckless deed indeed has been done by me," having raised his arms, weeping, plunged into the jungle thicket. Then, through the power of the elder's morality, the Paṇḍukambala stone seat showed signs of heat. Thereby Sakka, having known that reason, having gone to the elder's presence, having made himself known as if a man going to Sāvattthī, taking the end of the staff, having shortened the road, on that very day in the evening, having led the elder to Sāvattthī, there in Jeta's Grove, having seated him on a plank in the hermitage built by Cūḷapālita, having made known the elder's arrival in the guise of his companion, departed. And Cūḷapālita too attended upon him carefully for as long as he lived.

The commentary on the verses of the Elder Cakkhupāla is concluded.

6. Commentary on the Verses of the Elder Khaṇḍasumana

96. "Having given up one flower" is the verse of the Venerable Elder Khaṇḍasumana. What is the origin? It is said that he, in the time of the Blessed One Padumuttara, having been reborn in a family home, having attained discretion, when the Teacher had attained final Nibbāna, having encircled that stupa all around with a sandalwood railing, made a great offering. He, experiencing lofty achievement among gods and humans by that meritorious action, having been reborn in a householder's family in the time of the Blessed One Kassapa, when the Teacher had attained final Nibbāna, with reference to the golden stupa, when a flower offering was being made by the king, not obtaining flowers, having seen one khaṇḍasumana flower, having bought it for a great price, taking it, making an offering at the shrine, he gave rise to lofty joy and pleasure. He, by that meritorious action, having been reborn in the heavenly world, having experienced heavenly happiness for eighty ten million years, in this arising of a Buddha, was reborn in a Malla royal family at Pāvā. At the time of his birth, candy sugar and jasmine flowers arose in the house. On account of that they named him "Khaṇḍasumana." He, having attained discretion, when the Blessed One was dwelling at Pāvā in Cunda's mango grove, having approached, having heard the Teaching, having gained faith, having gone forth, doing the work of insight, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"The Conqueror named Padumuttara, the elder of the world, the lord of men;
Having blazed like a great mass of fire, the Perfectly Enlightened One attained
final Nibbāna.

"And when the great hero was quenched, a widespread stupa was made;
From afar they attend upon the excellent best relic-house.

"With a confident mind, glad at heart, I made a sandalwood railing;
The mass of the stupa is seen, and befitting the stupa then.

"When arising in existence, in divinity and also in humanity;
I do not see any inferiority in me, this is the fruit of past action.

"Fifteen hundred cosmic cycles from now, there were eight people;
All of them named Samatta, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, recollecting his own former birth, having seen
therein that his own relinquishment of jasmine flowers had heavenly achievement as
its sign and was a decisive support for Nibbāna, making known that meaning by way
of an inspired utterance -

96. "Having given up one flower, for eighty ten million years;
Having enjoyed myself in the heavens, by the remainder I am quenched." He
spoke this verse.

Therein, "one flower" means one blossom; but here a jasmine flower is intended. "Having given up" means having relinquished by way of making an offering at the Teacher's stupa; because of relinquishment. "Eighty ten million years" means eighty ten millions of years by human reckoning; and this is an accusative expression used in the sense of absolute connection; and this should be understood as said by way of successive rebirths in the second of the six sensual heavens. Therefore "in the heavens" means in the heavenly world reckoned as Tāvātimsa; here the plural is by way of arising again and again. "Having enjoyed" means having feasted the faculties among objects such as forms and so on, having experienced happiness; or having caused oneself to be attended upon by celestial nymphs, having been served. "By the remainder I am quenched" means among the wholesome volitions occurring by way of the flower offering, he speaks with reference to that which therein was a decisive support for the end of the round of rebirths, from the remainder after the action that gave rise to achievement in existence. For therein many volitions occurred by way of before and after. Or "by the remainder" means by the remainder of the result of that very action, while that result of action was not yet exhausted, I am quenched; I have attained final Nibbāna through the final extinguishment of the mental defilements. By this he shows that the final individual existence in which, having stood, arahantship was realised by oneself, that too is the result of that action. With reference to which kind, elsewhere too it was said "by the remainder of the result of that very action."

The commentary on the verses of the Elder Khaṇḍasumana is concluded.

7. Commentary on the Verses of the Elder Tissa

97. "Having abandoned the golden plate of a hundred palas" is the verse of the Venerable Elder Tissa. What is the origin? This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Vipassī, having been reborn in a vehicle-maker's family, having attained discretion, one day, having seen the Blessed One, with a gladdened mind, having made a plank from a piece of sandalwood, offered it to the Blessed One, and the Blessed One consumed it. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a royal family in the city of Rorūva. He, having come of age, when his father had deceased, established in the kingdom, having become a friend not seen of King Bimbisāra, sent presents to him such as gems, pearls, cloth, and so on. King Bimbisāra, having heard of his meritorious nature, sending a return gift, having had the life of the Buddha inscribed on a painted cloth and dependent origination on a golden slab, sent them. He, having seen that, because of having formed aspirations under former Buddhas and because of being a being in his last existence, having looked at the life of the Buddha displayed on the painted cloth and the sequence of dependent origination inscribed on the golden slab, having observed the occurrences and cessations, having placed the sequence of the teaching in his heart, with a sense of urgency arisen, thinking "The appearance of the Blessed One has been seen by me, and the sequence of the teaching has been known in part; sensual pleasures have much suffering, much anguish - what use now is the household life to me?" having abandoned the kingdom, having shaved off his hair and beard, putting on ochre robes, having gone forth with reference to the Blessed One, having taken a clay bowl, like King Pukkusāti, having

departed from the city while the great multitude was lamenting, having gone gradually to Rājagaha, having approached the Blessed One dwelling there at the Sappasonḍika Cave, having paid homage, he sat down to one side. The Teacher expounded the Teaching. He, having heard the proclamation of the Teaching, having taken a meditation subject for insight, dwelling properly engaged, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"Formerly I was a vehicle-maker, well-trained in woodwork;
Having made a sandalwood plank, I gave it to the kinsman of the world.

"This divine mansion shines, well-fashioned of gold;
Elephant vehicles, horse vehicles, divine vehicles are available.

"Mansions and palanquins too, arise at will;
An imperturbable jewel is mine, this is the fruit of the plank.

"Ninety-one cosmic cycles ago from now, when I gave a plank;
I do not know of an unfortunate realm, this is the fruit of the plank.

"Fifty-seven cosmic cycles ago, four named Nimmita;
Accomplished with the seven treasures, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, speaking of his own practice by way of an inspired utterance -

97. "Having abandoned the golden plate of a hundred palas, with a hundred streaks,
I took up a clay bowl - this is my second consecration." He spoke this verse.

Therein, "having abandoned" means having given up. "Of a hundred palas" means that which has a hundred palas; that is, measuring a hundred palas. "Plate" means a dish. "Golden" means made of gold. "With a hundred streaks" means endowed with many lines, due to the variegation of the surface and the ornamentation with many forms and streaks. "I took up a clay bowl" means having formerly eaten from such a very precious vessel, carrying out the exhortation of the Buddhas, he speaks, giving thanks for the relinquishment of the kingdom and the undertaking of the going forth, by the pretext of praising the vessel, saying "Now I, having discarded that, took up a bowl made of clay. Oh, how good! The noble practice has been undertaken by me." Therefore he said "this is my second consecration." With reference to the first consecration of the kingdom, this undertaking of the going forth is my second consecration. For that is an action defiled by lust and so on, dangerous, suspicious, connected with harm, bound to suffering, inferior; but this, being the opposite of that, is the highest, sublime - this is the intention.

The commentary on the verses of the Elder Tissa is completed.

8. Commentary on the Verses of the Elder Abhaya

98. "Having seen a form, mindfulness forgotten" is the verse of the Venerable Elder Abhaya. What is the origin? He too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Sumedha, having been reborn in a family home, having attained discretion, one day, having seen the Blessed One Sumedha, with a gladdened mind, made an offering with saḷala flowers. He, by that meritorious action, having been reborn among the gods, having performed meritorious deeds again and again, wandering only in fortunate destinations, in this arising of a Buddha, having been reborn in a brahmin family in Sāvattṥī, having received the name "Abhaya," having attained discretion, being urged by the maturity of conditions, one day having gone to the monastery, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, having accomplished the preliminary duties, doing the work of insight, he dwells. Then one day, when he had entered the village for almsfood, having seen an adorned and prepared woman, through unwise attention, desire and lust arose in him referring to her form. He, having entered the monastery, restraining his own mind thus: "A mental defilement has arisen in me regarding a visual object while looking with mindfulness given up; an inappropriate thing was done by me," at that very moment, having developed insight, he attained arahantship. Therefore it was said in the Apadāna -

"Sumedha by name, self-become, unconquered;
Cultivating seclusion, he plunged into the great forest.

"Having seen a sal tree in bloom, having tied a wreath;
I placed it upon the Buddha, face to face with the leader of the world.

"In thirty thousand cosmic cycles, the flower that I offered;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.

"In nineteen hundred cosmic cycles less, sixteen were well-fashioned;
Accomplished with the seven treasures, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, by way of illustrating the arising of his own mental defilements, showing "For one who conforms to the mental defilements, there is indeed no raising of the head from the suffering of the round of rebirths. But I did not conform to them" -

98. "Having seen a form, mindfulness forgotten, for one attending to the dear sign;
With a mind filled with lust one feels, and remains grasping it;
- For him mental corruptions increase, leading to the root of existence." He spoke this verse.

Therein, "form" means the alluring visible form sense base; but here a woman's form is intended. "Having seen" means having seen with the eye, having grasped it by way of the eye-door, by way of discerning the sign and the feature; the meaning is: because of thus grasping it. "Mindfulness forgotten" means the mindfulness that occurs as "unattractive" regarding the body whose intrinsic nature is unattractive is lost. But showing how, having seen a form, mindfulness is lost, he said "for one attending to the dear sign." The explanation is: having made the object as it has presented itself into a dear sign by way of "beautiful, pleasant" and so on, for one attending with unwise attention, mindfulness is forgotten. "Being thus, with a mind filled with lust one feels" means having become one with a thoroughly lustful mind, one experiences that visual object, delights in it; and delighting in it, "remains grasping it" means by grasping, having swallowed that object, having brought it to completion, one goes on; and "for one being thus, mental corruptions increase, leading to the root of existence" means the four mental corruptions beginning with the mental corruption of sensuality, whose intrinsic nature is going towards the root state, the causal state of existence, of the round of rebirths, increase more and more for that person; they do not diminish. But the intention is: for me, having stood firm in reflection, having developed insight, while penetrating the truths, by the succession of paths, those four mental corruptions too were without remainder abandoned and utterly eliminated.

The commentary on the verses of the Elder Abhaya is completed.

9. Commentary on the Verses of the Elder Uttiya

99. "Having heard a sound, mindfulness forgotten" is the verse of the Venerable Elder Uttiya. What is the origin? He too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Sumedha, having been reborn in a family home, having attained discretion, one day, having seen the Teacher, with a gladdened mind, having prepared and given a divan spread with a woollen carpet with long fleece and so on, with a canopy above, worthy of a Buddha, in the perfumed chamber. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a Sakyan royal family at Kapilavatthu. His name was Uttiya. He, having come of age, having seen the majestic power of the Buddha at the Teacher's gathering of relatives, having gained faith, having gone forth, practising the ascetic duty, one day, having entered a town for almsfood, on the road, having heard the sound of singing of a woman, through unwise attention, when desire and lust had arisen therein, having suppressed that by the power of reflection, having entered the monastery, with a sense of urgency arisen, having sat down at the day-quarters, at that very moment, having developed insight, he attained arahantship. Therefore it was said in the Apadāna -

"To the Blessed One Sumedha, the foremost of the world, such a one;
A divan was given by me, with a canopy above and a cover.

"Endowed with the seven treasures, that divan was then;
Having understood my thought, it always arises for me.

"In thirty thousand cosmic cycles, the divan that I gave then;

I do not know of an unfortunate realm, this is the fruit of the divan.

"In twenty thousand cosmic cycles, three persons of golden radiance;
Accomplished with the seven treasures, wheel-turning monarchs of great
power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, by way of illustrating the arising of his own mental defilements, showing "For one who does not shun the mental defilements, there is no raising of the head from the suffering of the round of rebirths, but I indeed shunned them" -

99. "Having heard a sound, mindfulness forgotten, for one attending to the dear sign;
With a mind filled with lust one feels, and remains grasping it;

For him mental corruptions increase, leading to the round of rebirths." He spoke this verse.

Therein, "sound" means an alluring sound object. "Leading to the round of rebirths" -

"The succession of aggregates, and of elements and sense bases;
Continuing uninterrupted, is called the round of rebirths."

Having become the cause of the round of rebirths thus stated, they lead to it - thus "leading to the round of rebirths." Or the reading is "saṃsārūpagāmino." The remainder is by the same method as stated in the preceding verse.

The commentary on the verses of the Elder Uttiya is completed.

10. Commentary on the Verses of the Elder Devasabha (the Second)

100. "Accomplished in right striving" is the verse of the Venerable Elder Devasabha. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Sikhī, having been reborn in a family home, having attained discretion, one day, having seen the Blessed One Sikhī, with a gladdened mind, made an offering with China-rose flowers. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a Sakyan royal family at Kapilavatthu. His name was Devasabha. He, having come of age, when the Teacher had arrived for the purpose of appeasing the dispute over the water-pad, having seen the majestic power of the Buddha, with a gladdened mind, became established in the refuges; again, while the Teacher was dwelling at the Nigrodha Monastery, having approached the Teacher, having gained faith, having gone forth, having accomplished the preliminary duties, doing the work of insight, before long attained arahantship. Therefore it was said in the Apadāna -

Like the moon, spotless, pure, serene, undisturbed;

With delight and existence exhausted, one who has crossed over attachment in the world.

"Extinguishing the populace, crossed over, the excellent among those who help cross over;
The sage meditating in the forest, fully focused, well concentrated.

"Having strung China-rose flowers with thread, I
Placed them upon the Buddha, Sikhi, the kinsman of the world.

"Thirty-one cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.

"Seven cosmic cycles from now, a lord of men of great fame;
Was named Samantacakkhu, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, in dependence on the bliss of liberation attained by himself, filled with joy and happiness, by way of an inspired utterance -

100. "Accomplished in right striving, with the establishments of mindfulness as his domain;
Covered with the flowers of liberation, he will attain final nibbāna, free from mental corruptions." He spoke this verse.

Therein, "accomplished in right striving" means one accomplished in the fourfold right striving, having fulfilled the duty to be done by them, he stands - this is the meaning. "With the establishments of mindfulness as his domain" means the establishments of mindfulness beginning with observation of the body are the domain, the basis of occurrence for this one - thus "with the establishments of mindfulness as his domain"; the meaning is one whose mind is established in the four establishments of mindfulness. Liberation itself is the flowers, supremely fragrant through the splendour of virtues; completely, properly covered with them, decorated, adorned - thus "covered with the flowers of liberation." "He will attain final nibbāna, free from mental corruptions" means a monk thus rightly proceeding, before long, having become free from mental corruptions, will attain final nibbāna by the Nibbāna element with residue of clinging and by the Nibbāna element without residue of clinging - this is the meaning. And this itself was the elder's declaration of final liberating knowledge.

The commentary on the verses of the Elder Devasabha is concluded.

The commentary on the tenth chapter is concluded.

11. The Eleventh Chapter

1. Commentary on the Verses of the Elder Belaṭṭhānika

101. "Having abandoned the household life, with task unaccomplished" and so on is the verse of the Venerable Elder Belaṭṭhānika. What is the origin? This one too, having formed aspirations under former Buddhas, thirty-one cosmic cycles from now, in the time of the Blessed One Vessabhū, having been reborn in a brahmin family, having come of age, having attained accomplishment in the brahminical arts, having abandoned the household life, having gone forth in the going forth of sages, wandering surrounded by sages, one day, having seen the Blessed One Vessabhū, filled with joy and happiness, in dependence on the Teacher's achievement of knowledge, with a gladdened mind, made an offering with flowers with reference to knowledge. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family in Sāvatthī, having received the name "Belaṭṭhānika," having attained discretion, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, having taken a meditation subject, dwelling in the forest in the Kosala country, he was lazy, given to bodily indolence, harsh of speech, and did not produce the thought towards the duties of an ascetic. Then the Blessed One, having observed the maturity of his knowledge -

101. "Having abandoned the household life, with task unaccomplished, with mouth as plough, gluttonous, lazy;
Like a great hog fed on fodder, the fool enters the womb again and again."

He stirred him with this verse of radiance. He, seeing the Teacher as if seated before him, and having heard that verse, being stirred with a sense of urgency, because his knowledge had reached maturity, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Shining like a kaṇikāra tree, seated in the mountain caves;
Illuminating all directions, like the healing star.

"There were three young men, well-trained in their own craft;
Having taken a carrying-pole burden, they follow behind me.

"Seven flowers in a basket, placed by the austere ascetic;
Having taken them with knowledge, I planted them for Vessabhū.

"Thirty-one cosmic cycles ago from now, the flower that I offered;
I do not know of an unfortunate realm, this is the fruit of honouring knowledge.

"Twenty-nine cosmic cycles from now, one named Vipulābhasa;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, honouring the Teacher's exhortation and declaring the final liberating knowledge by way of contrast, he recited that very verse.

Therein, "having abandoned the household life" means having relinquished the state of a householder and having gone forth; this is the meaning. "With task unaccomplished" means with the corresponding task unaccomplished; because of not having carried out the corresponding full understanding and so on for the purpose of which one goes forth in the Dispensation, the state of incompleteness, with the task not done; this is the meaning. Or alternatively, "with task unaccomplished" means one whose intrinsic nature is unaccomplished in succession; one who has not done the dwelling that should be dwelt in the purifications and the paths in succession, one who has not dwelt in the ten noble dwellings; this is the meaning. "With mouth as plough" means one who has a plough termed the mouth. The meaning is that just as one digs the earth with a plough, so he digs himself by the application of harsh speech towards others. "Gluttonous" means devoted to the belly, intent upon nourishing the belly. "Lazy" means idle, not devoting oneself to meditation. Showing the result for one of such a nature, he said "Like a great hog fed on fodder, the fool enters the womb again and again." Its meaning has been stated above. And here, just as a fool, having gone forth, by the nature of having an unaccomplished task and so on, enters the womb again and again, a wise one like me is not thus. But because of having the opposite nature, because of having brought right practice to its summit, he attains final nibbāna - it should be seen that he declared the final liberating knowledge by way of contrast.

The commentary on the verses of the Elder Belaṭṭhānika is concluded.

2. Commentary on the Verses of the Elder Setuccha

102. "Deceived by conceit" is the verse of the Venerable Elder Setuccha. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Perfectly Enlightened One Tissa, having been reborn in a family home, having attained discretion, one day, having seen the Blessed One Tissa, with a gladdened mind, gave a very sweet jackfruit and a prepared coconut salad. He, by that meritorious action, having been reborn in the heavenly world, wandering again and again among gods and humans, in this arising of a Buddha, was reborn as the son of a certain provincial king. His name was Setucchatissa. He, when his father had died, established in the kingdom, failing in royal duties due to the absence of energy and ability, having caused the kingdom to fall into the enemy's hands, struck with religious emotion upon reaching suffering, having seen the Blessed One wandering on a journey through the countryside, having approached, having heard the Teaching, having gained faith, having gone forth, doing the preliminary work, on that very day attained arahantship. Therefore it was said in the Apadāna -

"To Tissa, the Blessed One, in the past I gave fruit;
And I gave a coconut, a sweet-meat well esteemed.

"Having given that to the Buddha, to Tissa the great sage;
I rejoice, one who possesses sensual pleasures as desired, I was reborn
wherever I wished.

"Ninety-two cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"Thirteen cosmic cycles from now, there was a king equal to Indra;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has
been fulfilled."

But having attained arahantship, censuring the mental defilements -

102. "Deceived by conceit, becoming defiled in activities;
Disturbed by gain and loss, they do not attain concentration." He spoke this
verse.

Therein, "deceived by conceit" means deceived by conceit proceeding by the method beginning with "I am superior," through the cutting off of wholesome goods by way of self-extolling and disparaging others and so on. "Becoming defiled in activities" means becoming defiled in conditioned phenomena, namely the internal and external eye and so on and matter and so on, incurring defilement by way of craving, grasping and so on on account of "this is mine, this I am, this is my self." "Disturbed by gain and loss" means disturbed, crushed, overpowered by attachment and aversion arisen on account of the gain of bowls, robes and so on, and cloth and so on, and the loss of those very things. And this is merely an illustration; the inclusion of the remaining worldly adversities should also be seen here. "They do not attain concentration" means those persons of such a nature never find, never obtain, never reach concentration, unified focus of mind by way of serenity and insight, because of the absence of mental states conducive to concentration, and because of the presence of the others. Here too, just as those who are fools, overpowered by conceit and so on, do not attain concentration, the wise are not thus. But those like me, not overpowered by those, do indeed attain concentration - this should be understood as a declaration of the final liberating knowledge by way of contrast.

The commentary on the verses of the Elder Setuccha is concluded.

3. Commentary on the Verses of the Elder Bandhura

103. "I have no need of this" is the verse of the Venerable Elder Bandhura. What is the origin? This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Siddhattha, having been a guardian in the inner palace of a certain king, one day, having seen the Blessed One going through the royal courtyard together with his following, with a gladdened mind, having taken oleander flowers, venerated the leader of the world together with the Community. He, by that meritorious action, having been reborn in the heavenly world, wandering again and again only in fortunate destinations, in this arising of a Buddha, was reborn as a merchant's son in the city of Sīlavatī; his name was Bandhura. He, having attained discretion, having gone to Sāvathī on some business, having gone together with lay followers to the monastery, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, because of the maturity of his knowledge, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"The Blessed One named Siddhattha, the elder of the world, the lord of men;

Honoured by disciples, proceeded towards the city.

"I was in the king's inner palace, an authorized guardian;
Seated in the mansion, I saw the leader of the world.

"Having taken oleander flowers, I sprinkled them on the community of monks;
Having made a separate offering to the Buddha, I then sprinkled even more.

"Ninety-four cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Eighty-seven cosmic cycles from now, there were four of great supernormal
power;
Accomplished with the seven treasures, wheel-turning monarchs of great
power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, standing in the state of gratitude, having gone to
the city of Sīlavatī to make a reciprocation to the king who had been of help to him,
while expounding the Teaching to the king, he made known the truths. The king,
having become a stream-enterer at the conclusion of the truths, having had a great
monastery named Sudassana built in his own city, dedicated it to the elder. There
was great material gain and honour. The elder, having handed over the monastery
and all the material gain and honour to the Community, himself sustaining himself by
walking for almsfood in the former manner itself, having dwelt there for a few days,
wished to go to Sāvathī. The monks said "Venerable sir, dwell right here; if there is a
deficiency in requisites, we shall fulfil that." The elder, showing "There is no need for
me, friends, of eminent requisites; I sustain myself with any requisites whatsoever; I
am satisfied with the flavour of the Dhamma alone" -

103. "I have no need of this, happy, satisfied by the flavour of the Dhamma;
Having drunk the highest, the best of flavours, I will not make intimacy with
poison."

Spoke this verse.

Therein, "I have no need of this" means: that with which you, wishing to satisfy me,
say "we shall fulfil," with this material gain, with the flavour of material requisites, I
have no need; I have no use for this. "Contentment is the supreme happiness" - the
meaning is: I sustain myself with any requisites whatsoever. Now, showing the chief
reason for his state of not being desirous of that, he said "happy, satisfied by the
flavour of the Dhamma." Satisfied, gladdened, happy by the flavour of the thirty-
seven qualities conducive to enlightenment and by the ninefold supramundane
flavour of the Dhamma, well-content with the highest happiness - this is the meaning.
"Having drunk the highest, the best of flavours" means: having drunk and standing
firm in the aforesaid flavour of the Dhamma, which is the highest among all flavours,
the foremost, and even beyond that the best. Therefore it is said - "The flavour of the

Dhamma conquers all flavours." "I will not make intimacy with poison" means: having drunk such a flavour of the Dhamma, the best of flavours, and standing firm, I will not make intimacy, association, with poison, with what is like poison, with the flavour of poison. There is no reason for doing so - this is the meaning.

The commentary on the verses of the Elder Bandhura is concluded.

4. Commentary on the Verses of the Elder Khitaka

104. "My body is indeed light" is the verse of the Venerable Elder Khitaka. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, in the time of the Blessed One Padumuttara, having become a demon general and been reborn, one day, seated at an assembly of demons, having seen the Teacher seated at the foot of a certain tree, having approached, having paid homage to the Teacher, sat down to one side. The Teacher expounded the Teaching to him. He, having heard the Teaching, declaring lofty joy and pleasure, clapping his hands, having risen, having paid homage to the Teacher, having circumambulated him keeping him on his right, departed. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a brahmin family in Sāvattihī. His name was Khitaka. He, having attained discretion, having heard of the great supernormal power of the Elder Mahāmoggallāna, being urged by a former cause thinking "I shall be one possessing supernormal power," having gone forth, having taken a meditation subject in the presence of the Blessed One, doing the work of serenity and insight meditation, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Paduma by name, the lord of bipeds, the lord of men;
Having gone forth from the wilds, the one with vision expounds the Teaching.

"There was a time for the demons, not far from the great sage;
Having arrived for whatever purpose, they looked on at that very moment.

"Having understood the Buddha's word, and the teaching of the Deathless;
With a confident mind, glad at heart, having clapped my hands, I attended.

"See the fruit of what was well practised, of attendance upon the Teacher;
For thirty thousand cosmic cycles, I was not reborn in an unfortunate realm.

"In twenty-nine hundred cosmic cycles, named Samalaṅkata;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, with distinction, through mastery over supernormal powers, experiencing the various kinds of supernormal power, assisting beings through the wonder of supernormal power and the wonder of instruction, he dwells. He, when asked by the monks "How did you, friend, exercise supernormal power?" declaring that meaning -

104. "My body is indeed light, and touched by extensive rapture and happiness;
Like cotton set in motion by the wind, my body floats, as it were."

Spoke this verse. Some say "By way of an inspired utterance."

Therein, "my body is indeed light" means: through the suppression of the mental hindrances and so on, through the fourteen-fold taming of the mind, through the development of the four bases for spiritual power, and through well-practised mastery, my material body is indeed very light - the intention being that by which I divert even this sluggish body born of impurity, conditioned by the primary elements, by the power of the mind. "And touched by extensive rapture and happiness" - the explanation is: and my body is touched by happiness accompanied by rapture, great and lofty, pervading everywhere in every place. And this was said for the purpose of showing how the body became light. For together with the entry of the perception of happiness, there is the entry of the perception of lightness. And the pervading of happiness here should be seen by way of the materiality originated by it. But how can there be the pervading of rapture and happiness for one endowed with the fourth meditative absorption, since rapture and happiness have been transcended therein? This is true, but this was not said by way of the characteristic of the fourth meditative absorption, but rather by way of the preliminary part. "With rapture and happiness" means with happiness similar to that accompanied by rapture; for equanimity is here intended as happiness because of its peaceful intrinsic nature and because of its connection with the distinction of knowledge. For thus it was said: "He enters upon the perception of happiness and the perception of lightness." By the object of the basic meditative absorption or by the object of the material body, the perception of happiness and the perception of lightness co-arisen with the supernormal power consciousness enters, goes into, touches, reaches - this too is the meaning therein. And likewise it is said in the commentary - "The perception of happiness is namely perception associated with equanimity. For equanimity has been said to be 'peaceful happiness'; that very perception should be known as also the perception of lightness, because of being liberated from the mental hindrances and from the opponents such as applied thought and so on. But for one who has entered upon that, even the body born of impurity becomes light like cotton-wool. He thus goes to the Brahma world with a body appearing light like cotton-wool blown by the wind." Therefore he said "Like cotton set in motion by the wind, my body floats, as it were." Its meaning is - Whenever I wish to go by supernormal power to the Brahma world or elsewhere, then, like cotton-wool set in motion by the wind, my body is as if leaping into space, stirred by the wind of the mind.

The commentary on the verses of the Elder Khitaka is concluded.

5. Commentary on the Verses of the Elder Malitavambha

105. "Dissatisfied" is the verse of the Venerable Elder Malitavambha. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having become a bird at a certain natural lake not far from the Himalayas, was reborn; the Blessed One Padumuttara, assisting him, having gone there, walked up and down on the shore of the natural lake. The bird, having seen the Blessed One, with a gladdened mind, having taken white water lilies from the lake, venerated the Blessed One. He, by that meritorious action, wandering in the round of rebirths among gods

and humans, in this arising of a Buddha, was reborn as the son of a certain brahmin in the city of Kurukaccha; his name was Malitavambhatissa. He, having attained discretion, having approached the Great Elder Pacchābhūma, having heard the Teaching in his presence, having gained faith, having gone forth, dwelt doing the work of insight. And this was his intrinsic nature: where suitable food was difficult to obtain but the other things were easily obtained, from there he did not depart. But where suitable food was easily obtained and the other things were difficult to obtain, there he did not dwell but departed indeed. And dwelling thus, through the achievement of supporting conditions and through being of the nature of a great man, before long, having developed insight, he attained arahantship. Therefore it was said in the Apadāna -

"Not far from the Himalayas, there was a great natural lake;
Covered with lotuses and water lilies, spread over with white lotuses.

"Kukuttha by name, I was there a bird then;
Virtuous, endowed with higher intelligence, skilled in merit and demerit.

"Padumuttara, knower of the world, the receiver of oblations;
Not far from a natural lake, the great sage wandered about.

"Having cut a water-born white water lily, I presented it to the great sage;
Having understood my thought, the great sage accepted.

"Having given that gift, urged on by wholesome root;
For a hundred thousand cosmic cycles, I was not reborn in an unfortunate realm.

"In sixteen hundred cosmic cycles, there were those named Varuṇa;
Eight were these lords of men, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, having reviewed his own practice, uttering an inspired utterance -

105. "Even if dissatisfied, one should not dwell; even if delighting, one should depart;
But never should the discerning one dwell in a dwelling that is unbeneficial."
He spoke this verse.

Therein, "even if dissatisfied, one should not dwell" means in whatever residence, while I am dwelling, dissatisfaction and discontent arise regarding highly wholesome mental states due to the lack of suitable food, there, even though dissatisfied, I dwell indeed, due to obtaining the other suitable conditions, I do not depart - I do not depart. "Should not dwell" - here the negative particle "na" should also be connected with the term "departs." "Even if delighting, one should depart" means but in whatever residence, while I am dwelling, there is no dissatisfaction due to the absence of deficiency in requisites, on the contrary I delight, even though thus

delighting, due to obtaining the remaining suitable conditions, I should depart from there, I should not dwell. Thus practising, I shall before long attain my own purpose. And this here is the explanation in the context of reviewing one's own practice. But when giving exhortation to another, it should be connected by way of prescribing: "one should dwell, one should not depart." "But never should the discerning one dwell in a dwelling that is unbeneficial" means in whatever residence requisites are easy to obtain but the ascetic practice does not go to fulfilment, and in whatever residence requisites are difficult to obtain and the ascetic practice also does not go to fulfilment, such a residence is here called "unbeneficial," taking it as together with decline. In such a dwelling, the discerning one, of intelligent nature, wishing to fulfil his own purpose, should certainly not dwell. But wherever a residence endowed with five factors is obtained, and even seven suitable conditions are obtained, one should dwell right there - this is the meaning.

The commentary on the verses of the Elder Malitavambha is concluded.

6. Commentary on the Verses of the Elder Suhemanta

106. "Of a meaning with a hundred signs" is the verse of the Venerable Elder Suhemanta. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, ninety-two cosmic cycles ago from now, in the time of the Blessed One Tissa, having become a forester, dwelt in the forest. In order to help him, the Blessed One, having entered the forest, sat down at the foot of a certain tree in a place near him. He, having seen the Blessed One, with a gladdened mind, having plucked fragrant Punnāga flowers, venerated the Blessed One. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a brahmin endowed with wealth in a border region. His name was Suhemanta Tissa. He, having attained discretion, having approached the Blessed One who was dwelling in the Deer Park in the city of Saṅkassa, having heard the Teaching, having gained faith, having gone forth, having become a master of the three Canons, having established insight, before long became a possessor of the six higher knowledges and attained analytical knowledge. Therefore it was said in the Apadāna -

"Having entered the forest grove, I dwell as a hunter;
Having seen the flowering Punnāga tree, I recollected the foremost Buddha.

"Having plucked that flower, fragrant, scented, beautiful;
Having made a monument on the sandbank, I placed it upon the Buddha.

"Ninety-two cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.

"In the ninety-first cosmic cycle, I was the sole dispeller of darkness;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has

been fulfilled."

But having attained arahantship, he thought thus - "Whatever is to be attained by a disciple, that has been attained by me. What if I were now to show assistance to the monks?" Having thus reflected, through his mastery of analytical knowledge and his untiring nature, he dwelt exhorting the monks who came to his presence as was fitting, instructing them, cutting through their uncertainty, speaking the Teaching, and explaining the meditation subject having made it cleared of thickets and disentangled. Then one day, explaining the distinction to the monks and wise persons who had come to his presence -

106. "Of a meaning with a hundred signs, bearing a hundred characteristics;
One who sees one factor is imprudent, and one who sees a hundred is wise."
He spoke this verse.

Therein, "with a hundred signs" means: they convey the hidden meaning - thus they are "signs" (liṅgāni); they are the occasions for the occurrence of a word in relation to meanings. "A hundred, that is, many signs belong to this" - thus "with a hundred signs" (sataliṅgo). For here the word "sata" has many meanings; it does not have the specific numerical meaning, as in such passages as "a hundred thousand" and so on, of that "with a hundred signs." "Of a meaning" means of what is to be known; for what is to be known is called "meaning" (attho) because of being worthy of being reached by knowledge. And that, even though one, has many signs, just as "Sakka, Purindada, Maghavā," and "wisdom, true knowledge, intelligence, knowledge." The sign, the occasion for occurrence, by which the word "Inda" has occurred in reference to the lord of the Tāvatiṃsa heaven - by that same occasion the words "Sakka" and so on have not occurred there, but rather by another. Likewise, by which occasion the word "wisdom" has occurred in reference to right view, by that the words "true knowledge" and so on have not occurred. Therefore it was said "of a meaning with a hundred signs."

"Bearing a hundred characteristics" means possessing many characteristics. "Characteristic" (lakkhaṇaṃ) means "it is characterised by this"; the state of being a condition of a meaning that has the nature of a condition, dependent on its own fruit - for by that, "this is the cause of that" is how it is characterised. And that is found as having many varieties of even a single meaning; therefore he said "bearing a hundred characteristics." Or alternatively, "they are characterised" means characteristics; the distinctive modes such as conditioned and so on of each and every meaning - but those should be understood as in reality distinctive states. And moreover, they are also called "signs" because they indicate and inform of the general characteristic of impermanence and so on of those. These are its aspects, since many are found even of a single meaning. Therefore it was said "of a meaning with a hundred signs, bearing a hundred characteristics." Therefore the Venerable General of the Dhamma said - "All phenomena in every way come into the range of the Buddha, the Blessed One's knowledge-door."

"One who sees one factor is imprudent" means thus, regarding a meaning with many signs and many characteristics, whoever therein is one who sees one factor, due to the lack of broad wisdom, having seen merely one sign and merely one characteristic, clings to what was seen by oneself as "only this is the truth" and

rejects the other as "anything else is vain" - like a blind man viewing an elephant, grasping one part only, he is imprudent, lacking wisdom, because of not knowing the distinctive modes that actually exist therein and because of wrongly clinging. "And one who sees a hundred is wise" means the wise one, however, sees in every respect with his own eye of wisdom the many modes that exist therein. Or whoever therein sees with the eye of wisdom the many that are obtainable, and also shows and makes known to others - he is called wise, discerning, skilled in meanings. Thus the elder made clear to the monks his own achievement of analytical knowledge that had reached excellence.

The commentary on the verses of the Elder Suhemanta is concluded.

7. Commentary on the Verses of the Elder Dhammasava

107. "Having weighed up going forth" is the verse of the Venerable Elder Dhammasava. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been a brahmin named Suvaccha, one who had gone beyond the three Vedas, having seen a fault in the household life, having gone forth into the going forth as a hermit, having had a hermitage built in a forest haunt among the mountains, dwelt together with many hermits. Then the Blessed One Padumuttara, wishing to plant a wholesome seed for him, having stood in the sky near the hermitage, showed a wonder of supernormal power. He, having seen that, with a gladdened mind, wishing to venerate him, had nāga flowers gathered. The Teacher, thinking "This much wholesome seed is sufficient for this hermit," departed. He, having taken the flowers, having scattered them on the Teacher's walking path, gladdening his mind, having raised joined palms, stood. He, by that meritorious action, having been reborn in the heavenly world, wandering again and again only in fortunate destinations, in this arising of a Buddha, having been reborn in a brahmin family in the country of Magadha, having received the name "Dhammasava," having attained discretion, being urged by the maturity of conditions, having seen the danger in the household life and the benefit in the going forth, having approached the Blessed One dwelling in the Southern Hills, having heard the Teaching, having gained faith, having gone forth, doing the work of insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Suvaccha by name, a brahmin gone beyond the sacred texts;
Honoured by his pupils, he dwelt in the mountain caves.

"The Conqueror named Padumuttara, the receiver of oblations;
Wishing to uplift me, he came to my presence.

"He walks up and down in the sky, emits smoke and likewise blazes;
Having known my joy, he departed facing east.

"Having seen that marvel, wonderful, hair-raising;
Having taken nāga flowers, I scattered them on the path he had gone.

"A hundred thousand cosmic cycles ago, the flower which I scattered;
By that confidence of mind, I was not reborn in an unfortunate realm.

"Thirty-one hundred cosmic cycles ago, there was a king, very precious;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has
been fulfilled."

But having attained arahantship, having reviewed his own practice, filled with
pleasure, by way of an inspired utterance -

107. "Having weighed up going forth, from home into homelessness;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled." He spoke this verse.

Therein, "having weighed up going forth" means having examined and investigated
with wisdom that is like a balance the danger in the household life by such
statements as "the household life is confinement, a path of dust" and so on, the
danger in sensual pleasures by such statements as "sensual pleasures are of little
enjoyment, of much suffering, of much anguish" and so on, and the benefit in
renunciation as the opposite of that - this is the meaning. The remainder is the same
as the method stated below. And this itself was the elder's declaration of final
liberating knowledge.

The commentary on the verses of the Elder Dhammasava is concluded.

8. Commentary on the Verses of the Elder Dhammasavapitu

108. "Being one hundred and twenty years old" is the verse of the Venerable Elder
Dhammasavapitu. What is the origin? This one too, having formed aspirations under
former Buddhas, having been reborn in a family home in a world devoid of a Buddha,
having attained discretion, having seen a Paccekasambuddha dwelling on a mountain
named Bhūtagaṇa, with a gladdened mind, made an offering with jasmine flowers.
He, by that meritorious action, having been reborn in the heavenly world, wandering
again and again only in fortunate destinations, in this arising of a Buddha, having
been reborn in a brahmin family in the country of Magadha, having attained
discretion, having taken a wife, having obtained a son named Dhammasava, when
that one had gone forth, he himself being one hundred and twenty years old, with a
sense of urgency arisen thinking "My son, while still young, went forth; then why
should I not go forth?" having gone to the Teacher's presence, having heard the
Teaching, having gone forth, having established insight, before long realised
arahantship. Therefore it was said in the Apadāna -

"Not far from the Himalayas, there is a mountain named Bhūtagaṇa;
There dwelt alone the Conqueror, self-become, escaped from the world.

"Having taken a jasmine flower, I placed it upon the Buddha;
For ninety-nine thousand cosmic cycles, I was not one who fell into misfortune.

"Eleven cosmic cycles from now, twenty-one lords of the earth;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has

been fulfilled."

But having attained arahantship, having reviewed his own practice, with pleasure arisen, uttering an inspired utterance -

108. "Being one hundred and twenty years old, I went forth into homelessness; The three true knowledges have been attained, the Buddha's teaching has been fulfilled." He spoke this verse.

Therein, "being one hundred and twenty years old" means he who was one hundred and twenty years old, that is, I being one hundred and twenty years old by birth. "Went forth" means I approached the going forth. The remainder is according to the method already stated. And this itself was this elder's declaration of final liberating knowledge.

The commentary on the verses of the Elder Dhammasavapitu is concluded.

9. Commentary on the Verses of the Elder Saṅgharakkhita

109. "Surely this one, of the one who has compassion for the supreme welfare" is the verse of the Venerable Elder Saṅgharakkhita. What is the origin? He too, having formed aspirations under former Buddhas, accumulating merit in this and that existence, ninety-four cosmic cycles ago from now, having been reborn in a family home, having attained discretion, one day, having seen seven Paccekasambuddhas dwelling at the foot of a mountain, with a gladdened mind, having taken kadamba flowers, he venerated them. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering only in fortunate destinations, in this arising of a Buddha, was reborn in a wealthy family in Sāvattihī. His name was Saṅgharakkhita. He, having attained discretion, having gained faith, having gone forth, having taken a meditation subject, having made a certain monk his companion, dwells in the forest. In a cluster of trees not far from the elder's dwelling place, a hind, having given birth, protecting her young offspring, even though hungry within, through affection for her young, does not go far for food, and being near, is wearied by the lack of grass and water. Having seen that, the elder, thinking "Alas, surely this world, bound by the bondage of craving, experiences great suffering and is not able to cut it off," being struck with a sense of urgency, having made that very thing his goad, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"Not far from the Himalayas, there is a mountain named Kukkuṭa;
At the foot of that mountain, seven Buddhas dwell there.

"Having seen a kadamba tree in bloom, risen up like the king of lights,
Having held up with both hands, I sprinkled the seven Buddhas.

"Ninety-four cosmic cycles ago from now, the flower that I offered;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.

"Ninety-two cosmic cycles ago from now, there were seven named Puppha;

Accomplished with the seven treasures, wheel-turning monarchs of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, having known that his companion monk was dwelling given to wrong thoughts, having made that very hind a simile, exhorting him

109. "Surely this one, gone to a private place, does not attend to the teaching of the one who has compassion for the supreme welfare;
Thus this one dwells with uncontrolled faculties, like a hind with young offspring in the forest."

Spoke this verse.

Therein, in "na nūnāyaṃ," "na" is an indeclinable particle in negation. "Nūna" is in the sense of reflection. The word-analysis is "nūna ayaṃ." "Paramahitānukampino" means supremely, exceedingly; or of the Blessed One who is disposed to compassion for beings with supreme, unsurpassed welfare. "Rahogato" means gone to a secret place, gone to an empty house; the meaning is engaged in bodily seclusion. "Anuvigaṇeti" - here the pair of terms "na nūna" should be brought in and connected thus: "he does not attend to, surely"; he did not think, I suppose; the meaning is "he does not devote himself to it," I reckon. "Sāsana" means the teaching of practice; the intention is the meditation on the four truths as a meditation subject. "Tathā hi" means for that very reason; precisely because of not devoting himself to the Teacher's teaching. "This one" means this monk. "Pākatindriyo" means one whose faculties have become of their natural state, because of releasing the faculties with mind as the sixth each to their own domains; the meaning is with unrestrained eye-door and so on. Showing the simile for that attachment to craving because of which that monk dwells with uncontrolled faculties, he said "like a hind with young offspring in the forest." Just as this hind of young nature, because of the uncut state of affection for her young, experiences suffering in the forest and does not overcome it, so too this monk, because of the uncut state of attachment, dwelling with uncontrolled faculties, does not overcome the suffering of the round of rebirths - this is the intention. Or the reading is "taruṇavijātikā." The meaning is one who has recently given birth to a young calf. Having heard that, that monk, with a sense of urgency arisen, having developed insight, before long attained arahantship.

The commentary on the verses of the Elder Saṅgharakkhita is concluded.

10. Commentary on the Verses of the Elder Usabha

110. "The trees on the mountain peaks, well grown" is the verse of the Venerable Elder Usabha. What is its origin? This one too, having formed aspirations under former Buddhas, performing meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, thirty-one cosmic cycles ago from now, in the time of the Blessed One Sikhī, having become a young god, was reborn, and one day, having seen the Teacher, with a gladdened mind, made an offering with divine flowers. That flower offering stood for seven days in the form of a flower

pavilion. There was a great assembly of gods and humans. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a wealthy family in the Kosala country. His name was Usabha. He, having attained discretion, having gained confidence in the Teacher at the acceptance of the Jeta Grove, having gone forth, having accomplished the preliminary duties, dwells at the foot of a mountain in the forest. And at that time, when the rainy-season clouds had poured down, on the mountain peaks the trees, shrubs, and creepers become thick with dense foliage. Then one day the elder, having come out from the rock cell, having seen that pleasant forest and pleasant mountain, by the power of wise attention, thinking "Even these trees and so on, being senseless, attain growth through the success of the season; then why should I not, having obtained a suitable climate, attain growth in virtues?" -

110. "The trees on the mountain peaks, well grown, sprinkled by the fresh, exultant cloud;
For one desiring seclusion, perceiving the forest, it generates more fitness for Usabha."

Spoke this verse.

Therein, "nagā" means trees. Some say "nāgā"; the meaning is iron-wood trees. "Nagaggesu" means on the mountain peaks. "Susaṃvirūḷhā" means having roots well grown all around, and with branch-tips, sprouts, and sub-branches properly produced on all sides and above - this is the meaning. "Udaggameghena navena sittā" means rained upon by the first-arisen, lofty, great rainy-season cloud. "Vivekakāmaṣṣa" means of one who desires mental seclusion free from mental defilements; through dwelling in the forest, bodily seclusion has already been obtained; now aspiring for that mental seclusion which is the support for the achievement of seclusion from clinging; the meaning is of one devoting himself to wakefulness; therefore he said "perceiving the forest." Dwelling in the forest has been praised and extolled by the Teacher. And that is only for the fulfilment of the development of serenity and insight meditation; therefore "that should be brought within my grasp by me" - thus the meaning is of one who has gone to the forest perceiving it thus, one abounding in thoughts of renunciation. "Janeti" means "they produce"; for this is a singular used in the sense of a plural. Some, however, read "janentī." "Bhiyyo" means more and more. "Usabhassa" - he speaks of himself as if speaking of another. "Kalyata" means the state of fitness, wieldiness of mind, suitability for meditation. And this meaning has been stated below already. Thus the elder, even while speaking this verse, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"Being a young god, I worshipped Sikhi the leader;
With a mandārava flower, I placed it upon the Buddha.

"For seven days there was a covering, a divine garland upon the Truth-finder;
All people, having assembled together, paid homage to the Truth-finder.

"Thirty-one cosmic cycles ago from now, the flower that I honoured;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.

"And ten cosmic cycles from now, I was a king, resplendent;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has
been fulfilled."

And this itself was the elder's verse of declaration of final liberating knowledge.

The commentary on the verses of the Elder Usabha is concluded.

The commentary on the eleventh chapter is concluded.

12. The Twelfth Chapter

1. Commentary on the Verses of the Elder Jenta

111. "Going forth is difficult indeed, houses are difficult to dwell in" is the verse of the Venerable Elder Jenta. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating wholesome action as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Sikhī, having become a young god, was reborn. One day, having seen the Teacher, with a gladdened mind, he made an offering with kimkirāta flowers. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a certain regional king in the village of Jenta in the country of Magadha. His name was Jenta Tissa. He, having attained discretion, even while still young, being urged by the maturity of conditions, having become one whose mind was slanting towards the going forth, thought again - "The going forth is difficult to do, houses too are difficult to dwell in, the Teaching is deep, and wealth is difficult to achieve - what indeed should be done?" Thus, having become full of such reflections, going about, one day, having gone to the Teacher's presence, he heard the Teaching. From the time of hearing onwards, having become delighted in the going forth, having gone forth in the Teacher's presence, having taken a meditation subject, having developed insight, through easy practice with quick direct knowledge, he realised arahantship. Therefore it was said in the Apadāna -

"Being a young god, I worshipped Sikhi the leader;
Having held up a kakkāru flower, I placed it upon the Buddha.

"Thirty-one cosmic cycles ago from now, the flower that I offered;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"And nine cosmic cycles from now, I was the highest of beings, a king;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has
been fulfilled."

But having attained arahantship, reviewing his own practice, "I was indeed able to cut off the applied thought that had arisen in me from the very beginning" - filled with pleasure, showing the manner in which the applied thought had arisen and its being completely cut off -

111. "Going forth is difficult indeed, houses are difficult to dwell in, the Teaching is deep, wealth is difficult to achieve;
Difficult is our livelihood with whatsoever, it is proper to constantly contemplate impermanence."

Spoke this verse.

Therein, "going forth is difficult" means having abandoned a mass of wealth, whether small or great, and the circle of relatives, and having given one's breast to this Dispensation, because of the difficulty of going forth, the going forth is painful, the going forth is difficult to do - thus "going forth is difficult." "Ve" is merely a particle, or it has the meaning of emphasis, thus "the going forth is painful." If one were to dwell in a house, houses are difficult to dwell in, because one dwelling in a house - a king must perform royal duties, a lord must perform a lord's duties, a householder must perform a householder's duties, and attendants as well as ascetics and brahmins must be supported; and even when this and that duty is being performed, the household life is difficult to fill, like a pot with holes and like the great ocean. Therefore, these houses being painful and difficult to endure and to dwell in, they are "difficult to dwell in, difficult to inhabit." If one were to undertake the going forth, the Teaching is deep; that for the sake of which is the going forth, that Good Teaching of penetration to be attained by one gone forth is deep, difficult to see because of being the range of deep knowledge, difficult to understand because of the difficulty of penetrating due to the deep nature of the Teaching. If one were to dwell in a house, wealth is difficult to achieve - without which it is not possible to dwell in a house, that wealth, because of having to be achieved with suffering and difficulty, is difficult to achieve. This being so, having abandoned the household life, one should undertake the going forth itself; even so, difficult is our livelihood with whatsoever - here, in this Buddha's teaching, with whatsoever requisite obtained, our livelihood is difficult and painful; because of the difficulty of dwelling in the household life and because of the difficulty of achieving wealth, because of having to sustain oneself in the house with whatsoever requisite, difficult and troublesome is our livelihood. In that case, what is proper to do? It is proper to constantly contemplate impermanence - the whole day, the first watch and the last watch of the night, the entire collection of three-plane phenomena as impermanence; therefore, because of having arising and passing away, because of having a beginning and an end, because of being temporary, they are not permanent - thus it is proper to contemplate, to see with insight, as "impermanent." Because when the observation of impermanence is accomplished, the other observations are accomplished easily - therefore only the observation of impermanence is stated here, because impermanence is invariably accompanied by suffering and non-self, and because it is easy for one in the Dispensation to grasp. Therefore he said - "What is impermanent, that is suffering; what is suffering, that is non-self," "Whatever has the nature of arising, all that has the nature of cessation," "Activities have the nature of falling" - and by this, thus having suppressed the applied thoughts that had arisen again and again mutually by way of the opposite,

having undertaken insight through the gateway of impermanence, he shows that he has now become one who has performed his obligations. Therefore it was said "his own practice" and so on. This itself was the elder's declaration of final liberating knowledge.

The commentary on the verses of the Elder Jenta is concluded.

2. Commentary on the Verses of the Elder Vacchagotta

112. "I am a possessor of the threefold true knowledge, a great meditator" is the verse of the Venerable Elder Vacchagotta. What is the origin? This one too, having formed aspirations under former Buddhas, planting wholesome seeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Vipassī, having been reborn in a family home in the city of Bandhumatī, having attained discretion, one day, having made an offering to the Buddha together with the king and the citizens, thereafter wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a brahmin endowed with wealth in Rājagaha. Because of his belonging to the Vacchagotta clan, his designation was indeed "Vacchagotta." He, having attained discretion, having reached accomplishment in the brahminical sciences, seeking liberation, not seeing any substance therein, having gone forth into the going forth of a wandering ascetic, going about, having approached the Teacher, having asked a question, when it was answered, with a gladdened mind, having gone forth in the presence of the Teacher, doing the work of insight, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Like the rising sun with a hundred rays, like the luminous moon with golden rays;
Like the moon on the fifteenth, I saw the leader of the world going forth.

"Sixty-eight thousand, all were ones who had eliminated the mental corruptions;
They surrounded the Perfectly Enlightened One, the lord of bipeds, the lord of men.

"Having swept that street, when the leader of the world was being led out;
I raised a flag there, with a clear mind.

"Ninety-one cosmic cycles ago from now, when I placed the banner;
I do not know of an unfortunate realm, this is the fruit of giving a banner.

"Four cosmic cycles from now, I was a king of great power;
Accomplished in every way, renowned as Sudhaja.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having become a possessor of the six higher knowledges, having reviewed his own practice, filled with pleasure, by way of an inspired utterance -

112. "I am a possessor of the threefold true knowledge, a great meditator, skilled in

serenity of mind;

My own welfare has been attained, the Buddha's teaching has been fulfilled."
He spoke this verse.

Therein, "I am a possessor of the threefold true knowledge" means: even though formerly they perceived me as "a brahmin possessing the threefold knowledge" because of having gone to the far shore of the three Vedas, that however is a mere designation, because of the absence of the function of true knowledge in the Vedas. But now, because of having attained the three true knowledges beginning with the knowledge of past lives, I am in the ultimate sense a possessor of the threefold true knowledge; a great meditator because of the burning of the great, entire group of mental defilements belonging to the side of origin, and because of meditating upon the great, lofty, sublime Nibbāna through the great meditative absorption of the path and its fruition. "Skilled in serenity of mind" means skilled in concentrating the mind through the appeasement of defiling mental states that cause disturbance of consciousness. By this he states the reason for the state of possessing the threefold true knowledge. For the state of possessing the threefold true knowledge is through the elimination of mental corruptions together with proficiency in concentration, not through that alone. "One's own welfare" means one's own good; the letter "da" has been substituted for the letter "ka," as in such passages as "one who has attained his own welfare" and so on. And by "one's own welfare" arahantship should be understood. For that is called "one's own good" because it is bound to oneself in the sense of being connected to oneself, in the sense of not leaving oneself, in the sense of being the supreme welfare of oneself, and because of being one's own welfare. That own welfare has been attained, achieved by me. By this he shows the aforesaid state of being a great meditator as having reached its peak. The remainder is according to the method already stated.

The commentary on the verses of the Elder Vacchagotta is concluded.

3. Commentary on the Verses of the Elder Vanavaccha

113. "With clear waters and broad stones" is the verse of the Venerable Elder Vanavaccha. What is the origin? This one too, having formed aspirations under former Buddhas, planting wholesome seeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Vipassī, having been reborn in a family home, having attained discretion, living by doing work for others, having committed an offence against someone, frightened by the fear of death, running away, having seen a Bodhi tree on the road, with a gladdened mind, having swept its base, having made an offering with clusters of asoka flowers, having paid homage, facing the Bodhi tree, paying homage, seated cross-legged, having seen the enemies who had come to kill him, without disturbing his mind towards them, reflecting only upon the Bodhi tree, he fell into a precipice of a hundred men's height. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a brahmin endowed with wealth in Rājagaha. His name was "Vaccha." He, having come of age, having gained faith at the meeting with Bimbisāra, having gone forth, attained arahantship. Therefore it was said in the Apadāna -

"Engaged in working for others, I committed an offence;
I shall run to the forest's end, beset by fear and enmity.

"Having seen a flowering tree, a cluster well-fashioned;
Having taken copper-coloured flowers, I scattered them on the Bodhi tree.

"Having swept that Bodhi, the trumpet-flower tree, the best of trees;
Folding my legs crosswise, I sat down at the foot of the Bodhi tree.

"Seeking the path that had been traversed, they came to my presence;
And having seen them there, I reflected upon the highest enlightenment.

"Having paid homage to the Bodhi tree, with a clear mind;
I fell into a frightful mountain fortress with many levels.

"Ninety-one cosmic cycles ago from now, when I offered the flower;
I do not know of an unfortunate realm, this is the fruit of honouring the
enlightenment.

"And three cosmic cycles from now, I was a king, thoroughly restrained;
Endowed with the seven treasures, a wheel-turning monarch of great power.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has
been fulfilled."

But having attained arahantship, through delight in seclusion he dwelt indeed in the forest; on account of that the designation "Vanavaccha" arose. Then once the elder, having gone to Rājagaha for the purpose of assisting his relatives and kinsmen, being attended upon there by his relatives, having dwelt for a few days, indicated the appearance of departing. His relatives requested him: "Venerable sir, for the purpose of assisting us, dwell in a neighbouring monastery; we shall attend upon you." The elder, making known his delight in seclusion under the pretext of praising the pleasantness of the mountains -

113. "With clear waters and broad stones, frequented by yak-tailed deer;
Covered with water moss, those rocks delight me." He spoke this verse.

Therein, "with clear waters" (acchodikā): "clear" (acchaṃ) means not thick, subtle water is in these - where "acchodakā" should be said, "acchodikā" is said with a change of gender. By this he shows their excellence of water. "Broad stones" (puṭhusilā): broad, spread out, soft and pleasant to the touch stones are in these - thus "broad stones" (puṭhusilā). By this he shows the excellence of the sitting place. Those having tails (naṅgulaṃ) like the tails (naṅguṭṭhaṃ) of cattle (gannaṃ) are "yak-tailed" (gonaṅgulā), meaning black monkeys; some say "ordinary monkeys" as well. "Frequented by yak-tailed deer" (gonaṅgulamigāyutā): frequented, that is, mixed with yak-tailed monkeys and deer such as pasada deer and others roaming here and there. By this he shows that they are endowed with the characteristic of forest through being frequented by non-human beings. "Covered with water moss" (ambusevālasañchannā): because of the outflow, through the constantly trickling water, covered here and there with water moss. "Those rocks delight me" means

where I dwell; those such rocks and mountains delight me through delight in seclusion, therefore I shall go there itself - this is the intention. And this itself was the elder's declaration of final liberating knowledge.

The commentary on the verses of the Elder Vanavaccha is concluded.

4. Commentary on the Verses of the Elder Adhimutta

114. "For one who regards bodily inertia as weighty" is the verse of the Venerable Elder Adhimutta. What is the origin? It is said that he, in the time of the Blessed One Padumuttara, having been reborn in a brahmin family, having attained discretion, having attained accomplishment in the brahminical sciences, having seen the danger in sensual pleasures, having abandoned the household life, having gone forth into the going forth as a hermit, dwelling in the forest, having heard of the arising of a Buddha, having approached the vicinity of humans, having seen the Teacher going surrounded by the community of monks, with a gladdened mind, spread his own bark garment at the feet of the Teacher. The Teacher, having known his disposition, stood upon it. Having venerated the Blessed One standing there with the fragrance of black orris, he praised him with ten verses beginning with "You lift up this world." The Teacher, having declared concerning him "In the future, at the summit of a hundred thousand cosmic cycles from now, having gone forth in the Dispensation of a Perfectly Enlightened One named Gotama, he will become a possessor of the six higher knowledges," departed. He, by that meritorious action, having been reborn in the heavenly world, from there until this arising of a Buddha, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family in Sāvatthī, having received the name "Adhimutta," having attained discretion, having attained accomplishment in the brahminical sciences, not seeing any substance therein, because he was a being in his last existence, seeking escape, having seen the majestic power of the Buddha at the acceptance of the Jeta Grove, having gained faith, having gone forth in the presence of the Teacher, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Like a blazing kaṇikāra tree, like a bright lamp post;
Shining like the healing star, like lightning in the sky.

"Unafraid, unalarmed, like a maned lion, the king of beasts;
Making known the light of knowledge, crushing the groups of sectarians.

"Lifting up this world, cutting off all doubt;
Roaring like a king of beasts, I saw the leader of the world.

"I was a wearer of matted hair and antelope hide, lofty, upright, majestic;
Having taken a bark garment, I spread it at his feet.

"Having taken black orris, I anointed the Truth-finder;
Having anointed the Enlightened by himself, I praised the leader of the world.

"You lift up this world, O crosser of the mental floods, O great sage;

You illuminate with the light of knowledge, the highest knowledge that is not covered.

"He set in motion the wheel of the Teaching, he subjugated the adherents of other religions;
The bull, victorious in battle, made the earth tremble.

"As waves in the great ocean break at the shore's end;
So too all views break against your knowledge.

"With a fine-meshed net, when spread across the lake;
The living beings caught within the net are oppressed at that very moment.

"So too the sectarians in the world, dependent on various heresies;
Revolve within your excellent knowledge, dear sir.

"The support for those being swept away in the flood, for you are indeed the protector of those without kin;
The refuge for those afflicted by fear, the ultimate goal for women seeking freedom.

"The sole hero, incomparable, an accumulation of friendliness and compassion;
Matchless, well-balanced, peaceful, a master, such a one, victorious in conquest.

"The wise one, free from confusion, without longing, free from doubt;
Content, having vomited out hate, free from impurity, self-controlled, pure.

"Gone beyond attachment, with vanity destroyed, a possessor of the threefold true knowledge, gone to the end of the three existences;
Gone beyond boundaries, respecting the Teaching, having attained the goal, a marvellous bringer of welfare.

"You are a deliverer like a boat, a giver of hope for treasure;
Unafraid like a lion, haughty like a king of elephants.

"Having praised with ten verses, Padumuttara of great fame;
Having paid homage at the Teacher's feet, I remained silent then.

"Padumuttara, knower of the world, the receiver of oblations;
The Teacher, standing in the community of monks, spoke these verses.

"He who praised my morality and knowledge, and also the Good Teaching;
Him I will explain, listen to me as I speak.

"For sixty thousand cosmic cycles, he will delight in the heavenly world;
Having overcome other gods, he will exercise lordship.

"He, having gone forth afterwards, urged on by wholesome root;
He will go forth in the Dispensation of the Blessed One Gotama.

"Having gone forth, with the body having avoided evil action;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.

"Just as a cloud thundering, satisfies this earth;
Just so you, O great hero, satisfied me with the Dhamma.

"Having praised morality, wisdom, and the Teaching, the leader of the world;
I have attained the supreme peace, Nibbāna, the imperishable state.

"Oh, surely that Blessed One, the one with vision, would remain for a long
time;
And they would cognise the known, and experience the Deathless state.

"This is my last birth, all existences have been uprooted;
Having fully understood all mental corruptions, I dwell without mental
corruptions.

"A hundred thousand cosmic cycles ago from now, when I praised the Buddha;
I do not know of an unfortunate realm, this is the fruit of praising.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, exhorting the monks dwelling with him who were
mostly given to bodily rigidity -

114. "For one who regards bodily inertia as weighty, while life is dwindling away;
For one greedy for bodily pleasure, whence comes the excellence of an
ascetic?" He spoke this verse.

Therein, "for one who regards bodily inertia as weighty" means: inertia is unsuitability
for foulness practice; inertia of the body is bodily inertia; one for whom bodily inertia
is weighty, esteemed, he is one who regards bodily inertia as weighty; the meaning is
one who, having become without wisdom for escape, is devoted to nourishing the
body, mostly given to bodily rigidity; of that one who regards bodily inertia as
weighty. "While life is dwindling away" means while the life-activities are quickly
being exhausted, like the water of rivulets. "For one greedy for bodily pleasure"
means for one who has fallen into greed for the pleasure of one's own body through
superior food and so on. "Whence comes the excellence of an ascetic" means
whence, for what reason, could there be excellence as an ascetic, the state of being a
true ascetic, for such a person; but the intention is that the excellence of an ascetic is
assuredly only for one who is indifferent to the body and to life, who is contented with
whatsoever contentment, and who is putting forth strenuous energy.

The commentary on the verses of the Elder Adhimutta is concluded.

5. Commentary on the Verses of the Elder Mahānāma

115. "You will fall away from this mountain" is the verse of the Venerable Elder Mahānāma. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, in the time of the Blessed One Sumedha, having been reborn in a brahmin family, having attained accomplishment in the brahminical sciences, having abandoned the household life, having had a hermitage built on the bank of a certain river, he dwells teaching the sacred texts to many brahmins. Then one day the Blessed One, in order to assist him, approached his hermitage. He, having seen the Blessed One, with a gladdened mind, having prepared a seat, gave it. When the Blessed One was seated, he offered very sweet honey. The Blessed One, having consumed that, having declared the future in the manner stated below in the account of the Elder Adhimutta, departed. He, by that meritorious action, having been reborn in the heavenly world, turning again and again only in fortunate destinations, in this arising of a Buddha, having been reborn in a brahmin family in Sāvattthī, having received the name "Mahānāma," having attained discretion, having approached the presence of the Blessed One, having heard the Teaching, having gained faith, having gone forth, having taken a meditation subject, dwelling on a mountain named Nesādaka, being unable to suppress the prepossession of mental defilements, becoming disenchanted with his individual existence thinking "What use is this life to me, one with a defiled mind?" having ascended a high mountain peak, pointing out himself as if speaking of another, thinking "Having thrown him down from here, I shall kill him" -

115. "You will fall away from this mountain, with its many kuṭaja and sallakī trees; From the Nesādaka mountain, famous, a covering." He spoke this verse.

Therein, "you will fall away" means you, Mahānāma, will fall away, will decline. "From the mountain" means from this mountain that has become a dwelling place. "With many kuṭaja and sallakī trees" means endowed with many kuṭaja trees, that is indasāla trees, and sallakī trees, that is indasāla trees. "Nesādaka" means by one of such a name. "Mountain" means by a rock. For a rock, because of standing by means of joints reckoned as sections, is called "pabbata"; and because of swallowing water by way of outflow and so on, and because of swallowing essential substances such as medicines and so on, it is called "giri." But here, because both meanings are applicable, having said "pabbata," "giri" was also said. "Famous" means renowned by all virtues, illustrious. "A covering" means covered all around by various kinds of trees, shrubs, and creepers, or having become a possession for you by being a dwelling place. For this is the intention here: Mahānāma, if having given up the meditation subject you become one devoted to thinking, thus you will fall away from this Nesādaka mountain endowed with shade and water, suitable, that has become a dwelling place; now I shall throw you down from here and kill you; therefore it is not possible to be one under the power of thinking. Thus the elder, while threatening himself, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"On the bank of the river Sindhu, my hermitage was well made;
There I taught my pupils, history together with its characteristics.

"Lovers of the Teaching, disciplined are they, wishing to hear the good instruction;

Having reached perfection in the six factors, they dwell on the bank of the Sindhu.

"Skilled in the movement of meteors and in characteristics;
Seeking the highest good, they dwelt in the forest then.

"The Perfectly Enlightened One named Sumedha arose in the world at that very moment;
Having compassion for us, the great leader approached.

"The great hero who had arrived, the wise one, the leader of the world;
Having made a grass mat, I became a slave to the elder of the world.

"Having taken honey from the forest, I gave it to the foremost Buddha;
The Perfectly Enlightened One, having eaten, spoke these words.

"Whoever gave that honey to me, devoted, with his own hands;
Him I will explain, listen to me as I speak.

"By this gift of honey, and by the covering up with grass;
For thirty thousand cosmic cycles, he will delight in the heavenly world.

"In thirty thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.

"His heir in the teachings, legitimate, created by the Teaching;
Having fully understood all mental corruptions, he will attain nibbāna, without mental corruptions.

"Having come here from the world of the gods, when he descended into his mother's womb;
A rain of honey rained down, covering the earth with honey.

"When I had just come forth from the womb, so very difficult to escape from;
There too a rain of honey rained down for me, constantly.

"Having gone forth from home, I went forth into homelessness;
An obtainer of food and drink, this is the fruit of giving honey.

"Having become endowed with all sensual pleasures among gods and humans;
By that very gift of honey, I have attained the elimination of mental corruptions.

"When the sky has rained, when the grass is four inches high, when the earth-grown plants are in full bloom and covered;
In an empty dwelling, at the root of a tree like a pavilion, I always dwell happy, without mental corruptions.

"In the middle, the great and the low, I have gone beyond all existences;
Today my mental corruptions are eliminated, there is now no more rebirth.

"In thirty thousand cosmic cycles, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of giving honey.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

And this itself was the elder's verse of declaration of final liberating knowledge.

The commentary on the verses of the Elder Mahānāma is concluded.

6. Commentary on the Verses of the Elder Pārāpariya

116. "Having abandoned the six sense bases of contact" is the verse of the Venerable Elder Pārāpariya. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, in the time of the Blessed One Piyadassī, having been reborn in the realm of a hunter, at his wandering place when he had attained discretion, in a certain jungle thicket, the Blessed One Piyadassī, in order to assist him, having entered upon the attainment of cessation, sat down. And he, seeking deer, having gone to that place, having seen the Teacher, with a gladdened mind, having placed the Blessed One inside, having covered the branch-pavilion that had been made with lotus flowers in the form of a pinnacle building, experiencing lofty joy and pleasure, paying homage, stood for seven days. And day by day, having removed the withered and faded ones, he covered with fresh ones. The Teacher, after the elapse of a week, having emerged from cessation, recollected the Community of monks. At that very moment, about eighty thousand monks surrounded the Teacher. "We shall hear the sweet talk on the Teaching" - the deities gathered together; there was a great assembly. The Teacher, giving the thanksgiving, having declared his future success among gods and humans and his enlightenment as a disciple in this arising of a Buddha, departed. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family in Rājagaha, having attained discretion, having become one who had gone beyond the three Vedas, because of belonging to the Parāpara clan, having received the designation Pārāpariya, teaching the sacred texts to many brahmins, having seen the majestic power of the Buddha during the Teacher's journey to Rājagaha, having gained faith, having gone forth, doing the work of insight, before long attained arahantship. Therefore it was said in the Apadāna -

"The Blessed One named Piyadassī, the self-become one, the leader of the world;
The Perfectly Enlightened One, desiring seclusion, a sage skilled in concentration.

"Having entered the jungle thicket, Piyadassī, the great sage;
Having spread out the rag robe, the highest of men sat down.

"Formerly I was a deer hunter, in the forest grove;
Seeking the pasada deer, I wandered about then.

"There I saw the Enlightened by himself, a crosser of the mental floods,
without mental corruptions;

Like a flowering king of sal trees, like the risen sun.

"Having seen the god of gods, Piyadassin of great fame;
Having plunged into a natural lake, I brought a lotus then.

"Having brought a lotus, a hundred-petalled, delightful;
Having made a pinnacle chamber, I covered it with lotuses.

"Compassionate and merciful, Piyadassī, the great sage;
For seven nights and days the Buddha, the Conqueror, dwelt in the pinnacle building.

"Having discarded the old, I covered with the new;
Having raised my joined palms, I stood there at that very moment.

"Having risen from concentration, Piyadassī, the great sage;
Surveying the direction, the leader of the world sat down.

"Then the attendant named Sudassana, of great supernormal power,
Having understood the mind of the Buddha, the Teacher Piyadassī.

Surrounded by eighty thousand monks,
He approached the leader of the world, seated happily at the forest's edge.

"As far as the deities dwelling in the jungle thicket;
Having understood the Buddha's mind, all gathered together then.

"When the demons had assembled, the kumbhaṇḍas together with the
rakkhasas;
And when the community of monks had arrived, the Conqueror uttered verses.

"With praise for seven days he honoured me, and made a residence for me;
Him I will explain, listen to me as I speak.

"Very difficult to see, very subtle, profound, well proclaimed;
I will explain with knowledge, listen to me as I speak.

"For fourteen cosmic cycles, he will exercise divine kingship;
A pinnacle chamber of the great one, covered with lotus flowers.

"He will be sustained in space, this is the fruit of the flower deed;
In twenty-four hundred cosmic cycles, mixed up he will wander in the round of rebirths.

"There a flower-made divine mansion, he will be sustained in space;
Just as on a lotus petal, water does not taint.

"Likewise in his knowledge, mental defilements do not cling;
Having turned away with the mind, the five mental hindrances, this one.

"Having generated a mind for renunciation, he will go forth from home;

Then, when the flower-made divine mansion is being held, he will depart.

"For one dwelling at the root of a tree, prudent, mindful;
There a flower-made divine mansion, he will bear on his head.

"Robes and almsfood, requisites and lodgings;
Having given to the community of monks, he will attain nibbāna, without
mental corruptions.

"While living in a pinnacle chamber, I went forth into the going forth;
Even while dwelling at the root of a tree, a pinnacle chamber is held over me.

"Regarding robes and almsfood, volition is not found in me;
Connected with meritorious action, I obtain what is fully accomplished.

"Incalculable by counting, many ten million cosmic cycles of mine;
Void, they have passed, freed, the lords of the world.

"In eighteen hundred cosmic cycles, Piyadassī was the great leader;
Having attended upon him, I have reached this realm of rebirth.

"Here I see the Perfectly Enlightened One, the superior one named the one
with vision;
Having approached him, I went forth into homelessness.

"The Buddha, who makes an end of suffering, the Conqueror, taught me the
path;
Having heard his Teaching, I have attained the unshakeable state.

"Having pleased the Perfectly Enlightened One, Gotama, the bull of the
Sakyans;
Having fully understood all mental corruptions, I dwell without mental
corruptions.

"In eighteen hundred cosmic cycles, when I honoured the Buddha;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

But having attained arahantship, having reviewed his own practice, with pleasure
arisen, by way of an inspired utterance -

116. "Having abandoned the six sense bases of contact, with guarded doors, well-
restrained;
Having vomited out the root of misery, the elimination of mental corruptions
has been attained by me." - He spoke this verse.

Therein, "having abandoned the six sense bases of contact" means having abandoned, by way of the abandoning of the defilements connected therewith, the six internal sense bases beginning with the eye and so on, which have received the name "sense bases of contact" because of being the place of origin of the six contacts beginning with eye-contact and so on. "With guarded doors, well-restrained" means precisely because of the guarding of the eye-door and so on, because of being well shut by the door panel of mindfulness through the prevention of the entry of evil qualities beginning with covetousness and so on that operate therein, he is with guarded doors, well-restrained. Or alternatively, because of being protected by the method stated regarding the six doors with mind as the sixth, he is with guarded doors; because of being well controlled by body and so on, he is well-restrained - thus the meaning here should be understood. "Having vomited out the root of misery" means the flaw reckoned as ignorance and craving for existence, which is the root of misery, the suffering of the round of rebirths, or all the flaw of mental defilements, having belched it out by means of the emetic medicine reckoned as the noble path, having expelled it from one's continuity, or because of the expelling. "The elimination of mental corruptions has been attained by me" means the mental corruptions beginning with the mental corruption of sensuality are eliminated herein, or it is to be attained by their elimination - thus it is the elimination of mental corruptions, meaning Nibbāna and arahantship. That elimination of mental corruptions has been attained, obtained - thus he declared the final liberating knowledge by way of an inspired utterance.

The commentary on the verses of the Elder Pārāpariya is concluded.

7. Commentary on the Verses of the Elder Yasa

117. "Well-anointed, well-clothed" is the verse of the Venerable Elder Yasa. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Sumedha, having become a king of serpents of great might, having led the Community of monks headed by the Buddha to his own dwelling, carried on a great giving. He clothed the Blessed One with a very costly set of three robes, and clothed each and every monk individually with a very costly suit of garments and with all the ascetic's requisites. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Siddhattha, having become a merchant's son, venerated the great seat of enlightenment with the seven treasures. In the time of the Blessed One Kassapa, having gone forth in the Dispensation, he practised the ascetic duty. Thus, wandering only in fortunate destinations, in the time of our Blessed One, he was reborn in Bārāṇasī as the son of a millionaire of great wealth, Yasa by name, supremely delicate. "He had three mansions" - all that should be understood according to the method that has come in the Khandhaka.

He, being urged by a former cause, having seen the alteration of his retinue overcome by sleep in the night-time, with a sense of urgency arisen, having mounted his golden slippers, having gone out from the house, having departed through the city gate opened by a deity, having gone near Isipatana, said "Alas, it is troubled indeed, it is afflicted indeed!" At that time, by the Blessed One dwelling at Isipatana, walking

up and down in the open air for the very purpose of assisting him, he was told "Come, Yasa, this is untroubled, this is unafflicted." Filled with pleasure thinking "There is indeed something untroubled, unafflicted," having descended from his golden slippers, having approached the Blessed One, seated to one side, when the Teacher had given a progressive discourse, when the teaching of the truths had been given, having become a stream-enterer at the conclusion of the truths, while the teaching of the truths was being given by the Blessed One to his father who had come for the purpose of searching, he realised arahantship. Therefore it was said in the Apadāna -

"Having plunged into the great ocean, my dwelling is well-fashioned;
A well-fashioned pond, resounding with the singing of ruddy geese.

"Covered with mandālaka flowers, and with lotuses and waterlilies;
And a river flows there, with good fords, delightful.

Covered with fish and turtles, spread over with various birds;
Resounding with peacocks and herons, with cuckoos and other lovely ones.

"Pigeons, sun-geese, ruddy geese, river-dwellers;
Lapwings and myna-birds here, pammaka birds and jīvajīvaka birds.

"Swans and herons calling, many tawny owls;
Accomplished with the seven treasures, with sand of gems and pearls.

"Trees entirely made of gold, stirred by various odours;
They illuminate the dwelling by day and night, at all times.

"Sixty thousand musical instruments play in the evening and morning;
Sixteen thousand women surround me always.

"Having gone forth from the dwelling, the wise one, the leader of the world;
With a confident mind, glad at heart, I paid homage to him of great fame.

"Having paid respect to the Perfectly Enlightened One, I invited him together
with the Community;
That wise one consented, the wise one, the leader of the world.

"Having given a talk on the Teaching to me, the great sage dismissed me;
Having paid respect to the Perfectly Enlightened One, I approached my
dwelling.

"I addressed the retinue, 'All of you gather together;
In the earlier period of the day, the Buddha will come to the dwelling.'"

"It is a gain for us, it is well-gained for us, who dwell in your presence;
We too shall make an offering to the Buddha, the foremost, the Teacher.

"Having prepared food and drink, I announced the time;
With a hundred thousand masters, the leader of the world approached.

"With the five-part musical instruments, I made a going out to meet;

On a chair entirely made of gold, the highest of men sat down.

"The upper covering was entirely made of gold then;
Fans blow forth, among the Community of monks.

"With abundant food and drink, I satisfied the community of monks;
I gave individual pairs of cloth to the community of monks.

"He whom they call the wise one, the receiver of the world's offerings;
Having sat down in the community of monks, he spoke these verses.

"He who satisfied me with food and drink, and all these;
Him I will explain, listen to me as I speak.

"For eighteen hundred cosmic cycles, he will delight in the heavenly world;
A thousand times he will be a king, a universal monarch.

"Whatever realm of rebirth he arises in, whether divinity or human;
He will always wear a roof entirely made of gold.

"In thirty thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.

"His heir in the teachings, legitimate, created by the Teaching;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.

"Having sat down in the community of monks, he will roar the lion's roar;
They hold an umbrella over the funeral pyre, beneath the umbrella you are
burnt.

"Asceticism has been attained by me, mental defilements have been burnt by
me;
In a pavilion or at the root of a tree, torment is not found in me.

"In thirty thousand cosmic cycles, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of giving all.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been
fulfilled."

Then the Blessed One, having stretched out his right arm towards the Venerable Yasa,
said "Come, monk." Immediately after the utterance, he became like an elder of sixty
years, with hair and beard of only two inches in length, bearing the eight
requisites. He, having reviewed his own practice, uttering an inspired utterance, by
reason of his former state before the attainment of the come-monk status -

117. "Well-anointed, well-clothed, adorned with all ornaments;
I attained the three true knowledges, the Buddha's teaching has been
fulfilled." He spoke this verse.

Therein, "well-anointed" means one whose body was anointed with fine saffron and sandalwood unguent. "Well-clothed" means well dressed in very costly Kāsi cloth. "Adorned with all ornaments" means decorated with all ornaments such as those worn on the head and so on. "I attained" means I obtained. The remainder is according to the method already stated.

The commentary on the verses of the Elder Yasa is concluded.

8. Commentary on the Verses of the Elder Kimila

118. "As if commanded, it falls away" is the verse of the Venerable Elder Kimila. What is the origin? This one too, having formed aspirations under former Buddhas, performing meritorious deeds in this and that existence, in the time of the Blessed One Kakusandha, having been reborn in a family home, having attained discretion, when the Teacher had attained final Nibbāna, made an offering with sal tree garlands in the form of a pavilion with reference to his relics. He, by that meritorious action, having been reborn in Tāvātimsa, wandering again and again among gods and humans, in this arising of a Buddha, was reborn in a Sakyan royal family in the city of Kapilavatthu. His name was Kimila Tissa. He, having come of age, dwelt endowed with the achievement of wealth. The Teacher, having seen the maturity of his knowledge, for the purpose of generating a sense of urgency, while dwelling at Anupiya, having created a beautiful woman's form standing in the prime of youth, having shown it before him, then gradually made it so that she appeared overpowered by the failures of ageing and disease. Having seen that, the prince Kimila, making known very much religious emotion -

118. "As if commanded, youth falls away, material form being the same yet appearing as if different;
Though I remain the same, not being separated, I remember myself as if another."

Spoke this verse.

Therein, "as if commanded" means as if instructed and commanded by the gods saying "You go quickly, do not stay." "Abhisatṭho vā" is also a reading; the meaning is as if urged by someone saying "You go swiftly." "Falls away" means passes swiftly, rushes on, does not stand still; the meaning is it reaches destruction and passing away moment by moment. "Youth" means a particular stage of the body such as childhood, youth, and so on. Here, however, youth is intended by it; for that, falling away, having become diminishing, was apparent. "Material form" means he says "beauty of form." But "material form" means the body, as in such passages as "dependent on bones and dependent on sinews and dependent on flesh, space being enclosed, it goes by the term 'materiality'" and so on. "Being the same yet appearing as if different" - the intention is: this material form, of whatever kind, itself being in that very same manner, existing, appears to me as if different. And some read "tadeva santa." "Of that very same one being" means of that very me, being no other, being the same. "Not being separated" means of one not staying apart; for indeed through long separation, even what is not different appears as if different - the intention is that this too is not the case here. "I remember myself as if another" - the meaning is: I remember, I consider, I perceive this individual existence of mine as if it

were that of another being. As he was thus attending to impermanence, a stronger sense of urgency arose in him. He, being stirred with a sense of urgency, having approached the Teacher, having heard the Teaching, having gained faith, having gone forth, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"When Kakusandha, the brahmin who had lived the holy life, was quenched;
Having taken sal tree garlands, I had a pavilion made.

"Having gone to Tāvatiṃsa, being virtuous, we obtained the highest divine mansion;
I outshine other gods, this is the fruit of meritorious action.

"By day or by night, walking up and down or standing;
Covered with sāla flower blossoms, this is the fruit of meritorious action.

"In this very cosmic cycle, when I honoured the Buddha;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship too, the elder, making clear the attention to impermanence that had formerly arisen in him, recited that very same verse. Therefore this was also a declaration of final liberating knowledge of this elder.

The commentary on the verses of the Elder Kimila is concluded.

9. Commentary on the Verses of the Elder Vajjiputta

119. "Having entered the thicket at the foot of a tree" is the verse of the Venerable Elder Vajjiputta. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, ninety-four cosmic cycles ago from now, having seen a Paccekasambuddha going for alms, with a gladdened mind, gave banana fruits. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as a prince of the Licchavi kings in Vesālī; because of being a prince of the Vajji kings, his designation was indeed "Vajjiputta." He, being young, even at the time of training in elephant-training and so on, because of being accomplished in the supporting conditions, having become one with a disposition solely towards escape, going about, at the time of the Teacher's proclamation of the Teaching, having gone to the monastery, seated at the edge of the assembly, having heard the Teaching, having gained faith, having gone forth in the presence of the Teacher, doing the work of insight, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"The Blessed One, thousand-rayed, self-become, unconquered;
Having risen from seclusion, went forth for alms.

"With fruit in hand, having seen, I approached the lord of men;
With a confident mind, glad at heart, I gave a mango fruit.

"Ninety-four cosmic cycles ago from now, when I gave that fruit then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having become a possessor of the six higher knowledges, afterwards, when the Teacher had attained final Nibbāna not long before, when a rendezvous had been made to recite together the Teaching, while the great elders were dwelling here and there, one day, having seen the Venerable Ānanda, who was still a learner, surrounded by a great assembly, expounding the Teaching, generating in him enthusiasm for the attainment of the higher path -

119. "Having entered the thicket at the foot of a tree, having placed Nibbāna in your heart;
Meditate, Gotama, and do not be negligent, what will this chatter do for you?"

Spoke this verse.

Therein, "thicket at the foot of a tree" means a thicket that is at the foot of a tree. For there is a thicket but not a tree-root, and there is a tree-root but not a thicket. Among these, by the mention of tree-root, because of the place being endowed with shade, he shows the absence of danger from wind and heat of the sun. By the mention of thicket, by the state of being sheltered from the wind, he shows the absence of danger from wind and the absence of crowding by people; and by both of these, the suitability for meditation. "Pasakkiya" means having approached. "Having placed Nibbāna in the heart" means having placed quenching in the heart, having made it in the mind, thinking "Thus, having practised, Nibbāna is to be attained by me."

"Meditate" means meditate by meditation on the three characteristics of existence; develop path development together with the development of insight. "Gotama" means he addresses the treasurer of the Teaching by his clan name. "And do not be negligent" means do not fall into negligence regarding highly wholesome mental states. Now, showing by way of rejecting whatever negligence of the elder there was, he said "what will this chatter do for you?" Therein, "chatter" means idle prattling activity. Just as the sound occurrence "biḷibiḷi" is useless, so what will the description by people similar to chatter do for you, what kind of purpose does it accomplish for you? Therefore, having abandoned the description by people, be devoted to one's own welfare - thus he gave an exhortation.

Having heard that, being stirred with a sense of urgency by the words spoken by others, like the wafting of the scent of poison, spending much of the night by walking meditation, having aroused zeal in insight, having entered the lodging, as soon as he lay down on the small bed, he attained arahantship.

The commentary on the verses of the Elder Vajjiputta is concluded.

10. Commentary on the Verses of the Elder Isidatta

120. "The five aggregates are fully understood" is the verse of the Venerable Elder Isidatta. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Vipassī, having been reborn in a family home, having attained discretion, one day, having seen the Blessed One going along the road, with a gladdened mind, gave a sweet fragrant fruit. He, by that meritorious action, having been reborn in the heavenly world, having performed meritorious deeds again and again, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a certain caravan leader in the village of Vaḍḍha in the Avanti country. His name was Isidatta Tissa. He, having come of age, having become a friend not seen of the householder Citta at Macchikāsaṇḍa, having received a message sent by him having written about the virtues of the Buddha, with confidence arisen in the Dispensation, having gone forth in the presence of the Elder Mahākaccāna, having undertaken insight, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"The golden-coloured Enlightened by himself, the receiver of oblations;
Proceeding along the road, I gave a fragrant fruit.

"Ninety-one cosmic cycles ago from now, when I gave that fruit then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.

"Mental defilements have been burnt by me, etc. the Buddha's teaching has been fulfilled."

But having become a possessor of the six higher knowledges, having asked permission of the elder saying "I shall go to attend upon the Buddha," having gone gradually to the Middle Country, having approached the Teacher, having paid homage, seated to one side, having been received with friendly welcome by the Teacher in the manner beginning with "Is it bearable, monk, is it endurable?" by way of reply, declaring final liberating knowledge by way of announcing "Blessed One, from the time of approaching your Dispensation, all suffering has departed from me, all danger has been allayed" -

120. "The five aggregates are fully understood, they remain with their roots cut off; The elimination of suffering has been attained, the elimination of mental corruptions has been attained by me." - He spoke this verse.

Therein, "the five aggregates are fully understood" means all five aggregates of clinging of mine have been known by having completely delimited them in every respect by path wisdom together with insight wisdom as "this is suffering, this much is suffering, there is no more beyond this." The intention is that there is nothing whatsoever among them that remains to be fully understood. "They remain with their roots cut off" means precisely because of being fully understood in every respect, because their root consisting of ignorance, craving, and so on has been eradicated, because it has been abandoned by the noble path, they remain until the cessation of the final consciousness. "The elimination of suffering has been attained" means precisely because of their roots being cut off, the elimination, the utter elimination of the suffering of the round of rebirths has been attained; Nibbāna has been achieved.

"The elimination of mental corruptions has been attained by me" means the meaning is that arahantship, which has obtained the name "elimination of mental corruptions" because it is to be reached when all mental corruptions beginning with the mental corruption of sensuality are being eliminated, has been attained, obtained. Some, however, read "this is the final body." Precisely because of the attainment of Nibbāna, this body of mine, this individual existence, is the final one, the very last; there is now no more rebirth - this is the meaning. But whatever has not been said here and there, that is manifest since the method has been stated below.

The commentary on the verses of the Elder Isidatta is concluded.

The commentary on the twelfth chapter is concluded.

And completed in the Paramatthadīpanī commentary on the verses of the Elders

is the Book of Ones, adorned with the verses of one hundred and twenty elders.

Explanation of the meaning.



ABOUT THIS TRANSLATION

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PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 08. Commentary on the Verses of the Elder Monks. 1. The Book of the Ones Retrieved from paliverse.org

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