

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)

2. The Book of the Twos (2. Dukanipāto)



PaliVerse

5. The Collection of Minor Texts

08. Commentary on the Verses of the Elder Monks

2. The Book of the Twos

1. The First Chapter

1. Commentary on the Verses of the Elder Uttara

121-122. In the Book of Twos, the verse beginning with "There is no existence that is permanent" is the verse of the Venerable Elder Uttara. 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 become a knower of charms, wanders through space. And at that time the Teacher, for the purpose of assisting him, sat down at the foot of a certain tree in the midst of the forest, emitting the six-coloured Buddha-rays. He, going through the sky, having seen the Blessed One, with a gladdened mind, having descended from the sky, venerated the Blessed One with thoroughly pure and abundant kaṇḍikāra flowers. The flowers, by the majestic power of the Buddha, stood above the Teacher in the shape of an umbrella. He, having become of confident mind even more because of that, afterwards, having died, having been reborn in Tāvātimsa, experiencing lofty divine success, having remained there as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn at Rājagaha as the son of a wealthy brahmin family. His name was Uttara Tissa. He, having attained discretion, having attained accomplishment in the brahminical sciences, became one venerated by the world for his birth, beauty, knowledge, age, and morality and good conduct. Having seen that achievement of his, Vassakāra, the chief minister of Magadha, wishing to give his own daughter, made known his own intention. He, because of having the disposition of escape, having rejected that, from time to time attending upon the General of the Dhamma, having heard the Teaching in his presence, having gained faith, having gone forth, having become dutiful, attends upon the elder.

And at that time a certain illness arose in the elder. For the purpose of medicine for him, the novice Uttara, right early, having taken his bowl and robes, having departed from the monastery, on the road, having placed his bowl on the bank of a lake, having gone near the water, washes his face. Then a certain tunnel-thief, pursued by the guard-men, having departed from the city through the main gate itself, running away, having thrown the bundle of jewels taken by himself into the novice's bowl, fled. The novice approached near the bowl. The king's men, pursuing the thief, having seen the bundle in the novice's bowl, thinking "This is the thief, by this one the theft was done," having bound the novice with his hands behind his back, showed him to the brahmin Vassakāra. And Vassakāra at that time, having been appointed to the king's judgment, administers cutting and breaking punishments. He, because of his

bound resentment, thinking "Previously he did not heed my words, he went forth among the pure sectarians," without even investigating the case, impaled him alive on a stake.

Then the Blessed One, having observed the maturity of his knowledge, having gone to that place, having placed upon Uttara's head his hand - enveloped in a net of rays, soft, tender-skinned, with long fingers, whose whiteness was suffused with the radiance of the rays of the jewel-like fingernails of the shining hand, like a stream of natural vermillion and liquid gold flowing forth - having said "Uttara, this fruit of your former action has arisen; therein endurance should be practised by you through the power of reviewing," expounded the Teaching suited to his disposition. Uttara, having obtained lofty joy and gladness through the confidence and pleasure arisen from the touch of the Teacher's hand, which was like a consecration of the Deathless, having ascended the path of insight as previously practised, because his knowledge had reached maturity, and through the beauty of the Teacher's instruction, at that very moment, having exhausted all mental defilements by the succession of paths, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"The Perfectly Enlightened One named Sumedha, possessing the thirty-two excellent characteristics;
The Blessed One, desiring seclusion, approached the Himalayas.

"Having plunged into the Himalaya, the foremost compassionate sage;
Folding his legs crosswise, the highest of the assembly sat down.

"A knower of charms then I was, one who moves through the sky;
Having grasped a well-made trident, I then go into the sky.

"Like a fire on a mountain peak, like the moon on the full moon day;
The Buddha shines in the forest, like a king of sal trees in full bloom.

"Having gone forth from the forest edge, running towards the Buddha's rays;
Resembling the colour of a reed fire, having seen, I gladdened my mind.

"Selecting, I saw a flower, kaṇikāra with divine fragrance;
Having taken three flowers, I honoured the foremost Buddha.

"By the Buddha's power, three flowers of mine then;
Stalks upward, petals downward, make shade for the Teacher.

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

"There my divine mansion was well made, known as 'Kaṇikārī';
Sixty yojanas in height, thirty yojanas in width.

"With a thousand storeys, a hundred pinnacles, adorned with flags, made of green gold;
With a hundred thousand turrets, divine mansions appeared to me.

"Made of gold, made of jewels, and also made of ruby;
And divans made of crystal, whatever one wishes, whichever one desires.

"And a very precious bed, furnished with a cotton-mattress covering;
And with hair pointing upwards throughout, combined with a pillow.

"Having gone forth from the dwelling, wandering on a journey in heaven;
Whenever I wish for passage, honoured by a host of gods.

"Below the flower I stand, above is my roof;
A hundred yojanas all around, covered with kaṇikāra flowers.

"Sixty thousand musical instruments attended morning and evening;
They surround me constantly, unwearied night and day.

"There with dancing, singing, cymbals, and music;
I delight in playful enjoyment, I rejoice, desiring sensual pleasures.

"Having eaten and drunk there, I rejoice among the Thirty-three then;
Together with groups of women, I rejoice in the highest divine mansion.

"Five hundred times I exercised divine kingship;
Three hundred times I was a universal monarch;
Principality over a district, extensive, incalculable by counting.

"Wandering in the round of rebirths from existence to existence, I obtain great wealth;
There is no deficiency in my wealth, this is the fruit of honouring the Buddha.

"I wander in two existences, in divinity and also in humanity;
I know no other destination, this is the fruit of honouring the Buddha.

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

"Elephant vehicles, horse vehicles, palanquins and litters;
I obtain all this indeed, this is the fruit of honouring the Buddha.

"A group of female slaves, a group of male slaves, women fully adorned;
I obtain all this indeed, this is the fruit of honouring the Buddha.

"Silks and woollen blankets, linens and cottons too;
I obtain all this indeed, this is the fruit of honouring the Buddha.

"New cloth, new fruit, food of new finest flavour;
I obtain all this indeed, this is the fruit of honouring the Buddha.

"Eat this, enjoy this, lie on this bed;
I obtain all this indeed, this is the fruit of honouring the Buddha.

"Everywhere I am venerated, my fame is very high;

I always have a great following, always an assembly that cannot be divided;

I am the highest among relatives, this is the fruit of honouring the Buddha.

"I do not know cold or heat, no fever is found;
And also mental suffering is not found in my heart.

Having become golden-coloured, I wander in the round of rebirths from
existence to existence;
I do not know of disfiguration, this is the fruit of honouring the Buddha.

"Having fallen away from the world of the gods, urged on by wholesome root;
Formerly I was born in Sāvathī, in a very wealthy great household.

"Having abandoned the five types of sensual pleasure, I went forth into
homelessness;
Seven years old by birth, I attained arahantship.

"The Buddha, the one with vision, gave me full ordination, having understood
my virtues;
Young, I am worthy of veneration, this is the fruit of honouring the Buddha.

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

"Having attained analytical knowledge, skilled in the bases for spiritual power;
Having attained perfection in the teachings, this is the fruit of honouring the
Buddha.

"In thirty thousand 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."

Having again become a possessor of the six higher knowledges, having risen from the
stake, standing in the sky out of compassion for others, he showed a wonder. The
public was filled with wonder and amazement. At that very moment his wound
healed. He, when asked by the monks "Friend, while experiencing such suffering, how
were you able to engage in insight meditation?" showing "Even earlier, friends, the
danger in the round of rebirths and the intrinsic nature of activities had been well
seen by me; thus, even while experiencing such suffering, I was able, having
developed insight, to attain distinction" -

121. "There is no existence that is permanent, nor are activities eternal;
Those aggregates arise, and pass away again and again.

122. "Having known this danger, I am not desirous of existence;

Escaped from all sensual pleasures, the elimination of mental corruptions has been attained by me." -

He spoke this pair of verses.

Therein, "there is no existence that is permanent" means existence is of such divisions as kammic becoming, becoming of rebirth, sensual existence, fine-material existence, immaterial existence, percipient existence, non-percipient existence, neither-percipient-nor-non-percipient existence, single-aggregate constituent existence, four-aggregate constituent existence, five-aggregate constituent existence; and even among those, there is such classification as inferior, middling, superior, long-lived, abundant in happiness, and mixed happiness and suffering - whatever is permanent, stable, firm, not subject to change, there is not, because of having arisen dependent on this and that cause. And because this is so, therefore the explanation is: nor are activities eternal - there are not. For the five aggregates, which have received the name "activities" because of being conditioned by conditions, having come into being as just activities by the designation of existence with reference to the five aggregates, and undergoing change through ageing and death - they are non-eternal, subject to change. For thus they are called "activities." Therefore he said: "Those aggregates arise, and pass away again and again." Those five aggregates, spoken of by the term existence and by the term activities, arise again and again according to their conditions, and having arisen, being oppressed by ageing, they pass away, they break apart - this is the meaning. By this he shows that the five aggregates, which have obtained the conventional expressions "existence" and "activities," have the intrinsic nature of rise and fall. Because for one who, having applied the three characteristics, meditates on activities, having known even earlier through insight wisdom the danger, the fault, in conditioned things - as if ablaze - regarding even those three existences, activities seen through the characteristic of impermanence are present even more clearly as suffering and non-self, therefore the Blessed One said - "What is impermanent, that is suffering; what is suffering, that is non-self."

Because for one who, having applied the three characteristics, meditates on activities, even those three existences are present as frightening, like a house ablaze, therefore he said "I am not desirous of existence." But thus, for one who is completely turning away from existences, not even a trifle of longing for sensual pleasures comes to be at all; therefore he said "escaped from all sensual pleasures"; the explanation is: I am. The meaning is: I am one whose mind has turned away from divine sensual pleasures just as from human ones. "The elimination of mental corruptions has been attained by me" means because thus, being one whose activities are well polished, who has well seen the danger in existences, and whose mind is unattached to sensual pleasures, therefore even by me while seated on the top of the stake, the elimination of mental corruptions has been attained, achieved - that is, Nibbāna and arahantship. And he gave the exhortation to the monks that effort should be made by other fellows in the holy life whose minds have not yet attained, for the achievement of that.

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

2. Commentary on the Verses of the Elder Piṇḍolabhāradvāja

123-124. "This life is not by calamity" and so on is the verse of the Venerable Elder Piṇḍolabhāradvāja. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been reborn in a lion's realm, dwelt in a mountain cave. The Blessed One, in order to show favour to him, at the time when he had departed for his food resort, having entered the sleeping cave, having entered upon cessation, sat down. The lion, having taken his food, having returned, having seen the Blessed One at the entrance of the cave, full of mirth, having made an offering with water-born and land-born flowers, gladdening his mind, for the purpose of protecting the Blessed One, in order to drive away beasts of prey in the forest, roaring the lion's roar at three times, stood with his mindfulness directed to the Buddha. Just as on the first day, so he honoured him for seven days. The Blessed One, after the elapse of seven days, having emerged from cessation, thinking "This much decisive support will suffice for this one," while he was watching, having plunged into the sky, went to the monastery itself. The lion, like the elephant Pālileyaka, being unable to endure the suffering of separation from the Buddha, having died, having been reborn in a family of great wealth in the city of Hamsavatī, having come of age, having gone together with the citizens to the monastery, having heard the proclamation of the Teaching, having carried on a great giving for seven days, having performed meritorious deeds for as long as life, wandering again and again among gods and humans, in the time of our Blessed One, was reborn in Kosambī as the son of the royal chaplain of King Udena, Bhāradvāja by name. He, having come of age, having learnt the three Vedas, while teaching the sacred verses to five hundred young men, because of his gluttonous nature and his conduct not being in conformity, being abandoned by them, having gone to Rājagaha, having seen the material gain and honour of the Blessed One and the community of monks, having gone forth in the Dispensation, being immoderate in food and going about, was established by the Teacher through a skilful method in moderation, and having established insight, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

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

"Having taken piyāla fruit, I gave it to the foremost Buddha;
To the hero, the field of merit, 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."

But having become a possessor of the six higher knowledges, he roared a lion's roar in the Blessed One's presence: "Whatever is to be attained by disciples, that has been attained by me," and in the community of monks: "Whoever has uncertainty about the path or the fruition, let him ask me." Therefore the Blessed One established him in the foremost position: "This is the foremost, monks, of my disciples who are monks, of those who utter a lion's roar, that is to say, Piṇḍolabhāradvāja." He, one day, having compassion for a stingy brahmin of wrong view who had been his friend during his time as a householder and who had come to his presence, having spoken to him a

talk on giving, and when that one, having frowned saying "This one wishes to destroy my wealth," yet said "I give you one meal," he diverted it to the Community saying "Give that to the Community, not to me." Again, when the brahmin had shown displeasure saying "This one wishes to make me give to many," on the following day, having gladdened him through the General of the Teaching's making known the great fruitfulness of an offering given to the Community, thinking "This brahmin imagines 'He urged me to give out of greed for food,' but he does not know that nutriment has been fully understood by me in every respect; well then, let me make him know" -

123. "This life is not by calamity, nutriment is not near to the heart;
The body is sustained by nutriment, having seen thus, I practise the search.

124. "For they declared it to be mire, this salutation and veneration in families;
A subtle dart, difficult to remove, honour is hard to give up by a contemptible person."

He spoke a pair of verses.

Therein, "this life is not by calamity" means this life of mine is not by calamity, by wrong method, by wrong livelihood such as giving bamboo, giving flowers, and so on; because of the absence of attachment to life. "Nutriment is not near to the heart" means nutriment, when being brought, does not make peace for the heart, for consciousness, like the knowledge of path and fruition; rather, it merely quickly dispels hunger - this is the intention. Or alternatively, "nutriment is not near to the heart" means nutriment, as a basis for craving for flavour, is not near to, not attached to, my heart, because of the very absence of craving for flavour. Some also read "santike." For whoever, greedy for food, goes about devoted to material gain and honour, for him nutriment is indeed near to the heart, because it must be repeatedly attended to. But whoever has fully understood nutriment, he has therein abandoned desire and lust; for him nutriment is not near to the heart - because of the very absence of attention beginning with "how indeed might I obtain?" If indeed there is no attachment to life and no craving for the flavour of food, then why do you walk for almsfood? - having considered this pursuit in mind, he said "the body is sustained by nutriment, having seen thus, I practise the search." Nutriment, food, is the presence, the state, the condition of this - thus "sustained by nutriment." "The body, whose livelihood is dependent on nutriment" - having seen thus, having known thus, having established this meaning in the mind, I practise the search; the meaning is I undertake the quest for almsfood.

Showing that "one who approaches families for the sake of requisites becomes bound there by salutations, veneration, and material gain and honour - thus it should not be thought regarding those like me," he spoke the verse beginning with "mire." Its meaning is - That esteem of virtues and veneration which will arise among householders towards those gone forth who have approached for the sake of requisites - since the Buddha and others declared, directly knew, or made known that this is mire, mud, for those who are undeveloped, in the sense of causing them to sink and making them impure, therefore it does not serve as a bond for good persons, since the desire for honour has already been abandoned. But for a bad person, the desire for honour, because of its nature being difficult to discern, because of generating affliction, because of piercing within, and because of being impossible

to extract, is a subtle dart, difficult to remove. For that very reason, honour is hard to give up by a contemptible person, difficult to remove, because of his not undertaking the practice of abandoning it; it is abandoned by the abandoning of the desire for honour. Having heard that, the brahmin was deeply confident in the elder.

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

3. Commentary on the Verses of the Elder Valliya

125-126. "The monkey, at the five doors" and so on is the verse of the Venerable Elder Valli. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit in this and that existence, thirty-one cosmic cycles ago from now, having been reborn in a family home, having attained discretion, one day, having gone to the forest on some business, having seen there a Paccekasambuddha named Nārada dwelling at the root of a tree, with a gladdened mind, having made a hall of reeds and having covered it with grass, he gave it. And having cleared his walking path and having scattered sand, he gave 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 son of a wealthy brahmin at Sāvattthī. His name was Valliyatissa. He, having come of age, having reached youth, having become subject to the faculties, going about, through association with a good friend, having approached the Blessed One, having heard the Teaching, having gained faith, having gone forth, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Not far from the Himalayas, there is a mountain named Hārīta;
The self-become one named Nārada, a master dwelling at the root of a tree
then.

"Having made a hut of reeds, I covered it with grass;
Having cleared the walking path, I gave to the self-born one.

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

"There my divine mansion was well made, fashioned like a reed hut;
Sixty yojanas in height, thirty yojanas in width.

"For fourteen cosmic cycles, I delighted in the heavenly world;
Seventy-one times, I exercised divine kingship.

"Thirty-four times, I was a universal monarch;
Principality over a district, extensive, incalculable by counting.

Having ascended the mansion of the Dhamma, the most excellent in every
way,
I dwell as I wish, in the Sakyan son's Dispensation.

"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 the reed hut.

"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 making clear the at-will occurrence of his own mind in objects such as matter and so on during the time of being a worldling, and the state of being now restrained by the noble path -

125. "The monkey, having entered this hut with five doors,
Goes around from door to door, shaking again and again.

126. "Stop, monkey, do not run, for it is not for you as before;
You have been restrained by wisdom, you will indeed not go far." He spoke a pair of verses.

Therein, "shaking" means just as a monkey enjoying fruit, by its own greedy nature, having released one branch of a tree and seizing another, shaking the tree there on many occasions, so too, through this and that door beginning with the eye, among objects beginning with matter, having released one and seizing another, by not allowing the continuity of consciousness to stand motionless by way of undertaking, constantly shaking and agitating, it revolves around those very objects beginning with matter and wanders as it wishes. And here the present tense expression is used due to the proximity of the present. Thus going around, "stop, monkey, do not run," you, monkey of consciousness, now stop, do not run; henceforth it is not possible for you to run; therefore "for it is not for you as before," because that house of individual existence is not frequented by you as before, due to the doors being shut; moreover, "you have been restrained by wisdom," and you yourself have now, by path wisdom, through the cutting of the feet reckoned as defilements and volitional activities, attained permanent restraint; therefore "you will indeed not go far" - from this individual existence you will indeed not go far to a second and subsequent individual existence; it shows that your going extends only up to the last consciousness. "Neto dūra" is also a reading; the meaning is the same.

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

4. Commentary on the Verses of the Elder Gaṅgātīriya

127-128. The verses beginning with "My hut was made of three palm leaves" are those of the Venerable Elder Gaṅgātīriya. 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, having become devoted to the Dispensation, gave drinking water to the community of monks. 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 householder in Sāvatthī. His name was "Datta." He, having come of age, living the household life, not knowing the state of being a place where one should not go, having committed a transgression, again having known the state of being a place where one should not go, being struck with religious emotion, having gone forth, having loathed that deed, following the austere practice, having taken a rag-robe, a clay bowl resembling a vessel for pouring on a corpse, and having

made a small hut with three palm leaves on the bank of the Ganges, he dwelt. On account of that, his designation was "Gaṅgātīriya." He, having determined in his mind "Without attaining arahantship I will not converse with anyone," during the first year dwelt silent, making no verbal expression whatsoever. In the second year, in the village as food resort, when a certain woman, wishing to investigate "Is he mute or not?" was pouring milk into his bowl, even when it overflowed with a gesture of the hand having been made, he uttered the words "Enough, sister." But in the third year, during the rainy season itself, striving and endeavouring, he 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.

"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. the Buddha's teaching has
been fulfilled."

But having become a Worthy One, declaring the final liberating knowledge by way of elucidating his own preliminary practice -

127. "My hut was made of three palm leaves, on the bank of the Ganges;
My bowl is like a vessel for pouring on a corpse, and my robe is a rag robe.
128. "During two rainy seasons, one word was spoken by me;
In the third rainy season, the mass of darkness was split open." He spoke a
pair of verses.

Therein, "My hut was made of three palm leaves, on the bank of the Ganges" means a small hut was made for me on the bank of the river Ganges with three palm leaves sent from a palmyra tree, for the purpose of protection from rain. By that he shows his own contentment with lodging. For it was said by the General of the Teaching -

"For one sitting cross-legged, the rain does not fall on the knees;
This is sufficient for comfortable abiding, for a resolute monk."

"Tālapattīna" is also a reading; the meaning is the same. "My bowl is like a vessel for pouring on a corpse" means my bowl is similar to a vessel for pouring on a corpse, similar to a vessel for pouring milk on the dead - this is the meaning. "And my robe is a rag robe" means my robe is a rag robe made from cloths discarded on roads, in cemeteries, and so on. By the pair of terms, he shows contentment with requisites.

"During two rainy seasons" means during the two rainy seasons, the years after going forth in which arahantship had not been attained. "One word was spoken by me" means only one word of rejecting milk, "Enough, sister," was spoken by me; there was no other verbal expression there. By that, he shows bodily and verbal self-control that had reached excellence. "In the third rainy season" means within the third year,

while it was still incomplete. "The mass of darkness has been split open" means the mass of darkness was broken by the highest path; the meaning is that the underlying tendency to ignorance was cut off. By that, through their co-existence, he speaks of the complete abandoning of all mental defilements without remainder.

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

5. Commentary on the Verses of the Elder Ajina

129-130. "Even if one is a possessor of the threefold true knowledge" and so on is the verse of the Venerable Elder Ajina. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, having been reborn in a family home in a world devoid of a Buddha, having attained discretion, having gone to the forest on some business, having seen there a Paccekasambuddha named Sucintita, afflicted by illness, sitting down, having approached, having paid homage, with a gladdened mind, for the purpose of medicine, gave the cream of ghee. 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, took conception in the house of a certain poor brahmin in Sāvattthī. At the time of his delivery, they received him on a hide. On account of that they gave him the name "Ajina." He, because of not having done action conducive to wealth, having been reborn in a poor family, even though he had come of age, having become one with little food, drink and nourishment, going about, having seen the majestic power of the Buddha at the acceptance of the Jeta Grove, 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 Blessed One Sucintita, the elder of the world, the lord of men;
Who had sat down in the great forest, afflicted by an illness caused by the
wind humour.

"Having seen, having gladdened my mind, I offered the cream of ghee;
Because of what has been done and accumulated, this is the Ganges, the
Bhāgīrathī.

"The four great oceans became ghee for me;
And this terrible earth, limitless and innumerable.

"Having understood my thought, there are honey and sugar for you;
These trees from the four continents, the trees, the earth-growers.

"Having understood my thought, wish-fulfilling trees come to be for you;
Fifty times as lord of the gods, I exercised divine kingship.

And fifty-one times I was a universal monarch;
Principality over a district, extensive, incalculable by counting.

"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 the cream of ghee.

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

But even having attained arahantship, as an outcome of his former action, he was one of little gains and remained unknown. Even the designated meals and ticket meals he received were only inferior ones. And by the very fruit of action, worldly monks and novices despised him, thinking "He is unknown." The Elder, stirring a sense of urgency in those monks -

129. "Even if one is a possessor of the threefold true knowledge, victorious over death, without mental corruptions;
'He is unknown,' the foolish despise him, not knowing.

130. "But whoever here is an obtainer of food and drink, a person;
Even if he is of bad character, he is honoured by them."

He spoke a pair of verses.

Therein, "api" is an indeclinable particle in the sense of emphasis. "Ce" is in the sense of supposition. "Hoti" means exists. "The three true knowledges are his" - thus "possessor of the threefold true knowledge." "He abandons death" - thus "victorious over death." "Without mental corruptions" means through the absence of mental corruptions beginning with the mental corruption of sensuality. This is what is meant - Even if one is a possessor of the threefold true knowledge because of having attained the three true knowledges, namely divine eye knowledge, knowledge of past lives, and knowledge of the elimination of mental corruptions; without mental corruptions because of the complete exhaustion of all mental corruptions beginning with the mental corruption of sensuality precisely from that; victorious over death because of the absence of death due to the non-grasping of rebirth in the future - even this being so, "he is unknown" - the foolish despise him; even that highest person who stands having attained that benefit for oneself, for the sake of which sons of good family rightly go forth from home into homelessness - foolish, imprudent persons despise him as "not recognised, not well-known" because of the absence of arisen material gain, though he is "an advocate of austere practices, very learned, a speaker of the Teaching" - why? "Not knowing" - because of the cause of not knowing; he shows that not knowing the virtues is itself the reason therein.

And just as, because of not knowing the virtues, the foolish, through giving weight to material gain, despise even one who is venerable, so too, because of not knowing the virtues, through giving weight to material gain, they esteem even one who should be despised - showing this, he spoke the second verse. Therein, "yo" is an indefinite term. The word "ca" is in the sense of contrast; by that it generates the very distinction being stated of this person from the aforesaid person. "Kho" is in the sense of emphasis. "Of food and drink" is merely an example. "Obtainer" means one who has gains. "Here" means in this world. "Person" because of the filling up and flowing away of each and every abode of beings through ageing and death. "Of bad character" means of inferior character. For the meaning here is this: But whatever person is an obtainer of merely requisites such as robes and so on, not of meditative

absorptions and so on, he, even being of inferior character through having evil desires and being immoral, here in this world is honoured and respected by the foolish through their giving weight to material gain.

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

6. Commentary on the Verses of the Elder Meḷajina

131-132. "When I heard the teaching" and so on is the verse of the Venerable Elder Meḷajina. 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 family home, having attained discretion, one day, having seen the Blessed One going for almsfood, with a gladdened mind, gave a sweet fragrant fruit. 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 the warrior caste in Bārāṇasī, having received the name Meḷajina, having attained accomplishment in the sciences and crafts, was a wise person, experienced, well-known in all directions. He, when the Blessed One was dwelling at Isipatana in Bārāṇasī, having gone to the monastery, having approached the Teacher, having heard the Teaching, having gained faith, having gone forth, having established insight, on that very day attained arahantship. 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 attained arahantship, afterwards, when asked by the monks "Friend, has a super-human achievement been attained by you?" roaring a lion's roar -

131. "When I heard the teaching, of the Teacher who was speaking;
I directly know no uncertainty, in the Omniscient One, the Unconquered.

132. "In the caravan leader, the great hero, the excellent best among charioteers;
In the path or in the practice, uncertainty is not found in me." He spoke a pair of verses.

Therein, "when" means at whatever time. "I" points out oneself. "The Teaching" means the Teaching of the four truths. "Heard" means I heard. "Of the Teacher" means of the Teacher in the sense of instructing those amenable to instruction regarding benefits pertaining to the present life and so on. "Uncertainty" means doubt. Omniscient in the sense of knowing without remainder both the conditioned and the unconditioned. Unconquered by the state of not being defeated by anything

whatsoever. Caravan leader in the sense of conveying beings amenable to instruction from the wilderness of the round of rebirths to Nibbāna. This is what is meant - From the time I heard the Teaching of the four truths of the Teacher who was expounding the Teaching, reflected upon it by following the ear-door, and apprehended it, from that point onwards, regarding the Omniscient One who knows through self-born knowledge all conditioned, unconditioned, and conventional phenomena without remainder, who is one with unobstructed vision; regarding the Unconquered One who is unconquered because of overcoming even the five Māras, because of not being defeated by them, and because of the wheel of the Teaching being unimpeded in the world with its gods; regarding the caravan leader in the sense of leading beings amenable to instruction from the wilderness of greed and so on; regarding the great hero because of great valour; regarding the excellent best among charioteers, the highest, the Perfectly Enlightened One, who tames with ultimate mastery those persons to be tamed who are difficult to tame by others, because they come to him as refuge; I do not directly know uncertainty as "Is he a Buddha indeed or is he not indeed?" because of the state of not depending on others. Regarding such a noble path that has been taught, and regarding the practice of morality and so on that is derived from it, the uncertainty, the sceptical doubt, "Is it leading to liberation or is it not?" is not found, does not exist. And here it should be seen that by the statement of the absence of doubt regarding the noble Teaching, the absence of doubt regarding the noble Community is also stated, because of the state of not becoming otherwise for one established therein.

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

7. Commentary on the Verses of the Elder Rādhā

133-134. "Just as a poorly thatched house" and so on is the verse of the Venerable Elder Rādhā. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been reborn in a family home in the city of Haṃsavatī, having attained discretion, having gone to the monastery, having approached the Teacher, having paid homage, seated to one side, having seen the Teacher establishing a certain monk in the foremost position among those who inspire ready wit, himself having aspired to that position of rank, carried on a great giving. And he made a lofty offering to the Teacher. He, having thus made his aspiration, having passed away from there, accumulating meritorious deeds 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 going for almsfood, with a gladdened mind, gave sweet mango 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 the time of our Blessed One, having been reborn in a brahmin family in Rājagaha, having received the name Rādhā, having come of age, living the household life, in old age, being disparaged by his children and wife, thinking "What use is the household life to me? I shall go forth," having gone to the monastery, having approached the elder monks, having requested the going forth, being rejected by them saying "This brahmin is old and is not able to fulfil all kinds of duties," having gone to the Teacher's presence, having declared his own disposition, the Teacher having surveyed the achievement of his decisive

support, by his command, having been given the going forth by the General of the Teaching, having established insight, before long 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 foot-fruit to him.

"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, having become one who kept near the Teacher, going about, he became the foremost among those who arouse the discernment that serves as a condition for the Teacher's inspiration in expounding the Teaching. For indeed, based on the Elder's behaviour of views, ever fresh proclamation of the Teaching occurs to the One of Ten Powers. Therefore the Blessed One said - "This is the foremost, monks, of my disciples who are monks, of those who inspire ready wit, that is to say, Rādha." He, one day, praising meditative development, saying "These beings, through non-development, are overcome by lust; when there is meditative development, that does not exist," spoke a pair of verses beginning with "Just as a house."

133-134. Therein, "house" means any dwelling. "Poorly thatched" means sparsely thatched, full of holes large and small. "Penetrates" means the rain from clouds pierces through. "Undeveloped" means just as rain penetrates that house, so a mind undeveloped because of being devoid of meditative development. "Lust penetrates" means not only lust alone, but all mental defilements - hate, delusion, conceit, and so on - pierce through such a mind exceedingly indeed. "Well developed" means well developed through the meditative development of serenity and insight; such a mind - mental defilements beginning with lust are unable to penetrate it, just as rain cannot penetrate a well-thatched house.

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

8. Commentary on the Verses of the Elder Surādha

135-136. "Birth has been eliminated for me indeed" and so on is the verse of the Venerable Elder Surādha. 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, one day, having seen the Teacher, with a gladdened mind, gave a citron fruit. 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 younger brother of the Elder Rādha spoken of just before. His name was Surādha. He, when his elder brother Rādha had gone forth, having gone forth himself too, doing the work of insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Like a blazing 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."

But having attained arahantship, for the purpose of showing the nature of the Dispensation as leading to liberation, declaring final liberating knowledge, he spoke a pair of verses beginning with "Birth has been eliminated for me indeed."

135-136. Therein, "eliminated" means gone to elimination, to the final end. "Birth" means existence or arising in existence. "The Conqueror's Dispensation has been lived" means the Dispensation of the Conqueror, the Perfectly Enlightened One, the holy life of the path, has been dwelt, has been fully dwelt. "What is termed the net has been abandoned" means wrong view and ignorance, which have obtained the name "termed the net" because of spreading over the continuity of beings and because of not allowing escape, have been abandoned, eradicated by the path. "The conduit to existence has been uprooted" means craving, designated as the conduit to existence because of leading to and carrying forward existence beginning with sensual existence, has been eradicated. "For the purpose of which I went forth" means for the purpose of which, for whatever purpose, I went forth from home, from the house, into homelessness, the going forth, having gone forth, having reached it. That purpose which is the elimination of all mental fetters, of all bonds, classified as lower and higher, the purpose reckoned as Nibbāna, the ultimate reality, one's own welfare reckoned as arahantship, has been attained and realised by me - this is the meaning.

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

9. Commentary on the Verses of the Elder Gotama

137-138. "Happily sleep" is the verse of the Venerable Elder Gotama. 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, with a gladdened mind, gave a fragrant fruit. 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 brahmin family in Rājagaha, having received the name Gotama, at the age of seven having undergone the investiture ceremony, having practised the alms-begging for valuables, having obtained a thousand, having deposited it in such a place, while practising the religious duty, at the age of about sixteen or seventeen, being led into sensual pleasures by bad friends, having given that bag of a thousand to a certain harlot, having reached the destruction of his holy life, and when she,

having seen his celibate appearance, showed signs of dispassion, being one who was disgusted after just one night's stay, having remembered his own holy life dwelling and the loss of his wealth, he became remorseful thinking "An inappropriate thing was done by me." The Teacher, having known the success of his causal conditions and the conduct of his mind, showed himself in a place near him. He, having seen the Teacher, with a gladdened mind, approached. The Blessed One expounded the Teaching to him. He, having heard the Teaching, having gained faith, while going forth, attained arahantship at the very hall of tonsure. 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 attained arahantship, while he was spending his time in the happiness of meditative absorption and the happiness of fruition, one lay friend, having approached, asked "Friend, what did you do when going forth with what was obtained by the alms-begging for valuables?" Having heard that, the elder, without telling "such and such was done," having made known the fault in womankind, declaring final liberating knowledge by his own state of being without lust, spoke a pair of verses beginning with "Happily sleep."

137. Therein, "happily sleep the sages, who are not bound to women" means those who are not bound by the bondage of lust to women who have become objects of sense or who have become signs, those sages, austere ascetics, with restrained faculties, happily sleep, happily dwell; there is no suffering for them - this is the intention. "Sleep" is merely an illustration. "To those who must always be guarded" means definitely to those who must be guarded at all times. For women, even if made to dwell on the upper storey of a seven-storeyed mansion without men, even if placed in the womb, cannot be guarded; therefore they, like cows in a cornfield and so on, must be guarded at all times. Or because of their fickleness, they must be guarded at all times by the husband through the giving of garments, ornaments and so on, because of the alteration of their minds. Or they must be guarded because of the nature of their minds requiring guarding, by way of concealing the intrinsic nature of the body with garlands, scents and so on. "Among whom truth is very difficult to find" means among whom a truthful word cannot be obtained; for women enter even fire, eat even poison, bring even a knife, even hang themselves and die, but they are unable to stand in truth. Therefore he shows that sages who stand having avoided such women are happy indeed.

138. Now, showing that sensual pleasure, because of whose non-abandonment they are bound even to such women, has been well abandoned by himself and completely finished, he spoke the second verse. "We have practised your murder, O sensual pleasure" means hey, Sensual Pleasure, we have practised your murder, your complete eradication, by the noble path. "Vadhaṃ carimhase" is also a reading; the

meaning is we practised the holy life of the path for the sake of murder, for the sake of abandoning. "Now we are free of debt to you" means now, beginning from the attainment of the highest path, because of the abandoning of the state that creates debt, O Sensual Pleasure, we are free of debt to you; we do not bear your debt. For one not free from lust, because of functioning under the control of lust, is as if bearing its debt; but one without lust, having surpassed that, is endowed with supreme sovereignty of mind. Because of being free of debt, we now go to Nibbāna; "where having gone one does not grieve" means in that Nibbāna, because of going there, because of the complete absence of causes of sorrow, one does not grieve; we now go to, we now reach, that very Nibbāna element without residue of clinging - this is the meaning.

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

10. Commentary on the Verses of the Elder Vasabha

139-140. "First he injures himself" is the verse of the Venerable Elder Vasabha. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, having been reborn in a brahmin family in a world devoid of a Buddha, having come of age, having attained accomplishment in the brahminical sciences and crafts, through his disposition towards renunciation, having abandoned the household life, having gone forth into the going forth as a hermit, with a retinue of fourteen thousand hermits, having had a hermitage built on a mountain named Samagga not far from the Himalayas, dwelling there, having produced the meditative absorptions and direct knowledges, giving exhortation and instruction to the hermits, one day thought thus - "I now dwell honoured, respected, and venerated by these hermits, but one to be venerated by me is not found. Painful indeed is this in the world, that is to say, dwelling without a teacher." Having thought thus, because of having formed aspirations under former Buddhas, having recollected the veneration and honour done by himself at the shrines of former Buddhas, thinking "What if I were to make a sand shrine with reference to the former Buddhas and make an offering?" full of mirth, having built by supernormal power a sand monument made of gold, making daily offerings with three thousand flowers made of gold and so on, having performed meritorious deeds as long as life lasted, having died with his meditative absorption not fallen away, he was reborn in the Brahma world. There too, having remained as long as life lasted, having passed away from there, having been reborn in Tāvātimsa, wandering again and again among gods and humans, in this arising of a Buddha, having been reborn in a Licchavi royal family in Vesālī, having received the name Vasabha, having come of age, having seen the majestic power of the Buddha during the Blessed One's journey to Vesālī, having gained faith, having gone forth, having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

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

"Nārada by name, a matted-hair ascetic of fierce austerity;
Fourteen thousand pupils attend upon me.

"Being in seclusion, thus I thought then;

All people venerate me, I venerate nothing.

"I have no exhorter, no speaker is to be found;
Without teacher or preceptor, I go to dwell in the forest.

"For I, attending upon whom, would cultivate a respectful mind;
That teacher of mine does not exist, dwelling in the forest is useless.

"I shall seek a long hall for myself, and likewise a teacher to be respected;
With support I shall dwell, no one will censure me.

"A small river with shallow banks, with good fords, delightful;
Strewn with pure sand, not far from my hermitage.

"Having approached the river named Amarikā, I then;
Having heaped up the sand, I made a sand shrine.

"Those who were the Ones Enlightened by themselves, sages who made an
end of becoming;
Such a monument for them, that sign I make.

"Having made a sand monument, I built one of gold;
Golden bell-flowers, three thousand I offered.

"Morning and evening I pay homage, filled with joy, with joined palms;
As if face to face with the Perfectly Enlightened One, I venerated the sand
shrine.

"Whenever mental defilements arise, applied thoughts connected with the
family life;
I remember the well-made monument, I review it at that very moment.

"Dwelling in dependence on the caravan leader, the guide;
You would associate with the defilements, that is not proper for you, dear sir.

"As soon as the stupa was reflected upon, respect arose in me then;
I dispelled evil thoughts, like an elephant pricked by a goad.

"While I was dwelling thus, the king of death crushed me;
There having deceased, I went to the Brahma world.

"Having lived for my whole life span, I was reborn in the celestial abode;
Eighty times as lord of the gods, I exercised divine kingship.

"Three hundred times I was a universal monarch;
Principality over a district, extensive, incalculable by counting.

"The result of golden bell flowers, I experience;
A hundred thousand nurses surround me in existence.

"Because of attending to the stupa, dust and dirt do not cling;

Sweat does not emit from my body, I become one of radiant splendour.

"Oh, well made is my monument, well seen is the Amarikā river;
Having made a monument of sand, I have attained the unshakeable state.

"For a being who grasps the essence, willing to do the wholesome;
There is no field or unsuitable place, practice alone is the accomplisher.

"Just as a powerful man, striving to cross the ocean;
Having taken a small piece of wood, might plunge into the great lake.

"In dependence on this piece of wood, I shall cross the great ocean;
With endeavour and energy, a man would cross the ocean.

"Likewise the action done by me, which was limited and small;
In dependence on that action, I transcended the round of rebirths.

"When the final existence was attained, urged on by wholesome root;
Formerly I was born in Sāvattihī, in a very wealthy great household.

"My mother and father have faith, gone for refuge to the Buddha;
Both of these have seen the state, they conform to the Dispensation.

"Having taken a piece of bark from the Bodhi tree, they had a golden stupa made;
They pay homage morning and evening, in the presence of the son of the Sakyans.

"On the Observance day, they brought out the golden stupa;
Praising the Buddha's excellence, they spent the three watches of the night.

"As soon as I saw the monument, I remembered the sand shrine;
Having sat down on one seat, I attained arahantship.

"Searching for that hero, the one who sees the generalissimo of the Dhamma;
Having gone forth from home, I went forth in his presence.

"At seven years old by birth, I attained arahantship;
The Buddha, the one with vision, gave me full ordination, having understood my virtues.

"While still a boy, the deed was completed by me;
what had to be done by me today is done, in the Sakyan son's Dispensation.

"Having gone beyond all enmity and fear, the sage who has transcended all attachment;
Your disciple, O Great Hero, this is the fruit of the golden stupa.

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

But having attained arahantship, assisting the donors, he does not reject the requisites brought by them, but consumes whatever is obtained. Worldlings, thinking "This one is given to bodily indolence, with an unguarded mind," despise him. The Elder dwells paying no heed to that. But not far from him, a certain fraudulent monk, having evil desires, displaying himself as though of few wishes, as though content, deceiving the world, dwells. The great multitude esteems him as though he were a Worthy One. Then Sakka, the lord of the gods, having known that circumstance, having approached the Elder, asked "Venerable sir, what indeed is the fraudulent one doing?" The Elder, censuring evil desire -

139. "First he injures himself, afterwards he injures others;
He injures himself thoroughly, like a fowler with a decoy bird.
140. "A brahmin is not one of outer beauty, but one of inner beauty is a brahmin;
In whom there are evil deeds, he is indeed dark, O husband of Sujā." Spoke a pair of verses.

Therein, "first he injures himself" means the deceitful person, deceiving the world through his own deceitful conduct, first of all injures himself through evil qualities such as evil desires and so on, and destroys his own wholesome share. "Afterwards he injures others" means that cheat, having first injured himself in the manner stated, afterwards injures others - those by whom, esteeming him thinking "This monk is well-behaved, a noble one," services were done - he injures them, making the services done to himself of no great fruit, and destroys them through the destruction of requisites. Although there is a twofold injuring by the cheat, showing that the distinction lies in the self-injuring, he said "he injures himself thoroughly." That cheat, injuring himself, injures and destroys thoroughly - like what? "Like a fowler with a decoy bird" - "vītaṃsa" means a decoy bird; by that. "Pakkhimā" means a fowler. Just as the one who, having deceived other birds by means of that decoy bird, killing them, injures himself even in this world through the nature of being blameworthy and reproachable by the wise, and in the future state indeed injures himself through the affliction of an unfortunate realm, but is not able afterwards to injure those birds - so too the cheat, having deceived the world through hypocrisy, injures himself even in this world through remorse, reproach by the wise, and so on, and in the world beyond through the afflictions of unfortunate realms, but does not cause those donors of requisites to reach the suffering of the realms of misery. Furthermore, it is said that the cheat injures the donor only by making the offering not of great fruit, not by making it fruitless. For this was said by the Blessed One - "Having given a gift to an immoral human being, an offering of a thousandfold is to be expected." Therefore he said "he injures himself thoroughly."

Thus, showing that persons who remain at the mere level of external polishing are not pure, but are pure only through internal purity, he spoke the second verse beginning with "not a brahmin." Its meaning is - One is not a brahmin merely by the external achievement of composing one's deportment and so on. For here the word "vaṇṇa" has the meaning of achievement. But one is a brahmin through the internal achievement of morality and so on, taking it as "a brahmin is one who has warded off evil." Therefore, "in whomsoever evil, inferior actions are found, he is definitely a

dark, inferior person" - O husband of Sujā, lord of the gods, know this. Having heard that, Sakka, having threatened the deceitful monk and having exhorted him "Conduct yourself in accordance with the Teaching," went to his own place.

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

the commentary on the first chapter in the Book of Twos is completed.

2. The Second Chapter

1. Commentary on the Verses of the Elder Mahācunda

141-142. "The wish to hear" is the verse of the Venerable Elder Mahācunda. What is the origin? This one 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 potter's family, having attained discretion, living by the potter's craft, one day, having seen the Teacher, with a gladdened mind, having made one clay bowl well-prepared, gave it to 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 the brahmin woman Rūpasārī in the village of Nālaka in the country of Magadha, as the younger brother of the Elder Sāriputta. His name was Cunda Tissa. He, having come of age, having gone forth following the General of the Dhamma, in dependence on him, having established insight, striving and endeavouring, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"In the city of Hamsavatī, I was a potter;
I saw the stainless Buddha, a crosser of the mental floods, without mental corruptions.

"A well-made clay bowl, I gave to the foremost Buddha;
Having given a bowl to the Blessed One, to such a one who was upright.

"Being reborn in existence, I obtain golden plates;
And silver ones and golden ones, and straw-mats made of jewels.

"I consume bowls of food, this is the fruit of meritorious action;
And of fame and of wealth, I have become the foremost.

"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 gift of a bowl, planted in the Buddha-field;
When the rain sends down showers of joy, the fruit will please me.

"As far as fields exist, both communities and groups;
There is none equal to the Buddha-field, the giver of happiness to all living beings.

"Homage to you, thoroughbred among men, homage to you, highest of men;
Having given a single bowl, I have attained the unshakeable state.

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

"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, praising the decisive support of a teacher and the dwelling in seclusion, which were the cause of the achievement attained by himself -

141. "The wish to hear increases learning, learning is the increase of wisdom;
Through wisdom one knows the meaning, the meaning known brings happiness.
142. "One should resort to remote lodgings, one should practise for release from the fetters;
If one should not find delight there, one should dwell in the Community, guarded in oneself, mindful."

He spoke a pair of verses.

Therein, "the wish to hear" means the desire to hear all that is worthy of being heard; also dwelling together with a teacher. For by one wishing to hear the meaning classified as pertaining to the present life and so on, having approached good friends, having attended upon them by performing duties, when through attending upon them their minds are pleased and they wish someone to sit close to them, then having sat close to them, with the desire to listen having been attained, with ear inclined, it should be heard - thus dwelling together with a teacher too, because of being a cause for the wish to hear, is called "the wish to hear." Now this wish to hear increases and develops learning connected with the truths, dependent origination, and so on for a person possessed of that; thus it is "increasing learning," the meaning is producing great learning. "Learning is the increase of wisdom" means that great learning which has been stated by such methods as "one who retains what has been learnt, one who has an accumulation of learning" and "here a certain one has much learning - discourse, mixed prose and verse, explanation" and so on - that increases wisdom which is the cause for the abandoning of the unwholesome and the achievement of the wholesome; thus learning is the increase of wisdom. For this was said by the Blessed One -

"Armed with learning, monks, a noble disciple abandons the unwholesome, develops the wholesome, abandons the blameworthy, develops the blameless, he maintains himself in purity."

"Through wisdom one knows the meaning" means one who is very learned, established in knowledge born of learning, proceeding in that practice, by following what has been heard, through investigation of the meaning, through pondering the Teaching, and through meditation, understands as it really is and penetrates the meaning classified as mundane and supramundane, classified as pertaining to the present life and so on, and classified as suffering and so on. Therefore the Blessed One said -

"Having understood the meaning and having understood the Teaching of what has been learnt as it was mastered, one is practising in accordance with the Teaching."

"He investigates the meaning of the teachings retained; investigating the meaning, the teachings yield to pondering; when there is acquiescence in pondering the teachings, desire arises; having desire arisen, he strives; having striven, he scrutinises; having scrutinised, he strives; being resolute, he realises the supreme truth with the body and, having penetrated it with wisdom, he sees."

"The meaning known brings happiness" means the aforesaid meaning pertaining to the present life and so on, and the meaning pertaining to suffering and so on, known and attained as it really is, brings and produces happiness classified as mundane and supramundane - this is the meaning.

Since the wisdom of meditation, once established, is not accomplished by mere learning alone, showing the method of practising it, he said "one should resort to... etc... release from the fetters." Therein, "one should resort to remote lodgings" states bodily seclusion. Since the abandoning of the fetters will also be spoken of, and since it is seclusion dwelling only for one worthy of seclusion, morality, restraint, and so on should be understood here as established though unstated. "One should practise for release from the fetters" means one should practise, should proceed in insight meditation and path development in such a way that the mind is released from the fetters - this is the meaning. "If one should not find delight there" means if in those remote lodgings and in the highly wholesome mental states as obtained, one should not find contentment because of not obtaining any distinction from before to after, one should dwell and live in the Community, in the assembly of monks, with guarded self, with guarded mind through comprehending the meditation subject, mindful through the establishment of the safeguarding of mindfulness at the six doors; and the intention is that for one dwelling thus, there might indeed be release from the fetters.

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

2. Commentary on the Verses of the Elder Jotidāsa

143-144. "Those indeed who" is the verse of the Venerable Elder Jotidāsa. 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, one day, having seen the Teacher going for almsfood, with a gladdened mind, gave a kāsūmārika fruit. 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 the Pāḍiyattha province, and his name was Jotidāsa Tissa. He, having attained discretion, while dwelling in the household life, one day, having seen the Elder Mahākassapa walking for almsfood in his own village, with a gladdened mind, having fed him, having heard the Teaching in the elder's presence, having had a great monastery built on a mountain near his own village, having established the elder to dwell there, attending upon him with the four requisites,

having gained a sense of urgency through the elder's proclamation of the Teaching, 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 -

"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, having made a salutation with joined palms at my head;
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."

But having become a possessor of the six higher knowledges, having learnt the three Canons, having attained the state of being very skilled especially in the Canon of monastic discipline, having become one of ten rains and an attendant, going to Sāvattthī together with many monks to pay homage to the Blessed One, on the way, having entered the park of the sectarians for the purpose of dispelling the fatigue of the journey, seated to one side, having seen a certain brahmin practising the five-fold austere asceticism, he said "Why, brahmin, do you torment something other than what should be tormented?" Having heard that, the brahmin, angry, said "You, shaveling, what else is to be tormented?" The elder, to him -

"Irritation and envy and harassing others, conceit and vehement vanity and negligence;
Craving, ignorance, and attachment to existence - these are what should be tormented, not indeed the aggregate of material body."

He expounded the Teaching with a verse. Having heard that, that brahmin and all the followers of other sects in that park of the sectarians went forth in the elder's presence. The elder, having gone to Sāvattthī together with them, having paid homage to the Blessed One, having dwelt there for a few days, having gone to his own native land, when relatives who held various views and believed in purification through sacrifice had come for an audience, exhorting them -

143. "Those indeed who, with binding and mixing, and with diverse actions;
Oppress human beings, people of harsh attack;
They too are scattered right there, for action does not perish.

144. "Whatever action a man does, whether good or evil;
Of that very action he is the heir, whatever action he performs." He spoke a pair of verses.

Therein, "those who" (ye) is a synopsis without specifying. "They" (te) is a back-reference likewise without specifying. Both terms also have their connection with "people" (janā). "Kho" is merely a particle. "With binding and mixing" (veṭṭhamissena) means by binding with pieces of thong and so on around the head and so on.

"Vedhamissenā" is also a reading; the meaning is the same. "And with diverse actions" (nānattena ca kammunā) means by cutting off hands, feet, and so on through killing and slaughter, and by giving small stones and so on, and by various kinds of action injuring others. "Human beings" (manusse) is merely an example; therefore the intention is "whatever beings." "Oppress" (uparundhanti) means they obstruct. "Of harsh attack" (pharusūpakkamā) means of cruel undertakings; the meaning is of brutal activities. "People" (janā) means beings. "They too are scattered right there" (tepi tattheva kīranti) means those persons of the aforementioned kind, by whatever causes of action they afflicted others. Right there, in those very causes, they themselves too are scattered, are thrown into; the meaning is they experience that very same kind of suffering. "Tattheva kīranti" is also a reading; the meaning is: just as they themselves caused suffering to others, so likewise it is done to them by others, they undergo suffering. Why? "For action does not perish" (na hi kammaṃ panassati) - for action that has been certainly accumulated does not disappear without giving its result; the intention is that when the remaining conditions come together, it certainly ripens.

Now, having analysed the meaning stated in brief as "for action does not perish," in order to make clear the ownership of action by beings, he spoke the verse "whatever one does" (yaṃ karoti). Its meaning is: whatever action, whether good, that is wholesome, or whether evil, that is unwholesome, a being does, and in doing so, whatever action he performs and accumulates in such a way that it is capable of giving its fruit. "He is the heir of that very thing" (tassa tasseva dāyādo) means he becomes a partaker of the result to be given by that very action, as one who receives the fruit of that very action - this is the meaning. Therefore the Blessed One said - "Beings are owners of their actions, young man, heirs to their actions" and so on. Having heard these verses, the Elder's relatives became established in the ownership of action.

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

3. Commentary on the Verses of the Elder Heraññakāni

145-146. "Days and nights pass by" is the verse of the Venerable Elder Heraññakāni. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been reborn in a family home in the city of Haṃsavatī, having attained discretion, living as a hired servant of others, one day gave half a cloth to a disciple of the Teacher named Sujāta who was seeking a rag-robe. He, by that meritorious action, having been reborn among the Tāvatiṃsa gods, wandering again and again among gods and humans, in this arising of a Buddha, was reborn as the son of a village headman of the king of Kosala who was a suppressor of thieves. His name was Heraññakānītissa. He, having come of age, after his father's passing, was established by the king in that very position of village headman, having seen the majestic power of the Buddha at the acceptance of the Jeta Grove, having gained faith, having had that position of rank given to his younger brother, having asked permission of the king, having gone forth, having established insight, before long 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."

But having attained arahantship, wishing to turn his younger brother away from that work, having seen him delighting in that very work, admonishing him -

145. "Days and nights pass by, life ceases;
The life span of mortals is exhausted, like water in small streams.

146. "Then the fool, doing evil actions, does not understand;
Afterwards for him it is bitter, for the result of it is evil."

He spoke a pair of verses.

Therein, "pass by" means they pass beyond; the meaning is they go away quickly, quickly. "Days and nights" means nights and days. "Life ceases" means the life faculty ceases by way of momentary cessation. For it was said: "Moment by moment, monk, you are born and you decay and you die and you pass away and you are reborn."

"The life span of mortals is exhausted" means the life span of these beings who have obtained the name "mortals" because of their nature of being subject to death - the maximum life span of a limited period, as "one who lives long lives a hundred years or a little more" - is exhausted, goes to elimination and destruction. Like what? "Like water in small streams" - just as the water of small streams, small rivers flowing from mountains, does not remain for a long time, is exhausted more quickly, and disappears as soon as it has arrived, so the life span of beings is exhausted more quickly, goes to elimination. And here, water itself is stated as "odaka," just as mind itself is stated as "mānasa."

"Then the fool, doing evil actions, does not understand" means thus, even though the round of rebirths is impermanent, the fool does evil actions through the influence of greed or through the influence of wrath, and even while doing them does not understand. And there is no one who, while doing evil, does not understand "I am doing evil." But it is said "does not understand" because of not knowing "the result of

this action is such a painful result." "Afterwards for him it is bitter" means even though at the moment of accumulating evil action he does not understand "the result of this action is of such a kind," afterwards however, for that fool who has been reborn in hell and so on, it is bitter, undesirable, nothing but suffering. "For the result of it is evil" - because the result of his evil action is indeed evil, low, and undesirable. But having heard this exhortation, the elder's younger brother, having asked permission of the king, having gone forth, before long accomplished his own welfare.

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

4. Commentary on the Verses of the Elder Somamitta

147-148. "A small piece of wood" is the verse of the Venerable Elder Somamitto. 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 heard the virtues of the Buddha, with a gladdened mind, one day, having seen a kiṃsuka tree in bloom, having taken flowers, with reference to the Teacher, having thrown them into space, he venerated him. 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 Bārāṇasī, having received the name Somamitto, having become one who had gone beyond the three Vedas, because of having been acquainted with an elder monk named Vimāla, frequently going to his presence, having heard the Teaching, having gained confidence in the Dispensation, having gone forth, having obtained full ordination, he went about fulfilling all kinds of duties. But the Elder Vimāla was lazy, given to much torpor, and spent night and day idly. Somamitto, thinking "What virtue is there in depending on one who is lazy?" having abandoned him, having approached the Elder Mahākassapa, having stood firm in his exhortation, having established insight, before long became established in arahantship. 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 Tāvātimsa.

"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, 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."

But having attained arahantship, admonishing the Elder Vimāla with an exhortation -

147. "Having climbed onto a small piece of wood, just as one sinks in the great ocean;
Thus, having associated with the lazy, even one living well sinks;
Therefore one should avoid him, the lazy one of inferior energy.
148. "With the secluded noble ones, with the resolute meditators;
With those constantly putting forth strenuous energy, with the wise ones, one
should live together." He spoke a pair of verses.

Therein, "having climbed onto a small piece of wood, just as one sinks in the great ocean" means even a well-behaved son of good family, in dependence on a lazy, idle person, sinks, falls into the round of rebirths, and does not reach the far shore, Nibbāna. Because this is so, therefore one should in every way avoid that person who is contemptible, lazy because of sinking through not raising his head by way of higher wholesome mental states, and of inferior energy because of the absence of arousal of energy; one should not follow his example - this is the meaning.

Having thus shown the danger in idleness by a verse based on the standpoint of the person, now, in order to show the benefits of arousal of energy, "with the secluded" and so on was stated. Its meaning is - But those who are secluded through the arising of bodily seclusion, who are noble precisely because of being far from mental defilements for that very reason, who are resolute because their individual existence has been directed towards Nibbāna, who are meditators by way of meditation on the object and by way of meditation on the characteristic, who have put forth strenuous energy through constantly exerted energy at all times, who are wise because of being endowed with wisdom of the mundane and supramundane distinction - with those very ones together one should dwell, one wishing to accomplish one's own welfare should live together with them. Having heard that, the Elder Vimala, with an agitated mind, having established insight, accomplished his own welfare. And this meaning will come further on.

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

5. Commentary on the Verses of the Elder Sabbamitta

149-150. "People are bound to people" is the verse of the Venerable Elder Sabbamitta. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, ninety-two cosmic cycles from now, in the time of the Blessed One Tissa, having been reborn in a hunter's family, having become a forest wandering ascetic, having killed deer in the forest, he lives eating meat. Then the Blessed One, for the purpose of assisting him, having shown three holy footprints near his dwelling place, departed. He, because of having practised acquaintance with the Perfectly Enlightened Ones in the past time, having seen the wheel-marks, with a gladdened mind, having made an offering with koraṇḍa flowers, by that meritorious action, having been reborn in the Tāvātimsa realm, wandering again and again only in fortunate destinations, in this arising of a Buddha, was reborn in a brahmin family in the city of Sāvattthī. His name was Sabbamittotissa. He, having attained discretion, having seen the majestic power of the Buddha at the acceptance of Jeta's Grove, having gained faith, having gone forth, having taken a meditation subject, while dwelling in the forest, having entered the

rains retreat, having finished keeping the rains retreat, going to Sāvattthī to pay homage to the Blessed One, on the road saw a young deer bound in a snare laid by hunters. But its mother, the hind, though not having entered the snare, through affection for her young does not go far away, through fear of death does not approach near the snare either, and the young deer, frightened, turning this way and that, laments pitifully. Having seen that, the elder, thinking "Alas, the suffering of beings caused by affection," going on, thereafter having seen many thieves, having seized one man alive, having wrapped his body with a straw braid, burning him, and having seen him crying out with a great uproar, with a sense of urgency arisen in dependence on both those events, while those very thieves were listening -

149. "People are bound to people, people depend on people alone;
People are harassed by people, and people harass people.

150. "For what use is a person to him, or by a person begotten?
Having left people behind, going, having harassed many people." He spoke a pair of verses.

Therein, "people" means blindly foolish people. "To people" means to other people. "Bound" means bound by the bondage of craving. Attached by such thoughts as "This is my son, my mother" and so on. Or this itself is the reading; the meaning is one whose mind is attached thus: "These support me, I live in dependence on these." "People depend on people alone" means by such thoughts as "This is my son, my daughter" and so on, one person has depended on another person alone, clinging through craving, having taken possession, standing firm. "People are harassed by people, and people harass people" means because of the absence of awakening to things as they really are regarding the ownership of one's actions, without maintaining equanimity, just as through the influence of greed a person depends on another person, so through the influence of hate a person is harassed by another person, is afflicted. Not knowing "This very thing will fall upon me as the result of harassing," people harass people.

"For what use is a person to him" means what use is another person to that other person, whether depended upon through the influence of craving or harassed through the influence of hate. "Or by a person begotten" means having been a mother or father, what use is it by that other person who was begotten, or what use. "Having left people behind, going, having harassed many people" means since for a person wandering in the round of rebirths this itself is the suitable practice, therefore that people, and that craving which is harmful to them, and that hate itself which stands having afflicted many people - having left that behind, having abandoned entirely, having relinquished, going, I would go to, I would reach a state untroubled by them. This is the meaning. But having said thus, the elder, at that very moment having aroused zeal in insight, attained arahantship. 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 excellent 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 koraṇḍa 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."

Those thieves, however, having heard the Teaching in the elder's presence, being stirred with a sense of urgency, having gone forth, proceeded in accordance with the Teaching.

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

6. Commentary on the Verses of the Elder Mahākāḷa

151-152. "Kālī, a woman" is the verse of the Venerable Elder Mahākāḷa. 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, having been reborn in a family home, having attained discretion, having gone to the forest on some business, having seen there a rag-robe hanging from a branch of a certain tree, with a gladdened mind thinking "The banner of a noble one hangs down," having taken kiṅkaṇi flowers, he venerated the rag-robe. 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 caravan leader's family in the city of Setabya, having received the name Mahākāḷa, having attained discretion, living the household life, having taken goods with five hundred carts, went to Sāvattṥī by way of trade, having stationed the cart caravan to one side, having dispelled the fatigue of the journey, seated together with his own assembly, in the evening, having seen lay followers with scents, garlands and so on in their hands going to Jeta's Grove, he too, having gone together with them to the monastery, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, having determined the charnel-ground dweller's practice, he dwells in a cemetery. Then one day a certain woman named Kālī, a corpse-burner, for the purpose of the elder's meditation subject, having broken both thighs of a recently dead body, having broken both arms, and having broken the head like a bowl of curds, having kept all the major and minor limbs still connected, having placed it in a suitable place for the elder to look at, sat down to one side. The elder, having seen that, exhorting himself -

151. "Kālī, a woman, gigantic, crow-like in appearance, having broken one thigh and the other thigh;

Having broken one arm and the other arm, having broken the head like a bowl of curds;
She sat down having joined them together.

152. "He who indeed, not knowing, creates clinging, the fool goes to suffering again and again;
Therefore, one understanding should not create clinging, may I not lie again with a broken head."

He spoke a pair of verses.

Therein, "Kālī" is her name, or it was said thus because of her dark colour. "Gigantic" means of large body, possessing height and girth. "Crow-like in appearance" means because of her dark colour, of an appearance similar to a crow. "Having broken one thigh" means having broken the thigh of the dead body by breaking at the knee. "And the other thigh" means having broken the other thigh as well. "Having broken one arm" means having broken the arm-bone right at the place of the upper arm. "Having broken the head like a bowl of curds" means having broken the head of the dead body, because of its being broken, like a bowl of curds oozing when struck with clods of earth, sticks and so on; the meaning is having made the brain oozing. "She sat down having joined them together" means having joined together the dead body with its cut and broken limbs by placing those limbs in their original positions, having made them connected, as if spreading out a meat stall, she sat down.

"He who indeed, not knowing, creates clinging" means whoever, even having seen the meditation subject set up by her, not knowing, being unwholesome, having abandoned the meditation subject, through unwise attention produces the clinging of mental defilements, that fool, that one of dull wisdom, because of not overcoming the round of rebirths, goes to suffering again and again, repeatedly, in hell and so on. "Therefore, one understanding should not create clinging" - "therefore" means because this is so, therefore. "One understanding clinging" means one who understands wisely, attending wisely, thinking "here whatever suffering comes into being," should not create, should not produce the clinging of mental defilements. Why? "May I not lie again with a broken head" means just as this dead body lies with a broken body, so through the clinging of mental defilements, by arising again and again in the round of rebirths, having become one who increases the cemetery, may I not lie with a broken head. While speaking thus, the elder, having aroused zeal in insight, attained arahantship. 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;
Joyful, with a joyful mind, 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."

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

7. Commentary on the Verses of the Elder Tissa

153-154. "He obtains many rivals" is the verse of the Venerable Elder Tissa. 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 Piyadassī, having been reborn in a brahmin family, having attained discretion, having attained accomplishment in the arts, 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 a Sāla grove, he dwelt. The Blessed One, for the purpose of assisting him, having entered upon cessation in a Sāla grove not far from the hermitage, sat down. He, having gone out from the hermitage, going for the purpose of gathering various kinds of fruit, having seen the Blessed One, with a gladdened mind, having set up four poles, having made a branch-pavilion above the Blessed One with flowering Sāla branches, stood venerating the Blessed One for seven days with ever-fresh Sāla flowers, not abandoning rapture with the Buddha as object. The Teacher, after the elapse of a week, having emerged from cessation, thought of the Community of monks. At that very moment, about a hundred thousand who had eliminated the mental corruptions surrounded the Teacher. The Blessed One, making clear his future success, having spoken thanksgiving, departed. 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 Rājagaha, having received the name Tissa, having come of age, having become one who had gone beyond the three Vedas, teaching the sacred verses to about five hundred young men, having attained the highest gain and the highest fame, having seen the majestic power of the Buddha during the Teacher's journey to Rājagaha, having gained faith, having gone forth, having established insight, before long attained arahantship. 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, 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.

"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, etc. the Buddha's teaching has been fulfilled."

But having attained arahantship, he distinctively attained the highest gain and the highest fame. Therein, certain worldling monks, having seen the elder's material gain and honour, through foolishness declared an attitude of non-endurance. The elder, having known that, making known the danger in material gain and honour and his own state of non-attachment therein -

153. "He obtains many rivals, shaven-headed, wrapped in the double robe;
An obtainer of food, drink, clothing and bedding.

154. "Having known this danger, the great fear in honours;
With little gain, not filled with desire, a mindful monk should wander forth."

He spoke a pair of verses.

Its meaning is - Shaven-headed because of having shaved without leaving even the topknot, by the state of having shaved hair; wrapped in the double robe because of having cut and worn the ochre robe fashioned as a double robe; thus one who has entered upon a state of disfigurement, one whose livelihood depends on others, one gone forth - if he is an obtainer of food, drink, and so on, he too obtains many rivals; those who are envious of him come to be many. Therefore, having understood this such danger, the fault, the great fear, the extensive fear in material gain and honour, having placed in the heart the quality of having few wishes and contentment, one of

little gain through the avoidance of material gain arisen even without fault, not filled with desire precisely because of the absence of the flowing of craving therein, a monk - because of seeing the danger in the round of rebirths or because of having broken the mental defilements - having become mindful by means of mindfulness and full awareness that is the basis for contentment, should wander forth, should live, should dwell. Having heard that, those monks at that very moment asked forgiveness of the elder.

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

8. Commentary on the Verses of the Elder Kimila

155-156. The verse beginning with "In the Eastern Bamboo Grove" is of the Venerable Elder Kimila. What is the origin? His former exertion, the arising of religious emotion, and the going forth have been stated in the exposition of the verse "accursed" in the Book of Ones. And by that verse, the elder showed the reason for his own specific attainment. But here it should be understood that the harmonious dwelling of himself, who had attained distinction, together with the Venerable Anuruddha and the Venerable Nandiya is shown. And showing how they dwelt while living in harmonious dwelling -

155. "In the Eastern Bamboo Grove, sons of the Sakyans, companions;
Having abandoned no small wealth, delighting in what comes into the bowl
through gleaning.
156. "Putting forth strenuous energy, resolute, always of firm effort;
They delight in delight in the Dhamma, having abandoned mundane delight."
He spoke a pair of verses.

Therein, "in the Eastern Bamboo Grove" means in the forest named Eastern Bamboo, which was protected, guarded, and with a defined boundary. For that forest is called "Eastern Bamboo Grove" because of being situated in the eastern direction of the village and because of being surrounded by bamboo thickets, or because of its nature as a bamboo forest. "Sons of the Sakyans" means the Sakyan royal princes beginning with the Elder Anuruddha. "Companions" means companions because of going together and proceeding together in the arising of religious emotion, the going forth, the practice of the ascetic's duties, and communal life. "Having abandoned no small wealth" means having discarded the great mass of wealth attained through the power of lofty merit and handed down through the succession of families. "Sahāyānappake" is also a reading. "Delighting in what comes into the bowl through gleaning" means because of being brought through the practice of gleaning, because of having come into the bowl through gleaning, they were delighted and took delight in what had come into the bowl, that is, what was included in the bowl; the meaning is that having rejected the surplus gain of the meal for the Community and so on, in dependence on the strength of their legs, they were content with only the mixed food obtained through the practice of going for alms.

"Putting forth strenuous energy" means those whose energy was accomplished from the very beginning, even early on, for the achievement of the highest goal. "Resolute" means those whose minds were directed towards Nibbāna by the disposition of

slanting, sloping, and inclining towards it, and by attaining it from time to time. "Always of firm effort" means of unrelaxed effort at all times through the pursuit of pleasant abiding in the present life in duties and practices. "They delight in delight in the Dhamma, having abandoned mundane delight" means having given up mundane delight in visual objects and other such objects because of being known in the world and because of being included in the world, having abandoned them through path wisdom, they delight and take delight in supramundane delight in the Dhamma and in the delight in the highest fruition and Nibbāna.

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

9. Commentary on the Verses of the Elder Nanda

157-158. "Through unwise attention" is the verse of the Venerable Elder Nanda. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been reborn in a family home in the city of Haṃsavatī, having attained discretion, while hearing the Teaching in the presence of the Blessed One, having seen the Teacher establishing a certain monk in the foremost position among those with guarded doors in the faculties, himself too aspiring to that position of rank, having carried on a great giving abundant in veneration and honour to the Blessed One and the community of monks, having made the aspiration "May I too in the future become such a disciple of a Buddha such as you," thenceforth wandering in the round of rebirths among gods and humans, in the time of the Blessed One Atthadassī, having become a great tortoise reborn in a river named Vinatā, one day, having seen the Teacher standing on the bank wishing to go to the far shore of the river, himself wishing to help the Blessed One cross, he lay down at the feet of the Teacher. The Teacher, having observed his disposition, ascended his back. He, full of mirth, cutting through the stream with speed, very quickly conveyed him to the far shore. The Blessed One, speaking thanksgiving, having told of his future success, departed.

He, by that meritorious action, wandering only in fortunate destinations, in this arising of a Buddha, having become the son of the Great King Suddhodana at Kapilavatthu, was born in the womb of Mahāpajāpati Gotamī. On his name-giving day, since he was born delighting the congregation of relatives, they gave him the name "Nanda." When he had come of age, the Teacher, having set in motion the excellent wheel of the Teaching, benefiting the world, having gone to Kapilavatthu, at the gathering of relatives, having made the shower of lotus petals the occasion, having told the Vessantara Jātaka, on the second day, having entered for almsfood, by the verse "One should rise up and not be negligent" having established his father in the fruition of stream-entry, having gone to the residence, by the verse "One should practise the Teaching, good conduct" having established Mahāpajāpati in the fruition of stream-entry and the king in the fruition of once-returning, on the third day, while the ceremonies of consecration, entering the new house, and marriage blessing were taking place for Prince Nanda, having entered for almsfood, having given the bowl into Prince Nanda's hands, having spoken a blessing, without taking the bowl from his hands, having gone to the monastery, having given the going forth to him who had come to the monastery with the bowl in hand, unwilling though he was, having known that he was afflicted by discontent precisely because of having thus gone forth, by

skilful means he dispelled that discontent of his. He, having wisely reflected, having established insight, before long attained 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 having attained arahantship, experiencing the bliss of liberation, "Oh, the Teacher's skilfulness in means, by which I was pulled out from the mire of existence and established on the dry ground of Nibbāna!" - having reviewed his own abandoned

defilements and the happiness obtained, with pleasure arisen, by way of an inspired utterance -

157. "Through unwise attention, I engaged in adornment;
I was agitated and fickle, distressed by sensual lust.

158. "By the Buddha, kinsman of the sun, skilled in means,
Having proceeded wisely, I lifted up my mind from existence." He spoke a pair of verses.

Therein, "through unwise attention" means due to unmethodical attention, having attended to the foul body as beautiful, because of attention as beautiful; the meaning is perceiving the foul body with the perception of beauty. "Adornment" means the decoration of one's individual existence with ornaments such as hand-ornaments and so on, and with garlands, scents, and so on. "I engaged" means I engaged; the meaning is he was devoted to the embellishment of the body. "Agitated" means agitated by birth, clan, beauty, the pride of youth, and so on, with an unquiet mind. "Fickle" means fickle like a forest monkey due to the unsettled nature of mind, or fickle because of being engaged in fickleness such as adorning the body, adorning clothes, and so on. "I was" means I was. "By sensual lust" - the explanation is: distressed, oppressed, afflicted by desire and lust for objects of sensual pleasure, I was.

"Skilled in means" means by the Buddha, the Blessed One, who was the cause, skilled and proficient in the method of taming those to be trained. For this is an instrumental expression used in the sense of cause. For he speaks with reference to the removal of his own sensual lust through the reproof by means of showing the singed monkey and the celestial nymphs. For the Blessed One, with reference to the Venerable Elder Nanda, first taking the most beautiful girl in the country, saying "Just as this female monkey, so is the most beautiful girl in the country with reference to the dove-footed nymphs" - like a remover driving out a small peg with a large peg, and like a physician who, having moistened the body with a softening drink, removes the humour by means of emetics and purgatives - having caused a dispassionate mind towards the most beautiful girl in the country by the illustration of the dove-footed nymphs, then having made the mind dispassionate even towards the dove-footed nymphs by means of reproof, he established him on the noble path through the pursuit of serenity and insight meditation in completeness. Therefore it was said "Having proceeded wisely, I lifted up my mind from existence." The meaning is: having proceeded along the practice of purification through serenity and insight meditation, by method, by the true method, in completeness, I lifted up my mind, which was sunk in the mire of the round of rebirths in existence, with the hand of the noble path, and established it on the dry ground of Nibbāna.

Having uttered this inspired utterance, on the following day the elder monk approached the Blessed One and spoke thus - "Venerable sir, as for the Blessed One being my surety for the attainment of five hundred dove-footed nymphs, I release the Blessed One, venerable sir, from that promise." The Blessed One too said: "Just when your mind was liberated from the mental corruptions by non-clinging, Nanda, then I was released from that promise." Then the Blessed One, having known his distinguished guarding of the doors of the sense faculties, making clear that virtue,

established him in the foremost position by his guarding of the doors of the sense faculties thus: "This is the foremost, monks, of my disciples who are monks with guarded doors in the sense faculties, that is to say, Nanda." For the elder monk, with effort arisen, thinking "It was in dependence on non-restraint of the faculties that I reached this affliction; I shall well restrain that very thing," with strong shame and moral fear, and because of having made an aspiration in that regard, he attained the highest perfection in sense restraint.

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

10. Commentary on the Verses of the Elder Sirimā

159-160. "Others may praise him" is the verse of the Venerable Elder Sirimā. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, having fulfilled the perfections at the time of the Blessed One Padumuttara, at the time of standing in the Tusita realm, having been reborn in a brahmin family, having attained discretion, one who had gone beyond the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man, through his disposition towards renunciation, having abandoned sensual pleasures, having gone forth into the going forth as a hermit, surrounded by a group of hermits numbering eighty-four thousand, in the Himalayan region, in a hermitage created by deities, having produced the meditative absorptions and direct knowledges, dwelling there, because of having formed aspirations under former Buddhas, and by the fixed course come down in the texts on the marks, having recollected the virtues of the Buddha, with reference to the Buddhas of the past, at a certain river bend, having made a sand shrine, he was devoted to veneration and honour. Having seen that, the hermits asked "With reference to whom is this veneration and honour being made?" He, having brought forth the texts on the marks for them, having analysed the marks of a great man that had come down therein, following that accordingly, standing on his own strength, praised the virtues of the Buddha. Having heard that, those hermits too, with gladdened minds, thenceforth dwelt making offerings to the stupa with reference to the Perfectly Enlightened One.

And at that time the Bodhisatta Padumuttara, having passed away from the Tusita realm, had descended into his mother's womb. In the final existence, thirty-two advanced signs appeared, and all the wonderful and marvellous phenomena. The hermit, having shown those to his pupils, having increased their confidence in the Perfectly Enlightened Ones even more, having died, having been reborn in the Brahma world, having come in visible form while they were making an offering to his body, having said "I, your teacher, have been reborn in the Brahma world; you, being diligent, devote yourselves to the worship of the sand shrine, and be properly engaged in meditation," went to the Brahma world itself.

Thus he, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a householder's family in Sāvattthī. From the day of his birth, because glory and success were increasing in that family, they gave him the name Sirimā. At the time of his walking on foot, a younger brother was born. They gave him the name Sirivaḍḍha, saying "This one was born increasing glory." Both of

them, having seen the majestic power of the Buddha at the acceptance of the Jeta Grove, having gained faith, went forth. Among them, Sirivaḍḍha was not yet an obtainer of super-human achievement, but was an obtainer of the four requisites, honoured and respected by householders and those gone forth. The Elder Sirimā, however, from the time of going forth, by such a defect of action, was one of little gains, not esteemed by the multitude. Doing the work of serenity and insight meditation, before long he became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"On the Himalayan mountain, there was an ascetic named Devala;
There was a walking path for me, created by spirits.

"Laden with a burden of matted hair, always carrying a water-pitcher;
Seeking the highest good, I departed from the forest then.

"Eighty-four thousand pupils attended upon me;
Devoted to their own duties, they dwelt in the forest then.

Having gone forth from the hermitage, I made a sand shrine;
Having brought together various flowers, I venerated that shrine.

"Having gladdened my mind there, I entered the hermitage;
All the pupils, having assembled together, asked me about this matter.

"'A monument made of sand, which you, O god, worship;
We too wish to know, being asked, tell us, you.'

"'Those with vision, of great fame, are indeed pointed out in the passages of charms;
Them indeed I pay homage to, the foremost Buddhas of great fame.'

"'What are they like, those great heroes, omniscient, lords of the world;
Of what beauty, of what character, what are they like, those of great fame?

"The Buddhas have thirty-two characteristics, and also forty twice-born teeth;
Their eyes have cow-like eyelashes, resembling the fruit of wild liquorice.

"And those Buddhas, while walking, look only a yoke's length ahead;
Their knees do not creak, no sound of joints is heard.

"And the Fortunate Ones, while walking, walk lifting up;
The right foot first, this is the nature of the Buddhas.

"And those Buddhas are fearless, like a lion, the king of beasts;
They do not exalt themselves, nor do they scoff at living beings.

"Freed from conceit and contempt, even towards all living beings;
Not exalting themselves, the Buddhas, this is the nature of the Buddhas.

"And the Enlightened by themselves, arising, show forth the light;
They cause to tremble in six ways, this entire earth.

"They see hell, and hell is extinguished then;
A great rain cloud sheds rain, this is the nature of the Buddhas.

"Such are those great elephants, incomparable and of great fame;
Unsurpassed in beauty, immeasurable are the Truth-finders.

"All the pupils respectfully gave thanks for my word;
And they proceeded accordingly, according to their ability, according to their strength.

"They venerate the sandy bank, desiring their own actions;
Believing my word, with minds honouring the Buddha.

"Then having passed away from Tusita, the young god of great fame;
Arose in his mother's womb, the ten thousand trembled.

"Not far from the hermitage, standing on the walking path, I;
All the pupils, having assembled together, came to my presence.

"Like a bull the earth roars, like a king of beasts it chirps;
Like a crocodile it moves, what will be the result?

"The Enlightened by himself whom I praise, near the sand stupa;
He, the Blessed One, the Teacher, has now entered the mother's womb.

"Having spoken a talk on the Teaching to them, having praised the great sage;
Having dismissed my own pupils, I sat cross-legged.

"Indeed my strength has been eliminated, by that supreme illness;
Having remembered the foremost Buddha, there I deceased.

"All the pupils, having assembled together, made a funeral pyre then;
And having taken my body, they placed it upon the funeral pyre.

"Having surrounded the funeral pyre, having made a salutation with joined palms at their heads;
Afflicted by the dart of sorrow, they assembled and cried loudly.

"While they were lamenting, I went to the funeral pyre then;
'I am your teacher, do not grieve, O wise ones.

"Strive for your own welfare, unwearied night and day;
Do not be heedless, the moment has been provided to you.'

"Having instructed my own pupils, I went again to the heavenly world;
For eighteen cosmic cycles, I delighted in the heavenly world.

Five hundred times I was a universal monarch;
And many hundreds of times, I exercised divine kingship.

"In the remaining cosmic cycles, mixed up I wandered in the round of rebirths;

I do not know of an unfortunate realm, this is the fruit of the arising.

"Just as in the month of Komudī, many trees bloom;
So too I, at the right time, was made to bloom by the great sage.

"Energy is my beast of burden, carrying me to freedom from bondage;
Like an elephant having cut the bond, 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."

For although the Venerable Sirimā Elder was a possessor of the six higher knowledges, worldling monks and novices, not knowing him as "a noble one," not esteeming him due to his having few gains and due to his state of not being recognised by the world, having spoken whatever they wished, censure him. But they esteem and praise the Elder Sirivaḍḍha because of his being an obtainer of requisites and because of his state of being honoured and respected by the world. The elder, censuring the state of being a worldling, thinking "Speaking praise of one who deserves dispraise, and speaking dispraise of one who deserves praise, this is the fault of the state of being a worldling" -

159. "Others may praise him, if oneself is unconcentrated;
In vain do others praise, for oneself is unconcentrated.

160. "Others may censure him, if oneself is well concentrated;
In vain do others censure, for oneself is well concentrated."

- He spoke a pair of verses.

Therein, "others" means those other than oneself are called "others." Here, however, the foolish who are other than the wise are intended by "others." For since they speak without knowing and without scrutinising, their praise too, like their censure, is without measure. "Him" means that person. "They praise" means through the state of being unwise or through being corrupted by craving, or else they proclaim and extol a person who is not so in reality, by the attribution of qualities that do not exist, saying "Such and such a monk is an obtainer of meditative absorption, a noble one." Now the word "ca" here has the meaning of bringing together with oneself. By that it shows this meaning: others praise that person, and that is merely their praising, but there is no basis for praise in him. "If oneself is unconcentrated" means the person whom others praise, if he himself is unconcentrated, not concentrated by path concentration, fruition concentration, or even merely by access and absorption concentration, the meaning is that because the mental defilements that are opposed to concentration have not been eliminated, he is distracted and of a wandering mind. And by "unconcentrated," this shows the absence of virtues that are signs of concentration. "In vain" is a neuter expression denoting a state, as in such passages as "the moon and sun revolve unevenly." "Others praise" means those who praise

that unconcentrated person, they praise in vain, futilely, without foundation. Why? "For oneself is unconcentrated" - because the mind of that person is unconcentrated, therefore - this is the meaning.

In the second verse, "they censure" means through their own state of being unwise or through inner hatred, though he is a noble one and an obtainer of meditative absorption, they censure, blame, and reproach him by such statements as "Such and such a monk does not devote himself to wakefulness, not even for the time it takes to milk a cow; he merely dwells given to bodily indolence, delighting in sleep, delighting in talk, delighting in company" - either by making manifest his supposed non-practice or by the destruction of his virtues - this is the meaning. The remainder should be understood by the method stated in the first verse. Thus, when the elder had made known by these verses his own state of being free from mental defilements and Sirivaḍḍha's state of having mental defilements, having heard that, Sirivaḍḍha, being stirred with a sense of urgency, having established insight, before long fulfilled his own welfare, and the persons who had censured asked forgiveness of the elder.

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

The commentary on the second chapter is completed.

3. The Third Chapter

1. Commentary on the Verses of the Elder Uttara

161-162. "The aggregates have been fully understood by me" is the verse of the Venerable Elder Uttara. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating wholesome deeds 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 gained confidence in the Dispensation, he announced his state as a lay follower. He, when the Teacher had attained final Nibbāna, having assembled his own relatives, having gathered together much veneration and honour, made an offering to the relics. 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 Sāketa, having received the name "Uttara," having come of age, having gone to Sāvattḥī on some business, having seen the Twin Miracle performed at the foot of the Kaṇḍamba tree, having become confident, again with his faith increasing through the teaching of the Kāḷakārāma Sutta, having gone forth, having gone together with the Teacher to Rājagaha, having received full ordination, dwelling right there, having established insight, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"When the Lord of the World was quenched, Siddhattha, the leader of the world;

Having brought together my relatives, I made an offering to the relics.

"Ninety-four cosmic cycles ago from now, the relic which I venerated;
I do not know of an unfortunate realm, this is the fruit of the veneration of the relic.

"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, when the Teacher was dwelling at Sāvattṥī, having gone from Rājagaha to Sāvattṥī for the purpose of attending upon the Buddha, when asked by the monks "Has the task of the going forth been brought to its summit by you, friend?" declaring the final liberating knowledge -

161. "The aggregates have been fully understood by me, craving has been well uprooted by me;
The factors of enlightenment have been developed by me, the elimination of mental corruptions has been attained by me.
162. "I, having fully understood the aggregates, having pulled out craving;
Having developed the factors of enlightenment, I shall attain nibbāna, without mental corruptions." He spoke a pair of verses.

Therein, "aggregates" means the five aggregates of clinging. "Fully understood" means known and developed by having delimited them as "this is suffering, there is no more beyond this." By that he states the full realisation of full understanding of the noble truth of suffering. "Craving" (taṇhā) means it trembles, it trembles all around - thus craving. "Well uprooted" means eradicated. By this he speaks of the full realisation of abandoning of the truth of origin. "The factors of enlightenment have been developed by me" means the factors of enlightenment are factors (aṅga) of the concord of mental states beginning with mindfulness, which is termed enlightenment (bodhi), or factors of the noble person who is termed enlightened, who is possessed of that - thus factors of enlightenment. The mental states termed mindfulness, investigation of phenomena, energy, joy, tranquillity, concentration, and equanimity, which are included in the path, have been developed, produced, and increased by me. And here, by the very taking up of the factors of enlightenment, because of their being concomitant with those, all path states and all qualities conducive to enlightenment should be seen as included. By this very thing he shows the full realisation of development of the truth of the path. "The elimination of mental corruptions has been attained by me" means the mental corruptions beginning with the mental corruption of sensuality are eliminated herein - thus the unconditioned state which has received the name "elimination of mental corruptions" has been attained, achieved by me. By this he speaks of the full realisation of direct experience of the truth of cessation. By this much he shows his own achievement of Nibbāna with residue of clinging.

Now, showing the attainment of the bliss of Nibbāna without residue of clinging, he spoke the second verse beginning with "so I." Its meaning is - So I, having fully understood the aggregates by the method thus stated, and even while thus fully understanding, having pulled out craving - which has obtained the name "entangling" (jālinī) because "this one has a net" (jālaṃ etassa atthi), that is, a net reckoned as the occurrence again and again in the mode of stitching together among the internal and external sense bases of one's own individual existence and others' individual existences, divided into the distinctions of past and so on - having uprooted it from

my continuity of consciousness, and even while thus uprooting it, having developed the factors of enlightenment of the aforementioned variety, having brought them to the fulfilment of development, and precisely thereby having become one without mental corruptions and standing thus, now through the cessation of the final consciousness, like a fire without fuel, I shall be extinguished, I shall attain final Nibbāna.

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

2. Commentary on the Verses of the Elder Bhaddaji

163-164. "Panāda was the name of that king" is the verse of the Venerable Elder Bhaddaji. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been reborn in a brahmin family, having attained discretion, having gone to the far shore in the brahminical sciences and crafts, having abandoned sensual pleasures, having gone forth into the going forth as a hermit, having had a hermitage built in a forest haunt, while dwelling there, one day, having seen the Teacher going through space, with a gladdened mind, raising joined palms, stood. The Teacher, having known his disposition, descended from the sky. To the Blessed One who had descended, he offered honey and lotus bulb and roots and ghee and milk, and the Blessed One, out of compassion for him, having accepted that, having spoken thanksgiving, departed. He, by that meritorious action, having been reborn in Tusita, having remained there as long as life lasts, thence wandering again and again only in fortunate destinations, in the time of the Blessed One Vipassī, having become a millionaire of great riches, having fed sixty-eight thousand monks, he clothed them with the three robes.

Thus, having done much wholesome action, having been reborn in the heavenly world, having remained there as long as life lasts, having passed away from there, having arisen among humans, in a world devoid of a Buddha, having attended upon five hundred Individually Enlightened Ones with the four requisites, having passed away from there, having been reborn in a royal family, while governing the kingdom, having attended upon his son who had attained individual enlightenment and was established therein, having taken the relics of that one who had attained final Nibbāna, having made a shrine, he venerated them. Thus, having performed those meritorious deeds here and there, in this arising of a Buddha, he was reborn as the only son of the millionaire Bhaddiya of eighty crores' wealth in the city of Bhaddiya. His name was Bhaddaji. His achievement of sovereignty, wealth, retinue and so on, it is said, was like that of the Bodhisatta in his final existence.

Then the Teacher, having dwelt for the rains retreat at Sāvattihī, in order to support the young man Bhaddaji, having gone to the city of Bhaddiya together with a large community of monks, dwelt in the Jātiyā grove, waiting for the maturation of his knowledge. He too, seated in the upper mansion, having opened the lattice window and looking out, having seen the great multitude going to hear the Teaching in the presence of the Blessed One, having asked "Where is this great multitude going?" having heard the reason, himself too, with a great retinue, having gone to the Teacher's presence, while hearing the Teaching, adorned with all ornaments as he was, having exhausted all mental defilements, attained arahantship. Therefore it was said in the Apadāna -

"Having plunged into that pond, frequented by various elephants;
I pulled out lotus roots there, for the sake of food, I then.

"The Blessed One at that time, named Padumuttara;
The Buddha wearing red robes, goes through the sky-path.

Shaking off rag-robes, I then heard a sound;
Looking upwards, I saw the leader of the world.

Standing right there, being peaceful, I implored the leader of the world;
Honey together with lotus roots, milk, ghee and tubers.

"May the Buddha accept from me, the one with vision, out of compassion;
Then the compassionate Teacher, of great fame, having descended.

"The one with vision accepted my almsfood, out of compassion;
Having accepted, the Perfectly Enlightened One gave me thanksgiving.

"May you be happy, O greatly meritorious one, may your destination succeed;
By this gift of lotus roots, may you obtain abundant happiness.'

Having said this, the Perfectly Enlightened One, named after the best of
lotuses,
The Perfectly Enlightened One, having taken almsfood, the Conqueror
departed through the sky.

"Having taken the lotus root from there, I came to my hermitage;
Having hung the lotus root on a tree, I remembered my giving.

"A great wind having arisen, shook the forest then;
The sky resounded, and a thunderbolt crashed then.

"Then a thunderbolt fell upon my head at that time;
I, sitting peacefully, there I deceased.

"Connected with meritorious action, I was reborn in Tusita;
My corpse has fallen, I rejoice in the heavenly world.

"Eighty-six thousand women, fully adorned;
Attend upon me morning and evening, this is the fruit of giving lotus roots.

"Having come to the human realm, I was happy then;
There is no deficiency in my wealth, this is the fruit of giving lotus roots.

"Shown compassion by him, the god of gods, such a one;
All mental corruptions are utterly eliminated, there is now no more rebirth.

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

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

But when arahantship had been attained by him, the Teacher addressed the millionaire of Bhaddiya - "Your son, while listening to the Teaching fully decorated and prepared, became established in arahantship; therefore it is fitting for him to go forth right now. If he does not go forth, he will attain final Nibbāna." The millionaire said "There is no need for my son, while still young, to attain final Nibbāna; give him the going forth." The Teacher, having given him the going forth and having given him full ordination, having dwelt there for a week, reached Koṭigāma, and that village was on the bank of the Ganges. The residents of Koṭigāma carried on a great gift to the Community of monks headed by the Buddha. The Elder Bhaddaji, when the thanksgiving by the Teacher had just begun, having gone outside the village, having entered upon a meditative attainment thinking "I shall emerge when the Teacher arrives near the road on the bank of the Ganges," sat down. Even when the great elders were coming, he did not emerge, and emerged only when the Teacher arrived. The worldly monks grumbled, "This one, recently gone forth, being stubborn in conceit when the great elders were coming, did not rise." The residents of Koṭigāma tied together many rafts of boats for the Teacher and the Community of monks, and the Teacher, thinking "Come, let me make known his power," having stood on the raft of boats, asked "Where are you, Bhaddaji?" The Elder Bhaddaji, having said "Here I am, venerable sir," having approached the Teacher, having made a salutation with joined palms, stood there. The Teacher said "Come, Bhaddaji, board the same boat together with us." He, having flown up, stood on the boat where the Teacher was standing. When the Teacher had reached the middle of the Ganges, he said "Bhaddaji, where is the jewelled mansion that you inhabited in the time of King Mahāpanāda?" "It is submerged in this place." "If so, Bhaddaji, dispel the doubt of your fellows in the holy life." At that moment the elder, having paid homage to the Teacher, having gone by the power of supernormal power, having gripped the pinnacle of the mansion between his toes, having taken hold of the twenty-five yojana mansion, flew up into the sky, and while flying up, he lifted the mansion fifty yojanas out of the water. Then his relatives from a former existence, having become fish, turtles, and frogs through greed attached to the mansion, when that mansion was rising up, tumbled over and fell into the water. The Teacher, having seen them falling, said "Your relatives, Bhaddaji, are suffering." The elder, at the Teacher's word, released the mansion. The mansion settled back in its very same place. The Teacher, having reached the far shore, when asked by the monks "When, venerable sir, was this mansion inhabited by the Elder Bhaddaji?" having related the Mahāpanāda Jātaka, gave the great multitude the nectar of the Teaching to drink. The elder, moreover, having shown the golden mansion formerly inhabited by him -

163. "Panāda was the name of that king, whose sacrificial post was of gold;
Across it measured sixteen in height, upwards they said a thousandfold.

164. "With a thousand storeys, a hundred pinnacles, adorned with flags, made of
green gold;
There the gandhabbas danced, six thousand in seven groups."

Describing with two verses, he declared the final liberating knowledge.

Therein, "Panāda was the name of that king" means in the past there was a king named Panāda; because of the disappearance of that individual existence, he points out himself as if another. For he indeed, from the time of being established in the kingdom, because of being endowed always with great royal majesty through the achievement of endeavour and so on, and with great reputation, became known as "King Mahāpanāda." "Whose sacrificial post was of gold" means whose king's sacrificial post, the mansion, was made of gold. "Across it measured sixteen in height" means in breadth it was the measure of sixteen storey-spans. That, however, is about half a yojana. "Upwards they said a thousandfold" means upwards, high, thus of this mansion they said the measure was a thousandfold, a thousand storeys. That, however, in yojanas is twenty-five yojanas in measure. Some, however, here say "āhū" was made long for the sake of metrical ease in the verse. They say "āhu" has the meaning of "it was."

"With a thousand storeys" means having a thousand floors. "A hundred pinnacles" means having many hundreds of turrets. "Adorned with flags" means furnished with flags such as pole-flags, banner-flags, and so on, set up here and there on the peaks of turrets and so on. "Made of green gold" means made of cāmīkara gold. Some, however, say "resembling a green beryl gem." "Gandhabbas" means dancers. "Six thousand in seven groups" means about six thousand gandhabbas danced in seven groups, in seven places of that mansion, for the purpose of delighting the king. This is the meaning. Even though they danced thus, they were not able to make the king laugh. Then Sakka, the king of gods, having sent divine dancers, arranged a festive performance; then the king laughed.

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

3. Commentary on the Verses of the Elder Sobhita

165-166. "Mindful, wise" is the verse of the Venerable Elder Sobhita. 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 been reborn in a family home in the city of Hamsavatī, having come of age, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position among monks who were obtainers of the knowledge of past lives, himself too having made an aspiration with reference to that position of rank, having performed meritorious deeds, wandering only in fortunate destinations, in the time of the Blessed One Sumedha, having been reborn in a brahmin family, having attained discretion, having attained accomplishment in the brahminical sciences and crafts, being intent upon renunciation, having abandoned the household life, having gone forth into the going forth as a hermit, having had a hermitage built in a forest haunt near the Himalayas, sustaining himself with forest roots, fruits and various fruits, having heard of the arising of a Buddha, staying only one night everywhere, having approached the Teacher in the city of Bhaddavatī, with a gladdened mind, he praised him with six verses beginning with "You are the Teacher and the banner," and the Teacher made known his future success. 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 Sāvattthī. They gave him the name "Sobhita." He, at a later time,

having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, having developed insight, became a possessor of the six higher knowledges. And he was a master through practice in the knowledge of past lives. Therefore it was said in the Apadāna -

"To the south of the Himalayas, my hermitage was well made;
Seeking the highest good, I dwelt in the forest then.

"Content with gain and loss, with roots and with fruits;
Seeking a teacher, I dwell alone.

"The Perfectly Enlightened One named Sumedha arose in the world at that very moment;
He makes known the four truths, lifting up the great multitude.

"I do not hear of the Enlightened by himself, nor does anyone tell me;
When eight years had passed, I heard of the leader of the world.

"Having taken out the firewood, having swept the hermitage;
Having taken a carrying-pole burden, I departed from the forest.

"Dwelling one night in villages and towns;
Gradually to Candavatī, then I approached.

"The Blessed One at that time, the wise one, the leader of the world;
Lifting up many beings, he teaches the Deathless state.

"Having passed through the crowd of people, having paid homage to the ocean of conquerors;
Having arranged my antelope skin on one shoulder, I praised the leader of the world.

"You are the Teacher and the banner, the flag and the sacrificial post for living beings;
The ultimate goal and the support, the island and the best of bipeds.

"Skilled in vision, O hero, you help the populace to cross;
There is no other saviour in the world, none higher than you, O sage.

"It is possible indeed with the tip of kusa grass to measure the highest ocean;
But your knowledge, O Omniscient One, it is not possible to measure.

"Having placed on the beam of a balance, it is possible to hold the earth;
But for your wisdom, there is no measure, O One with Vision.

"Space can be measured, with a rope or with a finger-breadth;
But your morality, O Omniscient One, it is not possible to measure.

"The water in the great ocean, and space and the earth;
These are measurable, you are immeasurable, O One with Vision.

"Having praised the Omniscient One of great fame with six verses;
Having raised my joined palms, I remained silent then.

"He whom they call the wise one, of extensive wisdom, the wise;
Having sat down in the community of monks, he spoke these verses.

"Whoever praised my knowledge, with a clear mind;
Him I will explain, listen to me as I speak.

"For seventy-seven cosmic cycles, he will delight in the heavenly world;
A thousand times as lord of the gods, he will exercise divine kingship.

"Many hundreds of times, he will be a universal monarch;
Principality over a district, extensive, incalculable by counting.

"Whether become a god or a human, concentrated through meritorious action;
With undiminished mental thought, he will be of sharp wisdom.

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

"Having gone forth from home, he will go forth without possessions;
At seven years old by birth, he will attain arahantship.

"Since I remember myself, since I have attained the Dispensation;
In between here I do not know an intention that is unpleasant.

"Having wandered in the round of rebirths through all existences, I
experienced success;
There is no deficiency in my wealth, the fruit of praising knowledge.

"The threefold fire has been quenched by me, all existences have been
uprooted;
All mental corruptions are utterly eliminated, there is now no more rebirth.

"In thirty thousand cosmic cycles, the knowledge that I praised then;
I do not know of an unfortunate realm, the fruit of praising knowledge.

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

But having attained arahantship, recollecting his own past lives in succession, he saw
as far as the consciousness-less conception in the non-percipient existence.
Thereupon, not seeing the course of consciousness for five hundred cosmic cycles,
but seeing only the end, reflecting "What is this?" he came to the conclusion by way
of inference that "It must have been the non-percipient existence." Therefore the
Blessed One said - "There are, monks, deities called 'non-percipient beings,' who are
long-lived. Having passed away from there, Sobhita was reborn here. He knows that
existence; Sobhita recollects." Thus, having seen the skill in recollection of one
recollecting by way of inference, the Teacher established the elder in the foremost
position among those who recollect past lives. Thereupon indeed, this venerable one,

having reviewed with distinction his own knowledge of recollecting past lives and the practice that was its condition, filled with pleasure, uttering an inspired utterance that illuminates that meaning -

165. "A mindful, wise monk, with strenuous energy and power;
I recollected five hundred cosmic cycles as if one night.
166. "Developing the four establishments of mindfulness, and the seven and eight;
I recollected five hundred cosmic cycles as if one night."He spoke a pair of verses.

Therein, "mindful" means mindful through the fulfilment of the development of the establishments of mindfulness accomplished by one's own attainment, and through the attainment of the expansion of mindfulness. "Wise" means wise through the fulfilment of the six higher knowledges and through the attainment of the expansion of wisdom. "Monk" because of having broken the mental defilements. "With strenuous energy and power" through the fulfilment and success of the powers beginning with faith and the energy of the fourfold right striving. Here, by the taking up of "power" with regard to those beginning with faith, mindfulness and so on are also taken up, even though mindfulness and so on have the nature of powers, just as "the accumulations of merit and knowledge are yoked like oxen." "I recollected five hundred cosmic cycles as if one night" means I recollected as if one night. For the particle "viya" is here indicated though elided; by this he illustrates his own mastery of knowledge in the knowledge of recollecting past lives. For the particle "viya" is here indicated though elided; by this he illustrates his own mastery of knowledge in the knowledge of recollecting past lives.

Now, in order to show the practice by which his own state of being mindful and so on and the surpassing knowledge of past lives were accomplished, he spoke the second verse beginning with "the four." Therein, "the four establishments of mindfulness" means the establishments of mindfulness beginning with observation of the body, fourfold by the distinction of their own domains, being a mixture of mundane and supramundane, reckoned as mindfulness. "Seven" means the seven factors of enlightenment. "Eight" means the eight path factors. For one whose mind is well established in the establishments of mindfulness, the seven factors of enlightenment have indeed gone to fulfilment through development, and likewise the noble eightfold path. Therefore the General of the Dhamma said - "With minds well established in the four establishments of mindfulness, having developed the seven factors of enlightenment as they really are" - by these and other such statements, among the thirty-seven qualities conducive to enlightenment in seven portions, when one portion goes to fulfilment through development, there are none called "the others not going to fulfilment." "Developing" means because of development. The remainder is according to the method already stated.

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

4. Commentary on the Verses of the Elder Valliya

167-168. "Whatever is the function for one of firm energy" and so on is the verse of the Venerable Elder Valli. 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 discretion, having attained accomplishment in the sciences and crafts, having abandoned a fortune of eighty crores, having gone forth into the going forth as a hermit, having had a hermitage built on the bank of a certain river in a forest haunt at the foot of a mountain, while dwelling there, having seen the Teacher who had approached for the purpose of assisting him, with a gladdened mind, having spread out a cheetah-skin hide, he gave it. Having venerated the Blessed One seated there with flowers and sandalwood, having given mango fruits, he paid homage with the fivefold prostration. The Blessed One, making known the achievement of the seat where he sat, having spoken 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 in Vesālī, having received the name "Kaṇhamitta," having come of age, having seen the majestic power of the Buddha during the Teacher's journey to Vesālī, having gained faith, went forth in the presence of the Elder Mahākaccāna. He, being of dull wisdom and slow in exertion, for a long time dwelt in dependence on an intelligent fellow in the holy life. The monks addressed him as "Valli" indeed, saying "Just as a creeper is not able to grow without depending on something such as trees and so on, so too this one is not able to grow without depending on some wise person." But afterwards, having approached the Elder Veṇudatta, having stood firm in his exhortation, being mindful and fully aware, while dwelling thus, because his knowledge had reached maturity, asking the elder about the sequence of practice -

167. "Whatever is the function for one of firm energy, whatever is the function for one wishing to awaken;
I shall do it, I shall not fail, see my energy and endeavour.
168. "And you, declare to me the path, the straight way grounded upon the Deathless;
I shall know through wisdom, as the Ganges stream approaches the ocean."
He spoke a pair of verses.

Therein, "whatever is the function for one of firm energy" means with firm energy, with steady endeavour, or whatever function is to be done, to be proceeded upon, by one of firm energy, by one who is a man able to bear the burden. "Whatever is the function for one wishing to awaken" means whatever function is to be done by one wishing to awaken, to comprehend the four noble truths or Nibbāna itself, by one desiring to penetrate. "I shall do it, I shall not fail" means that I shall now do, I shall not fail; I shall proceed in accordance with the advice. "See my energy and endeavour" means see right effort which has received the name "energy" because of exerting in due method in the phenomena to be proceeded upon, and "endeavour" because of stepping upon successive stages; not merely by faith - thus he shows his own desire to act.

"And you" - he addresses the good friend who gives the meditation subject. "Me" means for me (mayham). "Declare to me the path" means tell the noble path; the meaning is tell the meditation subject of the four truths which leads to the attainment of the supramundane path. "Straight" means direct, because of not approaching the two extremes by virtue of being the middle path. "Grounded upon the Deathless" because it is established by virtue of being that which leads to the attainment of the Deathless, Nibbāna. "Through wisdom" means through knowledge, through path wisdom. "I shall know" means I shall know, I shall penetrate Nibbāna, I shall attain it. "As the Ganges stream approaches the ocean" means just as the stream of the Ganges, without failing, assuredly plunges into the ocean, the sea, so "I, devoting myself to the meditation subject, shall attain Nibbāna by path knowledge; therefore tell me that meditation subject" - thus he requested the elder for a meditation subject.

Having heard that, the Elder Veṇudatta gave him a meditation subject. He too, devoting himself to the meditation subject, before long, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

"Having abandoned the five types of sensual pleasure, dear and delightful;
Having abandoned eighty crores, I went forth into homelessness.

"Having gone forth, with the body I avoided evil action;
Having abandoned verbal misconduct, I dwelt on the river bank.

"While I was dwelling alone, the Supreme Buddha approached;
Not knowing him to be the Buddha, I offered a friendly welcome.

"Having made a friendly welcome, I asked about name and clan;
'Are you a deity, a gandhabba, or Sakka, the first of givers?

"Who are you, or whose son are you, Great Brahmā, come here;
You illuminate all directions, like the rising sun.

"Wheels with a thousand spokes are seen on your feet, dear sir;
Who are you, or whose son are you? How may we know you?

"Declare your name and clan, dispel my doubt.'
'I am not a god nor a gandhabba, I am not Sakka, the first of givers.

"Nor is there the state of Brahmā in me, I am the highest of these;
Having gone beyond their domain, I split the bondage of sensuality.

"Having burnt all mental defilements, I attained the highest enlightenment.'
Having heard his words, I spoke these words:

"If you are a Buddha, omniscient, sit down, O great sage;
I will honour you, you are the one who makes an end of suffering.'

"Having spread out a cheetah hide, I gave it to the Teacher;
There sat the Blessed One, like a lion in a mountain cave.

"Having quickly ascended the mountain, I took up a mango fruit;
The beautiful sāla flower, and very precious sandalwood.

"Having quickly taken up all that, having approached the leader of the world;
Having given fruit to the Buddha, I made an offering of sāla flowers.

"Having anointed him with sandalwood, I venerated the Teacher;
With a confident mind, glad at heart, and with extensive rapture.

"Having sat down on the cheetah hide, the wise one, the leader of the world;
He praised my action, gladdening me then.

"By this gift of fruit, and by garlands of fragrance, both;
For twenty-five hundred cosmic cycles, he will delight in the heavenly world.

With undiminished mental thought, he will be wielding power;
For twenty-six hundred cosmic cycles, he will go to human existence.

He will be a universal monarch, ruler of the four quarters, of great
supernormal power;
A city named Vebhāra, created by Vissakamma.

It will be entirely made of gold, adorned with various jewels;
By this very means, he will transmigrate through existences.

Having been venerated everywhere, in divinity and also in humanity;
When the final existence is attained, he will be a kinsman of Brahma.

Having gone forth from home, he will become homeless;
Having gone beyond through direct knowledge, he will attain nibbāna, without
mental corruptions.

"Having said this, the Perfectly Enlightened One, the wise one, the leader of
the world;
While I was gazing, departed through the sky-path.

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

"Having fallen away from Tusita, I was reborn in my mother's womb;
There is no deficiency in my wealth, in whatever womb I dwell.

"When I was in my mother's womb, food and drink and nourishment;
By my mother's desire, arises at will.

"Five years old by birth, I went forth into homelessness;
When my hair was cut off, I attained arahantship.

"Seeking my former action, I did not see within;
In thirty thousand cosmic cycles, I remembered my action.

"Homage to you, thoroughbred among men, homage to you, highest of men;
Having come to your teaching, I have attained the unshakeable state.

"In thirty thousand 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, the elder, declaring the final liberating knowledge,
spoke these very verses.

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

5. Commentary on the Verses of the Elder Vītasoka

169-170. "They will comb my hair" and so on is the verse of the Venerable Elder Vītasoka. 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 brahmin family, having attained accomplishment in the brahminical sciences and crafts, having abandoned sensual pleasures, having gone forth in the going forth of sages, surrounded by a great group of sages, dwelling in the forest, having heard of the arising of a Buddha, full of mirth, thinking "The Blessed Ones, the Buddhas, are like the flower of the fig tree, rare to be seen; they should be approached right now," going together with a great assembly to see the Teacher, with one and a half yojanas remaining, having become sick, having died with his perception directed to the Buddha, having arisen among the gods, wandering again and again among gods and humans, in this arising of a Buddha, at the summit of two hundred and eighteen years, was reborn as the younger brother of King Dhammāsoka; his name was Vītasoka. He, having come of age, having attained accomplishment in the sciences and crafts to be learnt by princes of the warrior caste, while still a householder, in dependence on the Elder Giridatta, having become skilled in the Canon of discourses and the Canon of the higher teaching, one day, at the time of beard-dressing, having taken a mirror from the barber's hand, while looking at his body, having seen wrinkles, grey hair and so on, with a sense of urgency arisen, having directed his mind to insight, having aroused zeal in meditation, having become a stream-enterer in that very seat, having gone forth in the presence of the Elder Giridatta, 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;
In the marks of a great man and in history, together with vocabularies and
rituals.

"Like the current of a river, pupils come to me then;
To them I teach the sacred texts, unwearied day and night.

"The Perfectly Enlightened One named Siddhattha arose in the world at that
very moment;
Having removed the darkness of ignorance, he set in motion the light of

knowledge.

"A certain pupil of mine, he spoke to my pupils;
Having heard this matter, they reported to me then.

"A Buddha has arisen in the world, the omniscient leader of the world;
People conform to him, material gain for us is not found.

"Buddhas arise spontaneously, those with vision, of great fame;
What if I were to see the foremost Buddha, the leader of the world.

"Having taken my antelope skin, bark garment and water-pitcher;
Having gone forth from the hermitage, I addressed the pupils.

"Like the flower of the fig tree, as the hare in the moon;
As milk for crows, rare is the leader of the world.

"A Buddha has arisen in the world, and human existence is rare;
When both are present, hearing is very difficult to obtain.

"A Buddha has arisen in the world, we shall obtain vision, not existence;
Come, let us all go to the presence of the Perfectly Enlightened One.

All bearing water-pitchers, wearing rough antelope hides;
Those matted-haired ones, laden with burdens, departed from the forest then.

"Looking only a yoke's length ahead, seeking the highest good;
Free from attachment and hate, fearless like lions.

"Having few duties, not greedy, prudent, of peaceful conduct;
Wandering for gleanings, they approached the foremost Buddha.

"With one and a half yojanas remaining, illness arose in me;
Having remembered the foremost Buddha, there I deceased.

"Ninety-four 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.

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

But having attained arahantship, declaring the final liberating knowledge -

169. "A barber approached me to comb my hair;
Then, having taken a mirror, I reviewed my body.

170. "The body was seen as hollow, the darkness of ignorance was dispelled;
All the rags have been cut off, there is now no more rebirth." He spoke a pair
of verses.

Therein, "a barber approached me to comb my hair" means during his time as a householder, at the time of beard-dressing, a barber, a bath-attendant, approached me, thinking "I will comb my hair, I will trim," because of trimming by way of cutting and so on of hair and so on. "Then" means from the barber. "I reviewed my body" means by way of seeing grey hair, wrinkles, the upper lip, and other signs in a full-length mirror, thinking "My body is indeed overcome by ageing," I reviewed my own body overcome by ageing. And thus reviewing, "the body was seen as hollow" means having become devoid of permanence, stability, happiness, intrinsic nature, and so on, my body was seen, became evident. Why? "The darkness of ignorance was dispelled" means by the darkness termed unwise attention, those who have become blind regarding their own body, not seeing the intrinsic nature of foulness and so on even though it exists, grasp the appearance of beauty and so on that does not exist; in that darkness, in the body which is a place of blinding, by the light of knowledge termed wise attention, the darkness of ignorance was dispelled. Therefore indeed "all the rags have been cut off" - like thieves because of cutting off wholesome goods, because of not being obtainable by good people, because of not being supportable, like a piece of rag discarded at rubbish heaps and so on, because of being loathsome to influential people and noble people, like rags - or alternatively, the mental defilements that have obtained the name "rags" because they are like rags have been cut off. And precisely because they have been uprooted by the highest path, "there is now no more rebirth" means the production of rebirth in the future does not exist.

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

6. Commentary on the Verses of the Elder Puṇṇamāsa

171-172. "Having abandoned the five mental hindrances" and so on is the verse of the Venerable Elder Puṇṇamāsa. 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 Tissa, having been reborn in a family home, having attained discretion, one day, while the Teacher was dwelling in the forest, having hung his rag-robe on a tree branch and entered the perfumed chamber, with a bow in hand having entered the thicket, having seen the Teacher's rag-robe, with a gladdened mind, having laid down his bow, having recollected the virtues of the Buddha, he paid homage to the rag-robe. 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 Sāvattthī. On the day of his birth, it is said, in that house all the vessels were completely full of gold and jewel coins. On account of that they gave him the name "Puṇṇamāsa." He, having come of age, having taken a wife, when one son had been born, having abandoned the household life, having gone forth, dwelling in a village residence, striving and endeavouring, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Tissa was the name of the Blessed One, the self-become one, the foremost person;
Having set aside the rag-robe, the Conqueror entered the dwelling.

"Having taken up a bent bow, I wandered for the sake of food;
Having seized the circular tip, I entered the forest.

"There I saw a rag-robe, hung on a tree-top then;
Having put down my bow right there, having made a salutation with joined palms at my head.

"With a confident mind, glad at heart, and with extensive rapture;
Having remembered the foremost Buddha, I paid homage to the rag-robe.

"Ninety-two cosmic cycles ago from now, I paid homage to a rag robe;
I do not know of an unfortunate realm, this is the fruit of homage.

"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 approached Sāvathī, having paid homage to the Teacher, he dwells in a cemetery, and not long after his arrival his son died. The mother of the child, having heard of the elder's arrival, thinking "Lest the kings should take this heirless property," wishing to make him leave the Order, having gone with a great retinue to the elder's presence, having exchanged friendly welcome, began to entice him. The elder, for the purpose of making known his state of being free from lust, standing in the sky, expounding the Teaching to her by way of praising his own practice -

171. "Having abandoned the five mental hindrances, for the attainment of freedom from bondage;
Having taken up the mirror of the Teaching, the knowledge and vision of oneself.

172. "I reviewed this body, all within and without;
Internally and externally, the body was seen as hollow."

He spoke a pair of verses.

Therein, "having abandoned the five mental hindrances" means having given up the five mental hindrances beginning with sensual desire, having destroyed them through the achievement of meditative absorption. "For the attainment of freedom from bondage" means for the achievement of Nibbāna, which is secure from, untroubled by, the four mental bonds beginning with the bond of sensuality. "Mirror of the Teaching" means a mirror that has the nature of the Teaching. Just as indeed a mirror shows the virtues and faults in the material body to one looking at it, so the mirror of the Teaching, which is reckoned as insight, which has the nature of knowledge and vision because of the understanding of the similarity and distinction of phenomena, shows virtue in the mental body to one seeing with insight, distinctively, through the making clear of the phenomena of cleansing and defilement and through the means of their abandoning. Therefore he said -

"Having taken up the mirror of the Teaching, the knowledge and vision of oneself;
I reviewed this body, all within and without."

"This body" - this collection of phenomena, my individual existence, within and without by way of the internal and external sense bases, all without remainder, having taken up the mirror of the Teaching, I reviewed as "impermanent," as "suffering," as "non-self" - I saw with the eye of knowledge. And by me thus seeing, "internally and externally" means in one's own continuity and in the continuity of others, "the body was seen as hollow" - the body of individual existence, reckoned as the five aggregates, hollow, devoid of permanence, substance, and so on, was seen as it really is with the eye of knowledge. For indeed the entire five aggregates are called "body" in such passages as "For a fool, monks, hindered by ignorance, associated with craving, thus this body has arisen" and so on. And by this "was seen as hollow," showing the fulfilment of the task - that whatever was to be seen in the body, that has been seen; now there is nothing further to be seen by me - he declared the final liberating knowledge. Thus the elder, having expounded the Teaching to his former wife with these verses, having established her in the refuges and in the precepts, dismissed her.

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

7. Commentary on the Verses of the Elder Nandaka

173-174. "Just as a good thoroughbred" is the verse of the Venerable Elder Nandaka. 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 Sikhī, having been reborn in a borderland region, having attained discretion, having become a forest wandering ascetic, going about, one day, having seen the Teacher's walking meditation place, with a gladdened mind, scattered sand. 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 in Campā; they gave him the name "Nandaka." But his eldest brother was named Bharata. His former connection will become apparent in the immediately following story. Both of them, having attained discretion, having heard that the Venerable Soṇa Koḷivisa had gone forth, went forth thinking "Even Soṇa, who was so delicately nurtured, has gone forth; how much more then should we." Among them, Bharata, before long, having developed insight, became a possessor of the six higher knowledges. But Nandaka, due to the powerful state of the mental defilements, was not able to arouse zeal for insight for the time being; he was simply doing the work of insight. Then the Elder Bharata, having known his disposition, wishing to be a support, having made him his attendant monk, having gone out from the monastery, seated near the road, gave a talk on insight.

And at that time, as a caravan was going along, one ox yoked to a cart, being unable to pull the cart out at a muddy place, fell down. Then the caravan leader, having released it from the cart, having given grass and drinking water, having removed its exhaustion, yoked it again to the shaft. Then the ox, with its exhaustion allayed, having regained strength, having pulled that cart out from the muddy place, established it on dry ground. Then the Elder Bharata, having pointed that out to Nandaka saying "Do you see, friend Nandaka, the action of this one?" when he said "I see," said "Reflect well upon this meaning." The other, having made that very thing his object, thinking "Just as this ox, with its exhaustion allayed, pulls the burden out

from the muddy place, so too by me the self should be pulled out from the mire of the round of rebirths," doing the work of insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Formerly I was a deer hunter, in the forest grove;
Seeking a wind-deer, I saw a walking path.

"Having taken sand in my lap, I scattered it on the walking path;
With a confident mind, glad at heart, for the glorious Fortunate One.

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

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

But having attained arahantship, declaring final liberating knowledge in the presence of his eldest brother, the Elder Bharata -

173. "Just as a good thoroughbred, having stumbled, stands firm again;
Having gained more urgency, undaunted, he bears the burden.

174. "Thus one accomplished in vision, a disciple of the Perfectly Enlightened One;
Remember me as a thoroughbred, a legitimate son of the Buddha." He spoke a pair of verses.

Therein, "having gained more urgency, undaunted, he bears the burden" means having gained a sense of urgency thinking "This is unsuitable for my birth, strength, and energy, that is to say, the not bearing of the burden that has come," undaunted means with undepressed mind, with a mind not sluggish. Or the reading is "alīno"; the meaning is the same. "More" means again and again, exceedingly, he bears, he lifts up his own yoke, his burden. The remainder is by the same method as stated below in the explanation of the verses of the Elder Ramaṇīyavihārī.

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

8. Commentary on the Verses of the Elder Bharata

175-176. "Come, Nandaka, let us go" is the verse of the Venerable Elder Bharata. What is the origin? It is said that this one, in the time of the Blessed One Anomadassī, having been reborn in a family home, having attained discretion, one day, having taken a pair of sandals delightful to behold and of soft pleasant contact, while going, having seen the Teacher walking up and down, with a gladdened mind, having offered the sandals, said "Let the Blessed One ascend upon the sandals, that it may be for my welfare and happiness for a long time." The Blessed One ascended the sandals for the purpose of assisting him. 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 in the city of Campā; his name was Bharata Tissa. He, having attained discretion, having heard of the state of having gone forth of the Elder Soṇa, with a sense of urgency arisen thinking "Even he has gone forth," having

gone forth, having accomplished the preliminary duties, 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 Anomadassī, the elder of the world, the lord of men;
Having come out from the day residence, the one with vision first ascended.

"Having taken a well-made beverage vessel, I proceeded on the journey;
There I saw the Enlightened by himself, on foot, lovely to behold.

"Having gladdened my own mind, having taken out the beverage vessel;
Having placed it at his feet, I spoke these words.

"Climb aboard, O great hero, lord of the Fortunate Ones, great leader;
From this I shall obtain fruit, may that purpose of mine succeed.

"The Blessed One Anomadassī, the elder of the world, the lord of men;
Having ascended the beverage vessel, spoke these words.

"He who gave me a beverage vessel, devoted, with his own hands;
Him I will explain, listen to me as I speak.

"Having understood the Buddha's word, all the gods assembled;
With elated minds, glad, filled with joy, with joined palms.

"By the giving of beverages, this one will be happy;
And fifty-five times he will exercise divine kingship.

"A thousand times he will be a king, a universal monarch;
Principality over a district, extensive, incalculable by counting.

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

"In the heavenly world or among human beings, the meritorious one will be
reborn;
He will obtain a vehicle comparable to a divine chariot.

"Mansions, palanquins, vehicles, elephants fully adorned;
Chariots yoked with thoroughbreds, always appear to me.

"Even while going forth from home, I went forth by chariot;
While my hair was being cut, I attained arahantship.

"It is a gain for me, it is well-gained for me, trade well undertaken;
Having given one beverage vessel, I have attained the unshakeable state.

"Immeasurable cosmic cycles from now, when I gave a drink;
I do not know of an unfortunate realm, this is the fruit of offering a drink.

"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, when his own younger brother, the Elder Nandaka, had made a declaration of final liberating knowledge in the manner stated below, speaking to the Elder Nandaka the reflection that had arisen - "Now Nandaka too has become a Worthy One; come, let us both go to the Teacher's presence and announce the fulfilment of the holy life" -

175. "Come, Nandaka, let us go to the presence of our preceptor;
We shall roar the lion's roar in the presence of the Buddha, the foremost.

176. "With which compassion the sage ordained us;
That purpose has been attained by us, the destruction of all mental fetters."
He spoke a pair of verses.

Therein, "Nandaka" is a term of address. "Come" is the bringing of him to one's own presence. "Let us go" is an expression of action to be done together by him and oneself. "Of the preceptor" means of the Perfectly Enlightened One. For the Perfectly Enlightened One, by examining as they really are the inclinations, underlying tendencies, temperaments and so on of beings with the all-seeing eye and the Buddha-eye, reflects upon what is faulty and faultless in the world with its gods - thus he especially deserves to be called "preceptor." To show the purpose of going, he said "We shall roar the lion's roar in the presence of the Buddha, the foremost." The meaning is: because of the declaration of qualities in conformity with the truth, because of being a fearless roar, we shall roar the lion's roar in the presence, before, the Buddha, the Perfectly Enlightened One, who is the foremost because of being the highest of all beings for that very reason, or the foremost among Buddhas - the Enlightened as Noble Disciples and so on.

But showing how he wished to roar the lion's roar, he spoke the verse beginning with "with which." Therein, "with which" means for whatever purpose; the meaning is by the attainment of whatever purpose through which. "No" means our. "Out of compassion" means by way of assistance he ordained us both, gave us the going forth. "Sage" means the Blessed One. "That purpose has been attained by us" means that purpose, the fruition of arahantship which is the elimination of all mental fetters, has been attained, realised by us - this is the meaning.

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

9. Commentary on the Verses of the Elder Bhāradvāja

177-178. "Thus the wise roar" is the verse of the Venerable Elder Bhāradvāja. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit in this and that existence, thirty-one cosmic cycles ago from now, having been reborn in a family home, having attained discretion, one day, having seen an Individually Enlightened One named Sumana walking for almsfood, with a gladdened mind, he gave a ripe vallikāra fruit. 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, became known by his clan name as Bhāradvāja. He, having come of age, living the household life, obtained one son. He gave him the name "Kaṇhadinna." When he had attained discretion, he sent him to Takkaṣilā saying "Dear son, having learnt a craft in the presence of such and such a teacher, come back." He, while going, on the way, having found a certain great elder, a disciple of the Teacher, as a good friend, having heard the Teaching in his presence, 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 -

"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 his father Bhāradvāja, having approached the Blessed One who was dwelling at the Bamboo Grove, having heard the Teaching, having gone forth, before long realised arahantship. Then the son, having come to Rājagaha to pay homage to the Teacher, having seen his father seated in the presence of the Teacher, with a gladdened mind, investigating "My father too has indeed gone forth; has the task of the going forth been brought to its summit by him?" having known his state of having eliminated the mental corruptions, wishing to make him roar that lion's roar, asked "Well done indeed by you in going forth; but has the task of the going forth been brought to its summit?" Bhāradvāja, illuminating his achievement to his son -

177. "Thus the wise roar, like lions in a mountain cave;
Heroes victorious in battle, having conquered Māra with his army.
178. "The Teacher has been attended upon by me, the Teaching and the
Community venerated;
And I am delighted, glad, having seen my son without mental corruptions." He
spoke a pair of verses.

Therein, "they roar" means by way of declaring qualities in conformity with the truth, they roar, they thunder a fearless roar. "Thus" is an indication of the manner of what is now to be said. "The wise" means those who have attained the fullness of all wisdom through the achievement of the wisdom of the highest path, through the achievement of all wisdom. "Heroes" means heroes through being endowed with the energy of the fourfold right striving; for that very reason, through the crushing of the side of defilements without remainder, having conquered the Māra of mental defilements, the Māra of volitional activities, and the Māra who is a son of a god, together with his army, they are in every respect victorious in battle - "they roar, the wise" is the connection.

Having thus shown the lion's roar by way of the victory over what is to be conquered, now in order to show that same by way of the accomplishment of what is to be accomplished and the success of what is to be desired, he spoke the second verse beginning with "The Teacher has been attended upon by me." Therein, "The Teacher has been attended upon by me" means my Teacher, the Perfectly Enlightened One, has been attended upon, served by me through carrying out exhortation and instruction in accordance with the advice; the intention is that he did not cause distress on account of the Teaching. "The Teaching and the Community venerated" means the supramundane Teaching, ninefold as well, and the noble Community have been venerated and revered by me through the attainment of the path arrived at through practice as it should be, by going along in similarity of morality and view. "And I am delighted, glad, having seen my son without mental corruptions" means having seen my son without mental corruptions, in every respect one who has eliminated the mental corruptions, on account of that seeing, I too am delighted, satisfied with spiritual joy; and precisely from that, glad, having become pleased with spiritual pleasure - this is the meaning.

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

10. Commentary on the Verses of the Elder Kaṇhadinna

179-180. "Good persons attended upon" is the verse of the Venerable Elder Kaṇhadinna. What is the origin? This one 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 an Individually Enlightened One named Sobhita, with a gladdened mind, made an offering with Alexandrian laurel flowers. 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 received the name Kaṇhadinna, having come of age, being urged by the achievement of decisive support, having approached the General of the Teaching, having heard the Teaching, having gained faith, having gone forth, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"Sobhita by name was the Perfectly Enlightened One, at Cittakūṭa he dwelt then;

Having taken a mountain laurel, I venerated the Self-Become One.

"Ninety-four 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, declaring the final liberating knowledge -

179. "Good persons attended upon, teachings heard repeatedly;
Having heard, I shall proceed upon the straight way grounded upon the Deathless.

180. "For me who was destroyed by lust for existence, being mindful, lust for existence is no longer found in me;
There has not been, nor will there be for me, nor is there at present found in me."

He spoke a pair of verses.

Therein, "attended upon" means served, attended upon by attending through practice. "Good persons" means persons endowed with existing virtues such as morality and so on, noble persons such as the Elder Sāriputta and others. By this he shows his own achievement of the former pair of wheels. For without residence in a suitable place, the decisive support of good persons does not come to be. "Teachings heard" means teachings connected with the truths, dependent origination and so on, reflected upon by following the ear-door. By this, showing his own great learning, he shows the achievement of the latter pair of wheels. "Repeatedly" means frequently, not from time to time. And this term should be connected here too with "good persons attended upon." "Having heard, I shall proceed upon the straight way grounded upon the Deathless" means having heard those teachings, having comprehended the material and immaterial phenomena stated therein beginning with their own characteristics, having gradually developed insight, I proceeded upon, I attained the straight way, the noble eightfold path, grounded upon the Deathless, having Nibbāna as its support, leading to that.

"For me who was destroyed by lust for existence, being mindful" means for me who was destroyed, afflicted by lust for existence, by craving for existence, in the beginningless round of rebirths, being mindful; or one whose lust for existence has been destroyed by the highest path. "Lust for existence is no longer found in me" means for that very reason, again, now lust for existence does not exist in me. "There has not been, nor will there be for me, nor is there at present found in me" means even though formerly during the time of being a worldling and during the time of being a learner lust for existence existed in me, but from the attainment of the highest path onwards, there has not been, it did not exist; in the future too it will not be for me; at present, even now, it is not found in me, it is not obtained; the meaning is it has been abandoned. And here, by the very word "lust for existence," the absence of conceit and so on is also stated because of their co-existence; thus he shows the state of having completely exhausted the fetters of existence in every respect.

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

The commentary on the third chapter is completed.

4. The Fourth Chapter

1. Commentary on the Verses of the Elder Migasira

181-182. "Since I went forth" is the verse of the Venerable Elder Migasira. 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 Kassapa, having been reborn in a brahmin family, having attained discretion, one day, having seen the Teacher, with a gladdened mind, gave eight portions of kusa-

grass food. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having taken conception in a brahmin family in the Kosala country, because of being born under the Migasira constellation, having received the name "Migasira," having come of age, having attained accomplishment in the brahminical sciences and crafts, learnt a spell called the corpse-head spell, which, having recited it, even at the end of three years, by tapping the head of the dead with his fingernail, he knows "This being was reborn in such and such a place."

He, not wishing for the household life, having gone forth into the going forth of a wandering ascetic, in dependence on that science, being honoured and respected by the world, being an obtainer, going about, having arrived at Sāvattthī, having gone to the Teacher's presence, making known his own power - Having said "I, Master Gotama, know the place of rebirth of the dead," when it was said "But how do you know?" he related "Having had corpse-heads brought, having recited the spell, tapping the head with my fingernail, I know the place of rebirth in hell and so on of each of those." Then the Blessed One, having had the skull of a monk who had attained final Nibbāna brought, said "Tell then the destination of the one whose skull this is." He, having recited the spell over that skull, having tapped it with his fingernail, sees neither end nor limit. Then when the Teacher said "You are not able, wandering ascetic," having said "Let me investigate further," even turning it over again and again, he did not see at all. For how could one know the destination of one who has eliminated the mental corruptions by an outsider's spell? Then sweat was released from his head and from his armpits. He, being ashamed, stood silent. The Teacher said "Are you wearied, wandering ascetic?" He said "Yes, I am wearied; I do not know the destination of this one; but do you know?" Having said "I know this, and I know even further than this," he said "He has gone to Nibbāna." The wandering ascetic said "Give me this true knowledge." Having said "If so, go forth," having given him the going forth, having first directed him to a serenity meditation subject, he taught the work of insight to one established in the meditative absorptions and direct knowledges. He, doing the work of insight, before long attained arahantship. Therefore it was said in the Apadāna -

"To the Blessed One Kassapa, the brahmin who has lived the holy life;
With a confident mind, glad at heart, I gave eight portions of kusa-grass food.

"In this very cosmic cycle, I gave eight portions of kusa-grass food;
I do not know of an unfortunate realm, this is the fruit of the eight portions of kusa-grass food.

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

But having attained arahantship, declaring the final liberating knowledge -

181. "Since I went forth in the teaching of the Perfectly Enlightened One;
Being liberated I rose up, I transcended the sensual element.

182. "While the Brahmā was looking on, thereupon my mind was liberated;

'Unshakable is my liberation' - through the destruction of all fetters."He spoke a pair of verses.

Therein, "since I went forth in the teaching of the Perfectly Enlightened One" means from the time I went forth in the Dispensation of the Buddha, the Blessed One, beginning from the time of going forth. "Being liberated I rose up" means being liberated first for now from the side of defilement through serenity and insight meditation, I arose through the hearing of the cleansing Teaching. Thus rising up, "I transcended the sensual element" - by the path of non-returning I absolutely went beyond the sensual element.

"While the Brahmā was looking on, thereupon my mind was liberated" means because of being the highest of the world including its gods, in the sense of being the foremost, while the Brahmā, the Buddha, the Blessed One, through the exertion of great compassion, was looking on thinking "This son of good family, having gone forth in my Dispensation, how indeed does he proceed?" - thereupon, after the achievement of the path of non-returning, through the achievement of the highest path, my mind was absolutely freed from all defilement. "'Unshakable is my liberation' - through the destruction of all fetters" means precisely because of the mind being thus liberated, through the elimination, the utter elimination of all mental fetters, thus "unshakable is my liberation" - he declared the final liberating knowledge.

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

2. Commentary on the Verses of the Elder Sivaka

183-184. "Impermanent are the houses" is the verse of the Venerable Elder Sivaka. What is the origin? This one 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, one day, having seen the Blessed One walking for almsfood, with a gladdened mind, having taken a bowl and filled it with food made with flour, gave it. 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 Rājagaha; his name was Sivakotissa. He, having come of age, having attained accomplishment in the sciences and crafts, through his disposition towards renunciation, having abandoned sensual pleasures, having gone forth into the going forth of a wandering ascetic, going about, having approached the Teacher, 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 -

"To Vipassī, the great sage, walking in search;
Having seen his empty bowl, I filled it with food made with flour.

"Ninety-one cosmic cycles ago from now, when I gave almsfood then;
I do not know of an unfortunate realm, this is the fruit of the food made with flour.

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

But having attained arahantship, declaring the final liberating knowledge -

183. "Impermanent are the houses, here and there again and again;
Seeking the house-builder, painful is birth again and again.
184. "House-builder, you have been seen, you will not build a house again;
All your ribs are broken, and the ridge-pole is shattered;
The mind has become boundless, right here it will be destroyed." He spoke a pair of verses.

Therein, "impermanent are the houses, here and there again and again" means the houses, the houses of individual existence, arising again and again in this and that existence, are not permanent, unsettled, brief, and of limited duration. "Seeking the house-builder" means seeking the builder of this house of individual existence, the carpenter who is craving - the intention is that one wanders about for so long a time. "Painful is birth again and again" - this is a statement of the reason for seeking the house-builder. Because this birth, mixed with ageing, disease, and death, is painful to undergo again and again, and it does not cease when that is not seen, therefore the meaning is: seeking that, they wander about.

"House-builder, you have been seen" means now, however, by that by which it is possible to see him, by the eye of noble path knowledge, the house-builder has been seen. "A house again" means again in this round of rebirths you will not build, you will not make, my house reckoned as individual existence. "All your ribs are broken" means all your ribs of mental defilements without remainder have been broken by me. "And the ridge-pole is shattered" means now the pinnacle reckoned as ignorance of the house of individual existence to be made by you has also been broken. "The mind has become boundless" means my mind has been made gone to its end, brought to the state of non-arising in the future. For that very reason, "right here it will be destroyed" means in this very existence it will be demolished; the meaning is it will cease through the cessation of the final consciousness.

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

3. Commentary on the Verses of the Elder Upavāṇa

185-186. "The Worthy One, the Fortunate One" is the verse of the Venerable Elder Upavāṇa. What is the origin? This one, it is said, in the time of the Blessed One Padumuttara, having been reborn in a poor family, having attained discretion, when the Blessed One had attained final Nibbāna, having taken his relics, when a stupa made of the seven precious things, seven yojanas high, had been made by humans, gods, serpents, garuḍas, kumbhaṇḍas, demons and gandhabbas, there, having tied his well-washed upper robe to the top of a bamboo, having made it into a flag, he made an offering. Having taken that, the demon general named Abhisammata, appointed by the gods for the purpose of protecting the shrine veneration, with invisible body, holding it in the sky, circumambulated the shrine three times. He, having seen that, became one with a gladdened mind even more. 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 Sāvattthī, having received the name "Upavāṇa," having come of age, having seen the majestic power of the Buddha at the acceptance of the Jeta Grove, having gained faith, having gone forth, doing the work of insight, having attained arahantship, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"The Conqueror named Padumuttara, who has gone beyond all phenomena;
Having blazed like a great mass of fire, the Perfectly Enlightened One attained final Nibbāna.

"The great multitude having assembled, having venerated the Truth-finder;
Having made a pyre for the Fortunate One, they placed the body upon it.

"Having performed the bodily rites, they brought the relics there;
All together with gods and humans, they made a stupa for the Buddha.

"The first was made of gold, and the second was made of jewels;
The third was made of silver, the fourth was made of crystal.

"There the fifth was made of ruby;
The sixth was of emerald, above all made of jewels.

"The lower leg was made of jewels, the railing was made of precious stones;
The stupa was entirely made of gold, rising upward for a yojana.

"The gods, having assembled there, consulted together then;
'We too shall build a monument, for the Protector of the World, such a one.'

"There is no separate element, the body is compounded in a single stroke;
For this Buddha monument, we shall build a mantle.

"The gods with the seven gems increased it by another yojana;
The stupa, two yojanas in height, dispelled the darkness.

"The serpents, having assembled there, consulted together then;
Humans and gods, they made a stupa for the Buddha.

"May we not be heedless, diligent together with the gods;
'We too shall build a monument, for the Protector of the World, such a one.'

"Sapphires and great blue gems, and also radiant light gems;
Having gathered them together as one, they covered the Buddha's stupa.

"The entire Buddha shrine was made of jewels;
Rising up three yojanas high, it was light-producing then.

"And the garuḷas, having assembled, consulted together then;
Humans, gods and serpents, they made an offering to the Buddha.

"May we not be heedless, diligent together with the gods;
'We too shall build a monument, for the Protector of the World, such a one.'

"They made the entire monument of jewels, and also a mantle;
They too extended the Buddha shrine by a yojana in length.

"Four yojanas high, the Buddha's stupa shines brilliantly;
It illuminates all directions, like the risen sun.

"And the kumbhaṇḍas, having assembled, consulted together then;
Humans and gods, and serpents and garuḷas likewise.

Each made a supreme stupa for the Buddha, the foremost;
May we not be heedless, diligent together with the gods.

"We too shall build a monument, for the Protector of the World, such a one;
We shall cover with jewels, the extended Buddha shrine.

"They too extended the Buddha shrine by a yojana in length;
Rising up five yojanas, the stupa shone forth then.

"The demons, having assembled there, consulted together then;
Humans, gods and serpents, and garuḷas and kumbhaṇḍas.

Each made a supreme stupa for the Buddha, the foremost;
May we not be heedless, diligent together with the gods.

"We too shall build a monument, for the Protector of the World, such a one;
With crystal we shall cover the extended Buddha shrine.

"They too extended the Buddha shrine by a yojana in length;
Rising up six yojanas, the stupa shone forth then.

"And the gandhabbas, having assembled, consulted together then;
Men, deities, serpents, kumbhaṇḍas, and garuḷas likewise.

"All together made a stupa for the Buddha, we here were not the builders;
'We too shall build a monument, for the Protector of the World, such a one.'

"Having made seven platforms, they made a flag and an umbrella;
An entirely golden monument, the gandhabbas had built then.

Rising up seven yojanas, the stupa shone forth then;
Night and day are not discerned, there is light always.

"His radiance is not overcome by the moon, the sun, or the stars;
All around for a hundred yojanas, even a lamp does not blaze.

"At that time whatever humans venerate the monument;
They do not ascend the monument, they are lifted up into the sky.

"A demon appointed by the gods, named 'Authorized';
He raises up further a flag or a garland of flowers.

"They do not see that demon, they see the rope of one going;
Thus having seen, those going, all go to a good destination.

"Those who are opposed to the Scriptures, and those who are devoted to the
Dispensation;
Wishing to see a miracle, humans venerate the monument.

"In the city of Hamsavatī, I was a hired servant then;
Having seen the rejoicing people, thus I thought then.

"Eminent is that Blessed One, whose relic chamber is such;
And this populace, satisfied, making offerings, is not devoted to another.

"I too shall make an offering, for the Protector of the World, such a one;
His heir in the teachings, I shall be in the future.

"My upper garment, well washed by the washerman,
Having attached it to the top of a bamboo, I raised it as a flag in the sky.

"Having taken the approved one, you carry my flag in the sky;
Having seen the flag moved by the wind, I generate even more joy.

"Having gladdened my mind there, I approached the ascetic;
Having paid respect to that monk, I asked about the result of the emblem.

"He spoke to me joyfully, generating joy for me;
'You will always experience the result of that flag.

"Elephants, horses, chariots, infantry, and a fourfold army;
They will constantly surround you, this is the fruit of giving a banner.

"Sixty thousand musical instruments, drums fully adorned;
They will constantly surround you, this is the fruit of giving a banner.

"Eighty-six thousand women, fully adorned;
Adorned with variegated garments and ornaments, wearing jewelled earrings.

"With long eyelashes, cheerful, with good perception, slender-waisted;
They will constantly surround you, this is the fruit of giving a banner.

"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 he will be a king, a universal monarch;
Principality over a district, extensive, incalculable by counting.

"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 world of the gods, urged on by wholesome root;
Connected with meritorious action, you will become a kinsman of Brahma.

"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;
By the name Upavāṇa, you will be a disciple of the Teacher.

"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.

"For me, a wheel-turning monarch, lord of the four continents;
For three yojanas all around, flags always stand raised.

"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 giving a banner.

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

Then the Venerable Upavāṇa was the Blessed One's attendant. And at that time a wind illness arose in the Blessed One. And the elder's lay friend, a brahmin named Devahita, was dwelling at Sāvattihī. He declared to the elder the four requisites. Then the Venerable Upavāṇa, having dressed, taking his bowl and robe, approached the dwelling of that brahmin. The brahmin, having known that the elder had come for some other purpose, said "Please say, venerable sir, what you need." The elder, relating the purpose to that brahmin -

185. "The Worthy One, the Fortunate One in the world, the sage is afflicted by wind illness;
If there is hot water, give it for the sage, brahmin.
186. "Venerated by those worthy of veneration, honoured by those worthy of honour;
Esteemed by those worthy of esteem, I wish to bring it for him." He spoke a pair of verses.

Its meaning is - He who in this world is venerated by those worthy of veneration, by gods such as Sakka and others who should be venerated, and by Brahmās such as the Great Brahmā and others, honoured by those worthy of honour, by those who should be honoured such as King Bimbisāra, the King of Kosala and others, esteemed by those worthy of esteem, by great sages who have eliminated the mental corruptions who should be esteemed, the Worthy One by reason of being far from mental defilements and so on, the Fortunate One by reason of beautiful going and so on, the omniscient sage, my Teacher, the god of gods, a Sakka above Sakkas, a Brahmā above Brahmās - he has now become afflicted by winds, on account of wind, by reason of wind disturbance. If, brahmin, there is hot water, I wish to bring it for the purpose of appeasing his wind illness. Having heard that, the brahmin offered hot water and medicine suitable for wind illness conforming with that to the Blessed One. And by that the Teacher's disease was appeased. The Blessed One gave him thanksgiving.

4. Commentary on the Verses of the Elder Isidinna

187-188. "Seen by me" is the verse of the Venerable Elder Isidinna. 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 Vipassī, having been reborn in a family home, having attained discretion, having taken a fan, made an offering to the Bodhi tree. 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 millionaire's family in the Sunāparanta country, having received the name "Isidinna," having come of age, having seen the wonder at the Teacher's acceptance of the sandalwood pavilion, with a gladdened mind, having approached the Teacher, having heard the Teaching, having become a stream-enterer, dwelt in the household life. A deity compassionate for his welfare, admonishing him -

187. "Seen by me are lay followers who are bearers of the Teaching, speaking thus: 'Sensual pleasures are impermanent';
Thoroughly infatuated with jewelled earrings, they have longing for sons and wives.
188. "Certainly they do not know the Teaching here, since they also say: 'Sensual pleasures are impermanent';
And there is no power in them to cut off lust, therefore they remain attached to children, wife and wealth."

She spoke a pair of verses.

Therein, "seen by me are lay followers who are bearers of the Teaching, speaking thus: 'Sensual pleasures are impermanent'" means here certain lay followers who are bearers of the scriptural Teaching have been seen by me, and precisely because they are bearers of the scriptural Teaching, speaking the Teaching connected with the danger in sensual pleasures thus: "These so-called sensual pleasures are impermanent, suffering, subject to change." But they themselves "thoroughly infatuated with jewelled earrings, they have longing for sons and wives" means having been filled with lust, infatuated with exceedingly intense lust towards jewels and earrings, or towards earrings studded with jewels, having attained affection for sons, sons and daughters, and wives - saying one thing and doing another, seen by me. This is the meaning.

"Since" means because those lay followers are thoroughly infatuated with jewelled earrings and have longing for sons and wives, therefore here in this Buddha's teaching they certainly do not know the Teaching as it really is. And being thus, they also said "sensual pleasures are impermanent" - it was so; the intention is that the nature of beings is variegated. "And there is no power in them to cut off lust" means because for those lay followers there is no such power of knowledge to cut off, to utterly destroy lust, therefore for that reason "attached" means dependent through the influence of craving, clinging to children, wife and wealth, not giving them up. All this the deity spoke with reference to that very lay follower by way of an indirect

reference. Having heard that, the lay follower, being stirred with a sense of urgency, having gone forth, before long attained arahantship. Therefore it was said in the Apadāna -

"At the excellent Bodhi tree of the Blessed One Vipassī;
Sumana, having grasped a fan, fanned the highest enlightenment tree.

"Ninety-one cosmic cycles ago from now, I fanned the highest enlightenment tree;
I do not know of an unfortunate realm, this is the fruit of fanning.

"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 these very verses.

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

5. Commentary on the Verses of the Elder Sambulakaccāna

189-190. "The sky" is the verse of the Venerable Elder Sambulakaccāna. What is the origin? This one too, having formed aspirations under former Buddhas, performing meritorious deeds 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 an Individually Enlightened One named Sataraṃsī, having emerged from cessation, walking for almsfood, with a gladdened mind, gave a palmyra fruit. 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 householder's family in the country of Magadha, having received the name "Sambula," because of being of the Kaccāna clan, became known as Sambulakaccāna.

He, having come of age, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, doing the work of insight in a mountain cave named Bheravā near the Himalayas, he dwells. Then one day a great unseasonable storm cloud with a hundred layers and a thousand layers, rumbling, thundering, emitting lightning, roaring, having arisen, began to rain, and thunderbolts burst forth. Having heard that sound, bears, leopards, forest buffaloes, elephants and others, frightened and trembling, cried out with frightened cries. The elder, however, because of having begun insight, indifferent to body and life, with hairs not standing on end, not thinking about that, doing the work of insight alone, with the passing of the heat and the obtaining of an agreeable climate, with concentrated mind, at that very moment having aroused zeal in insight, together with the direct knowledges, 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, having reviewed his own practice, filled with pleasure, declaring the final liberating knowledge by way of an inspired utterance -

189. "The sky rains and the sky roars,
And I dwell alone in a frightful den;
For me dwelling alone in that frightful den,
There is no fear or trepidation or terror.

190. "This is my nature, that for me dwelling alone in the frightful den;
There is no fear or trepidation or terror."

He spoke a pair of verses.

Therein, "the sky rains and the sky roars" means the sky, the cloud, rains, and making the sound "gaḷagaḷā," thunders - this is the meaning. For this is an onomatopoeia of thundering. "And I dwell alone in a frightful den" means and I, alone, without a companion, dwell in a frightful mountain cave. "For me being in such a state, there is no fear or trepidation or terror" means there is no fear designated as mental terror, or trepidation of the body caused by that, or even the mere standing on end of the hairs.

"Why?" - therein, he states the reason by "this is my nature." For one whose basis is not fully understood, there must be fear and so on therein because desire and lust have not been abandoned; but by me it has been fully understood therein in every respect, and therein desire and lust have been cut off; therefore the absence of fear and so on is my nature - "this is my nature" means "this is my intrinsic nature of the Dhamma" - thus he declared the final liberating knowledge.

The commentary on the verses of the Elder Sambulakaccāna is finished.

6. Commentary on the Verses of the Elder Nitaka

191-192. "Whose mind is like a rock" is the verse of the Venerable Elder Nitaka. 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 Vipassī, having become a park keeper in the city of Bandhumatī and living thus, one day, having seen the Blessed One going through space, with a gladdened mind, wished to give a coconut fruit. The Teacher, helping him, standing just in space, received it. He, having given that, 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, having been reborn in a brahmin family in the Kosala country, having received the name "Nitaka," having attained discretion, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, having taken a meditation subject, dwelling in the forest, striving, 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."

But having attained arahantship, while the elders were dwelling in the happiness of fruition and the happiness of Nibbāna, the elder who was the overseer of striving, having gone to that forest haunt, for the purpose of investigating the monks dwelling there, spoke the first verse beginning with "whose mind is like a rock."

191. Therein, "whose mind is like a rock, steady, not trembling" means: among those dwelling in this forest haunt, which monk's mind, through the achievement of the highest fruition, like a mountain made of solid rock, because of the absence of all stirrings and through the attainment of mastery, is steady, does not tremble, does not quake, by any worldly adversities whatsoever. Now, in order to show the manner of his not trembling together with the reason, "dispassionate" and so on was said. Therein, "dispassionate towards enticing things" means dispassionate by the noble path termed as dispassion towards phenomena of the three planes that are enticing, that are the cause for the arising of lust; the meaning is that therein lust has been completely cut off in every respect. "By what provokes agitation" means in what is a basis for aversion, in every ground of resentment whatsoever. "Not agitated" means does not become corrupted, does not undergo disturbance. "For whom the mind is thus developed" means the mind of whichever noble person is developed thus, in the manner stated, by the state of imperturbability; "from where will suffering come to him" means from where, whether from a being or from an activity, will suffering approach that person? The meaning is that for such a one there is no suffering.

192. Thus, the Elder Nitaka, applying to himself the meaning asked about in a general way, and giving forth his answer, declared the final liberating knowledge by the second verse beginning with "my mind is like a rock." The meaning of that has already been stated.

The commentary on the verses of the Elder Nitaka is finished.

7. Commentary on the Verses of the Elder Soṇa Poṭṭhiyaputta

193-194. "There is no sleeping so long" is the verse of the Venerable Soṇa, the son of Poṭṭiya. What is the origin? This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Sikhī, having become a forester and living thus, one day, having seen the Teacher, with a gladdened mind, gave a kurañjiya fruit to 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 at Kapilavatthu as the son of a village headman named Poṭṭiya. His name was Soṇa Tissa. He, having come of age, was the general of the Sakyan king Bhaddiya. Then, when King Bhaddiya had gone forth in the manner stated below, the general went forth, thinking "Even the king has gone forth; what use is the household life to me?" But having gone forth, he dwelt delighting in sleep and did not devote himself to meditation. The Blessed One, dwelling in the mango grove at Anupiya, having pervaded with his own light, having thereby aroused mindfulness in him, exhorting him with this verse -

193. "There is no sleeping so long, the night garlanded with stars;
This night is for keeping watch, by one who knows.

194. "If an elephant should trample one fallen from an elephant's back;
Death in battle is better for me, than if I should live defeated." He spoke a pair of verses.

Therein, "there is no sleeping so long, the night garlanded with stars" means for one of intelligent nature who, having obtained the ninth opportune moment free from the eight inopportune moments, stands thus, as long as arahantship has not come into his possession, so long this night garlanded with stars is not for sleeping, not for slumbering; it is not the time for one who sleeps. Moreover, "this night is for keeping watch, by one who knows" means this night, which has become especially a time of silence through the falling asleep of humans, beasts, and birds, is desired by one who knows, by a wise person, only for the purpose of devoting oneself to the pursuit of wakefulness, to nurture the practice within oneself.

Having heard that, Soṇa, with a mind even more stirred with religious emotion, having established shame and moral fear, having determined the open-air-dweller's practice, doing the work of insight, spoke the second verse saying "fallen from an elephant's back." Therein, "fallen down" means fallen face downward, fallen with feet upward and face downward. "If an elephant should trample" means if an elephant were to trample. This is what is meant - When I, having mounted an elephant, had entered the battle and fallen from the elephant's back, if I had been trampled by that elephant and died in the battle, that death would be better for me; but if I should now live defeated by mental defilements, that would not be better. Even while speaking this verse, having aroused zeal in insight, he attained 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.

"Having taken a kurañjiya fruit, I gave it to the foremost Buddha;
To such a one, the field of merit, 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."

But having attained arahantship, he recited both verses beginning with "fallen from the back of an elephant," saying "spoken by the Teacher, spoken by oneself." Therefore this itself was his declaration of final liberating knowledge.

The commentary on the verses of the Elder Soṇa Poṭṭhiyaputta is finished.

8. Commentary on the Verses of the Elder Nisabha

195-196. "Having abandoned the five types of sensual pleasure" is the verse of the Venerable Elder Nisabha. What is the origin? This one 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, one day, having seen the Teacher walking for almsfood, with a gladdened mind, gave a wood-apple fruit. He, by that meritorious action, wandering only in fortunate destinations, in this arising of a Buddha, having been reborn in a family home in the Koliya country, having received the name Nisabha, having come of age, having seen the majestic power of the Buddha at the battle of the Sākiyas and Koliyas, having gained faith, having gone forth, on that very day 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, having seen his companion monks spending their time dwelling in heedlessness, exhorting them -

195. "Having abandoned the five types of sensual pleasure, dear and delightful;
Having gone forth from home through faith, may one become one who makes
an end of suffering."

He spoke the first verse.

Its meaning is - Having abandoned, given up, relinquished the five types of sensual pleasure, the portions of sensuality, beginning with forms and so on, which are dear by their intrinsic nature of being endearing to a foolish worldling, and delightful by their intrinsic nature of being agreeable, having gone forth from home, from the bondage of the household life, by means of faith in the fruit of action and faith in the Triple Gem, an intelligent person who has reached the going forth, from the time of going forth onwards, striving and endeavouring, should become one who makes an

end of the suffering of the round of rebirths. Having thus exhorted those monks, making known to them his own state of practice, lest they should think "This one dwells merely persuading others, but he himself is not a doer" -

196. "I do not delight in death, I do not delight in life;
And I await the time, fully aware, mindful."

He declared the final liberating knowledge by the second verse. Therein, "I do not delight in death" means I do not long for death. "I do not delight in life" - but this is a statement of reason for that; because I do not delight in life, therefore I do not delight in death. For whoever accumulates and builds up volitional activities of mental defilements for the sake of future birth, ageing and death, he, delighting in the production of renewed existence, is said to delight in his own death too, because of the inseparable connection, because the cause has not been abandoned. But one who has eliminated the mental corruptions, having altogether abandoned states leading to accumulation, established in states leading to non-accumulation, with the basis fully understood, not delighting in life in every respect, is said to not delight in death either, precisely because the cause has been well abandoned. Therefore he said - "I do not delight in death, I do not delight in life." If so, there is the longing for final Nibbāna of one who has eliminated the mental corruptions, and how is there a standing firm until final Nibbāna? He said "And I await the time, fully aware, mindful" - the final extinguishment of the mental defilements having been accomplished, through the attainment of the expansion of mindfulness and wisdom, mindful and fully aware, I merely await the time of the final extinguishment of the aggregates; I dwell looking forward to it, waiting for it; but there is no delighting for me in either death or life, because that has been uprooted by the path of arahantship itself.

The commentary on the verses of the Elder Nisabha is finished.

9. Commentary on the Verses of the Elder Usabha

197-198. "Similar to a mango sprout" is the verse of the Venerable Elder Usabha. 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 Sikhī, having been reborn in a family home, having attained discretion, one day, having seen the Teacher walking for almsfood, with a gladdened mind, gave a kosamba fruit. 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 Sakyan royal family at Kapilavatthu, having received the name Usabha, having come of age, having seen the majestic power of the Buddha at the Teacher's gathering of relatives, having gained faith, went forth. He, from the time of going forth, not practising the ascetic duty, delighting in company by day, spent the time sleeping the entire night. He, one day, unmindful and not fully aware, having fallen into sleep, in a dream, having shaved off his hair and beard, having put on a robe the colour of a mango sprout, having sat down on the elephant's neck, having entered the city for almsfood, having seen people arrived right there, out of shame, having descended from the elephant's back, having seen himself, he awakened, and with religious emotion arisen thinking "Such a dream indeed has been seen by me who was sleeping unmindful and not fully aware," having established insight, before long attained arahantship. Therefore it was said in the Apadāna -

"Like a shining hump of a bull, the god of gods, the lord of men;
Proceeding along the road, I gave Kosamba then.

"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 the elder, having made the dream as seen his goad, because of having attained arahantship, declaring final liberating knowledge by way of praising that very dream -

197. "Having placed on my shoulder the robe similar to a mango sprout;
Seated on the elephant's neck, I entered the village for almsfood.

198. "Having descended from the elephant's back, I gained anxiety then;
I, being bloated then, peaceful, the elimination of mental corruptions has been attained by me." - Spoke a pair of verses.

Therein, "having placed on my shoulder the robe similar to a mango sprout" means having placed on the shoulder a robe of the shape of a mango sprout, of coral colour, having made it the upper robe. "Village" means his own royal capital; seated on the elephant's back, I entered for almsfood; just as I had entered, being looked at by the great multitude, having descended from the elephant's back, standing, I awakened; just upon awakening, I gained anxiety then, thinking "This has arisen through falling into sleep being unmindful and not fully aware." Others, however, say "Having been a king, having seen such a dream during the night-time, when the night became light, having mounted the elephant's back, going about in the city street, having remembered that dream, having descended from the elephant's back, having gained religious emotion, having gone forth in the presence of the Teacher, having attained arahantship, uttering an inspired utterance, he spoke these verses." "Bloated" means the explanation is: being one tormented by the vanity of birth, the vanity of wealth, and so on during that time of royalty, he did not gain religious emotion.

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

10. Commentary on the Verses of the Elder Kappaṭakura

199-200. "This is my rag" is the verse of the Venerable Elder Kappaṭakura. What is the origin? This one 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, one day, having seen the Blessed One seated at the foot of a certain tree on the bank of a river named Vinatā, with a gladdened mind, made an offering with ketaka flowers. 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 poor family at Sāvattthī, as long as he had not come of age, not knowing any other means, wearing a torn rag garment, with a bowl in hand, went about seeking boiled rice here and there; therefore he became known as Kappaṭakura. He, having come of age, earning his livelihood by selling grass, one day, having gone to the forest for the purpose of mowing grass, having seen there a certain elder who had eliminated the mental corruptions, having

approached him, having paid homage, sat down. The elder expounded the Teaching to him. He, having heard the Teaching, having gained faith, thinking "What use is this difficult livelihood to me?" having gone forth, laid aside the torn rag cloth he had been wearing in a certain place. Whenever discontent arose in him, then, as he looked at that torn rag, the discontent disappeared and he gained a sense of urgency. Doing thus, he left the Order seven times. The monks reported that reason concerning him to the Blessed One. Then one day the monk Kappaṭakura, seated at the edge of the assembly in the Teaching hall, was sleeping; the Blessed One, admonishing him -

199. "This is my rag," said Kappaṭakura, with a bear overloaded;
In the pot of the Deathless, indifferent to the teaching, the path prepared to cultivate the meditative absorptions.

200. "Do not, Kappaṭa, nod off, lest I strike you near the ear;
For you, Kappaṭa, do not know the measure, nodding off in the midst of the Community."

He spoke a pair of verses.

Therein, "This is my rag," said Kappaṭakura means the monk Kappaṭakura, with a wrong thought arisen thus "This is my torn rag, having put this on I shall live somehow or other," with a bear overloaded, in the pot of the Deathless, in my pot of the Deathless, raining here and there, "The Deathless has been attained, I instruct, I expound the Teaching." Having proclaimed by means of "In the world that has become blind, I will beat the drum of the Deathless" and so on, while the Deathless of the Teaching was being rained down by me, the path prepared to cultivate the meditative absorptions, to accumulate and develop the mundane and supramundane meditative absorptions, the path prepared, the path of meditation arranged on the prepared path - this is my Dispensation; yet even so, indifferent to the teaching, with a mind wearied of my teaching of the Dispensation, with a departed mind, Kappaṭakura - having admonished him thus, again, as if seizing a thief together with his stolen goods, showing his heedless abiding, he spoke the verse "Do not, Kappaṭa, nod off."

Therein, "Do not, Kappaṭa, nod off" means you, Kappaṭakura, having sat down thinking "I shall listen to my Teaching," do not nod off, do not drowse, do not resort to sleep. "Lest I strike you near the ear" means I should not strike you who are sleeping, near the ear, close to the ear, with the hand of the teaching. The meaning is: practise in such a way that henceforth I would not exhort you for the abandoning of mental defilements. "For you, Kappaṭa, do not know the measure" means you, Kappaṭa, nodding off in the midst of the Community, do not consider the measure, the limit; you do not know even this much - "This exceedingly rare moment has been attained, let it not be lost" - see how far you have failed - thus he reproved.

Thus, when the Blessed One had firmly rebuked him with two verses and the admonition had been made, like a good thoroughbred horse pierced to the bone, like a fierce elephant entering the path, with a sense of urgency arisen, having established insight, before long he attained 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, he recited the very pair of verses spoken by the Teacher, saying "they became the goad for my own attainment of arahantship." Therefore that itself was his declaration of final liberating knowledge.

The commentary on the verses of the Elder Kappaṭakura is finished.

The Commentary on the Fourth Chapter is finished.

5. The Fifth Chapter

1. The Commentary on the Verses of the Elder Kumārakassapa

201-202. "Oh, the Buddhas! Oh, the Teaching!" is the verse of the Venerable Elder Kumārakassapa. 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 been reborn in a brahmin family, attained discretion. But "in a family home" was said in the Aṅguttara Commentary. He, having gone to the Teacher's presence, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among brilliant speakers, himself too desiring that position of rank, having made an aspiration, performing meritorious deeds conforming with that, in the time of the Blessed One Kassapa, having practised the ascetic duty, wandering only in fortunate destinations, in this arising of a Buddha, took conception in the womb of a millionaire's daughter in Rājagaha. It is said that she, even in the time of being a young girl, wishing to go forth, having entreated her mother and father, not obtaining the going forth, even having gone to a family house, not knowing even that the embryo had become established, having pleased her husband, permitted by him, she went forth among the nuns. Having seen her state of being pregnant, the nuns asked Devadatta. He said "She is not a female ascetic." Again they asked the One of Ten Powers. The Teacher had the Elder Upāli undertake the case. The Elder, having summoned the families dwelling in the city of Sāvattthī and the female lay follower Visākhā, judging before an assembly including the king, said "The embryo was obtained before; the going forth is without fault." The Teacher gave applause to the Elder, saying "The legal case has been well determined."

That nun gave birth to a son resembling a golden image. King Pasenadi of Kosala nourished him. And they gave him the name "Kassapa." At a later time, having adorned him, having led him to the Teacher's presence, he gave him the going forth.

Because he went forth in his youth, when the Blessed One said "Summon Kassapa, give this fruit or solid food to Kassapa," "To which Kassapa?" "To Kumārakassapa." Thus, because the name was so taken, and because he was the son raised by the king, even in his senior years he was known simply as Kumārakassapa.

He, from the time of going forth, does the work of insight, and learns the word of the Buddha. Then a Great Brahmā who, having practised the ascetic duty together with him on a mountain top, having become a non-returner, was reborn in the Pure Abodes, thinking "Having shown the opening for insight, I shall create the means for the attainment of path and fruition," having prepared fifteen questions, having told the Elder dwelling in the Blind Men's Grove "You should ask the Teacher these questions," departed. He asked those questions to the Blessed One. The Blessed One too answered him. The Elder, having learnt them in the very manner spoken by the Teacher, having caused insight to take hold, attained arahantship. Therefore it was said in the Apadāna -

"A hundred thousand cosmic cycles ago from now, the Leader arose;
The hero, beneficial to the whole world, named Padumuttara.

"Then I, having been a brahmin, renowned, one who has mastered the Vedas;
Wandering for the day's abiding, I saw the leader of the world.

"Making known the four truths, awakening the world including the gods;
Foremost among brilliant speakers, praising among the great assembly.

"Then with a joyful mind, having invited the Truth-finder;
Having decorated the pavilion with cloths of various colours.

"Illuminated with various jewels, I fed him together with the Community there;
Having fed them for seven days, with food of various excellent flavours.

"With flowers of various colours, having venerated him together with his
disciples;
Having bowed down at his feet, I aspired to that state.

"Then the excellent sage said, whose dwelling place is solely compassion;
'Behold this excellent twice-born one, with lotus-face and eyes.

"Abundant in joy and gladness, with hair standing on end;
With wide eyes full of mirth, eager for my teaching.

"Fallen at my feet, joyful in a single robe;
This one aspires to that state, of being a brilliant speaker.

"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;
Kumārakassapa by name, will be a disciple of the Teacher.

"Owing to cartloads of variegated flower-cloths and jewels,

He will attain the foremost position among brilliant speakers.'

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

"Wandering about from existence to existence, like an actor in the midst of the stage;
Having become the offspring of a monkey, I entered the womb of a hind.

"Then when I was in the womb, the turn for execution arrived;
My mother, abandoned by her relatives, went for refuge to a banyan tree.

"By that king of deer, she was freed from death;
Having given up a living being, he then exhorted me thus.

"One should resort to the banyan tree, one should not dwell with a branch;
Death in the banyan tree is better, than life in a branch.'

"Advised by that leader of the deer herd, I and my mother and likewise the others;
Having come to the charming Tusita abode, we went abroad as if to our own home.

"Again, when the Dispensation of the hero Kassapa was coming to an end;
Having ascended the peak of a rock, having engaged in the Conqueror's Dispensation.

"Now I was born in Rājagaha, in a millionaire's family;
My mother, being pregnant, went forth into homelessness.

Having known her to be pregnant, they brought her to Devadatta;
He said 'Destroy this evil nun.'

"Even now, shown compassion by the great sage, the conqueror;
My mother gave birth happily, in the nuns' quarters.

"Having known that, the king, the Kosalan, nurtured me;
With the care of a prince, and by name I am Kassapa.

"Having come to Mahākassapa, I am Kumārakassapa;
Having heard the body likened to an ant-hill, taught by the Buddha.

"Thereupon my mind was liberated, altogether by non-clinging;
Having tamed Pāyāsi, I attained this highest state.

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

But having attained arahantship, having been established by the Teacher in the foremost position by virtue of being a brilliant speaker, having reviewed his own practice, declaring the final liberating knowledge by way of making manifest the

virtues of the Triple Gem -

201. "Oh, the Buddhas! Oh, the Teaching! Oh, the accomplishment of our Teacher!
Where such a Teaching a disciple may realise.
202. "In incalculable aeons, identity was attained;
Of those this is the last, this is the final body;
The cycle of birth and death, there is now no more rebirth." He spoke a pair of
verses.

Therein, "aho" is an indeclinable particle in the sense of wonder. "Buddhas" means omniscient Buddhas; the plural is by way of respect; the meaning is "oh, how marvellous are the Enlightened by themselves." "The Teaching" means the nine supramundane states together with the scriptural Teaching. "Oh, the accomplishment of our Teacher" means oh, the achievements of our Teacher, the One of Ten Powers. "Where" means in whatever Teacher, by way of living the holy life. "Such a Teaching a disciple may realise" means even a disciple will realise such a Teaching of this kind, attended by well-purified meditative absorptions and direct knowledges, bringing about the complete elimination of all mental defilements, peaceful, sublime, unsurpassed; therefore, oh, how marvellous are the Buddhas, the Blessed Ones, who are the cause for the attainment of such distinguished qualities; marvellous are the qualities of the Teaching; marvellous are the achievements of our Teacher - thus he declared his disposition of confidence in the virtues of the Triple Gem. For indeed by the very praising of the accomplishment of the Teaching, the good practice of the Community is praised.

Having thus shown the realisation of the Teaching in a universal manner, now making it personal and showing it, he spoke the verse beginning with "in incalculable." Therein, "in incalculable" means in great cosmic cycles that have passed beyond the path of counting. "Identity" means the five aggregates of clinging. For they are called "identity" because of being a collection of phenomena existing in the ultimate sense. "Were" means they were not departed because of not having attained the means of turning back. "Of those this is the last, this is the final body" means because this is the very last, and for that very reason the final one, therefore the round of rebirths - together with birth and death, designated as the succession of aggregates and so on - now, because of the absence of renewed existence in the future, there is no more rebirth; the meaning is this is the last birth.

The commentary on the verses of the Elder Kumārakassapa is finished.

2. The Commentary on the Verses of the Elder Dhammapāla

203-204. "Whoever indeed, a young monk" is the verse of the Venerable Elder Dhammapāla. 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 Atthadassī, having been reborn in a family home, having attained discretion, having gone to the forest's end on some business, having seen the Teacher, with a gladdened mind, gave a wave-leafed fig tree fruit. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, when the Teacher had attained final Nibbāna, having been

reborn in a brahmin family in the Avanti country, having received the name Dhammapāla, having come of age, having gone to Takkasilā, having learnt a craft, while returning, on the road, having seen a certain elder monk at one monastery, having heard the Teaching in his presence, having gained faith, having gone forth, having developed insight, became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"Having seen the Buddha in the midst of the forest, intent upon the good, of great fame;
With a confident mind, glad at heart, I gave a fruit of the wave-leafed fig tree.

"In eighteen hundred cosmic cycles, the fruit that I gave 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, spending his time in the happiness of meditative attainment, one day, having seen two novices picking flowers at the top of a tree in that monastery falling when the branch they had climbed broke, the elder, by supernormal power, having seized them with his hand, having placed them on the ground safe and well, expounding the Teaching to those novices -

203. "Whoever indeed, a young monk, engages in the Buddha's teaching;
Awake he is indeed among those who sleep, his life is not in vain.

204. "Therefore faith and morality, confidence and vision of the Teaching;
The wise one should pursue, remembering the Buddhas' teaching." he spoke these two verses.

Therein, "yo" is an indefinite term. "Have" is an indeclinable particle used in the sense of certainty. "Young" means of tender age. "One who begs" means a monk. "Engages" means strives, endeavours. "Awake" means endowed with the quality of wakefulness. "Among those who sleep" means among those who are sleeping. This is what is meant: whatever monk, while still young, of tender age, without thinking "I shall know about that later in old age," engages in the practice of diligence in the Buddhas' teaching, makes exertion in the development of serenity and insight meditation - he is awake among those who sleep in the sleep of ignorance, among those who are heedless, through being endowed with the qualities of wakefulness beginning with faith; precisely for that reason, through the fulfilment of one's own welfare and the welfare of others, his life is not in vain, not barren. And because this is so, therefore faith and faith in the fruit of action proceeding by the method beginning with "there is action, there is result of action," and the fourfold purification of morality as its decisive support because morality is bound to faith, and confidence in the Triple Gem proceeding thus "the Blessed One is the Perfectly Enlightened One, well proclaimed is the Teaching, the Community is practising well," and the vision of the four truths by way of full understanding and so on through path wisdom together with insight wisdom - the wise one, a monk endowed with wisdom nourished by the Teaching,

remembering the Buddhas' teaching, exhortation, and admonition, having disregarded even one's own head being ablaze, should pursue; the meaning is one should make pursuit and ardour therein.

The commentary on the verses of the Elder Dhammapāla is finished.

3. The Commentary on the Verses of the Elder Brahmāli

205-206. "Whose faculties have reached serenity" is the verse of the Venerable Elder Brahmāli. 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 family home, having attained discretion, one day, having seen the Teacher walking for almsfood, with a gladdened mind, having paid homage, gave a foot-fruit. The Teacher, having spoken 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 in the Kosala country, having received the name "Brahmāli," having attained discretion, being urged by the maturity of conditions, with a sense of urgency arisen towards the round of rebirths, through dependence on such a good friend, having gone forth in the Buddha's teaching, having taken a suitable meditation subject, while dwelling in the forest, because of the maturity of his knowledge, before long, having developed insight, 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 foot-fruit to him.

"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, spending his time in the happiness of the path and the happiness of fruition, one day, discerning the pursuit of striving spoken by an elder who assessed striving, with reference to the monks in that forest haunt -

205. "Whose faculties have reached serenity, like horses well-tamed by a charioteer;
Who has abandoned conceit, who is without mental corruptions, even the gods envy such a one.

206. "My faculties have reached serenity, like horses well-tamed by a charioteer;
Who has abandoned conceit, who is without mental corruptions, even the gods envy me, such a one."

He spoke a pair of verses.

Its meaning is - Among the monks dwelling in this forest haunt, which monk's - whether an elder or a newly ordained or one of middle standing - faculties with mind

as the sixth have reached serenity, the state of being tamed, the state of not frequenting, like horses well-tamed by a skilful charioteer. Of whom, because of standing firm having abandoned the ninefold conceit, who has abandoned conceit; who is without mental corruptions due to the absence of the four mental corruptions; through the attainment of the characteristic of such-likeness towards desirable things and so on, such a one - even the gods envy him, and humans too wish for him with regard through seeing right practice and so on.

And therein, in the verse, by the first half the attainment of the path of non-returning is asked about, for even a non-returner's faculties, because of the abandoning of sensual lust and anger, have reached serenity, the state of not frequenting. By the other half, the attainment of the path of arahantship, for a Worthy One is called "one who has abandoned conceit, without mental corruptions, such a one."

Then the Venerable Brahmāli recited back the verse "whose faculties" spoken by the elder who assessed striving. Answering its meaning by way of applying it to himself, he declared the final liberating knowledge by the second verse beginning with "my faculties." Therein, "my faculties" means my faculties beginning with the eye and so on. The remainder is according to the method already stated.

The commentary on the verses of the Elder Brahmāli is finished.

4. The Commentary on the Verses of the Elder Mogharāja

207-208. "With bad skin but good mind" is the verse of the Venerable Elder Mogharāja. What is the origin? This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Padumuttara, having been reborn in a family home, having attained discretion, one day, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those who wear coarse robes, desiring that position of rank, having made an aspiration, performing meritorious deeds in this and that existence, in the time of the Blessed One Atthadassī, having been reborn in a brahmin family, having attained accomplishment in the brahminical sciences and crafts, training young brahmins in the sciences and crafts, one day, having seen the Blessed One Atthadassī going surrounded by the community of monks, with a gladdened mind, having paid homage with the fivefold prostration, having made a salutation with joined palms at his head, having praised him with six verses beginning with "As far as there are material beings," having filled a vessel, he offered honey. The Teacher, having accepted the honey, gave thanksgiving.

He, by that meritorious action, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Kassapa, having become a minister of a king named Kaṭṭhavāhana, sent by him with a thousand men for the purpose of bringing the Teacher, having gone to the Teacher's presence, having heard the Teaching, having gained faith, having gone forth, having practised the ascetic duty for twenty thousand years, having passed away from there, wandering only in fortunate destinations for one interval between Buddhas, in this arising of a Buddha, having been reborn in a brahmin family, having received the name Mogharāja, having learnt the craft in the presence of the brahmin Bāvarī, being stirred with a sense of urgency, having gone forth into the going forth as a hermit, with a retinue of a thousand

hermits, sent together with Ajita and others to the Teacher's presence, being the fifteenth among them, having asked questions, at the conclusion of the answering of the questions, he attained arahantship. Therefore it was said in the Apadāna -

"The Blessed One Atthadassī, self-become, unconquered;
Surrounded by the community of monks, proceeded along the road.

"Surrounded by pupils, I went forth from the house;
Having gone forth, there I saw the leader of the world.

"Having paid respect to the Perfectly Enlightened One, having made a salutation with joined palms at my head;
Having gladdened my own mind, I praised the leader of the world.

"As far as there are material beings, or formless ones without perception;
All these are within your knowledge, plunged inside.

"Whoever would encircle the water with a fine-meshed net;
Whatever living beings are in the water, they would be within the net.

"Those who have volition, whether material or immaterial;
All these are within your knowledge, plunged inside.

"You lift up this world, crowded with darkness;
Having heard your teaching, they cross the stream of uncertainty.

"In the world hindered by ignorance, spread over by darkness;
When your knowledge is shining, the darkness is destroyed.

"You are the vision for all, the dispeller of great darkness;
Having heard your teaching, many people are extinguished.

"Having filled a container with pure bee honey,
Having held it up with both hands, I presented it to the great sage.

"The great hero, the great sage, accepted with his own hand;
Having eaten that, the Omniscient One rose up into the sky.

"The Teacher, standing in the sky, the lord of men, intent upon the good;
Gladdening my mind, spoke these verses.

"By whom this knowledge was praised, and the Supreme Buddha was extolled;
By that confidence of mind, he does not go to an unfortunate realm.

"And fourteen times he will exercise divine kingship;
Eight hundred times kingship on earth, he will inhabit the earth.

"And five hundred times he will be a wheel-turning monarch;
He will exercise incalculable principality over a district upon the earth.

"A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;

He will go forth in the Dispensation of the Blessed One Gotama.

"He will investigate the profound, subtle meaning with knowledge;
Mogharāja by name, will be a disciple of the Teacher.

"One accomplished in the three true knowledges, having performed one's obligations, without mental corruptions;
Gotama, the foremost caravan leader, will establish him in the foremost position.

"Having abandoned the human bond, having cut off the bond of existence;
Having fully understood all mental corruptions, I dwell without mental corruptions.

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

But having attained arahantship, he wore a rag robe endowed with coarseness that was especially threefold: coarse by the knife, coarse by the thread, and coarse by the dye. Therefore the Teacher established him in the foremost position of those who wear coarse robes. Afterwards, due to the condition of former action, because of non-performance of care, ringworm, boils and other such afflictions arose on the elder's body and increased. He, thinking "the lodging will become soiled," even in winter spread out straw coverings in the fields of Magadha and slept. One day, when he had approached the attendance hall, paid homage, and was seated to one side, the Teacher asked him by way of friendly welcome with the first verse beginning with "with bad skin."

207. Therein, "with bad skin" means having inferior skin, having corrupted skin, because of the state of broken skin due to ringworm, scabies, and boils. "With good mind" means having a good mind, a beautiful mind, through the abandoning of mental defilements without remainder and through the cultivation of the divine abidings. "Mogharāja" is a term of address to him. "Constantly concentrated" means one whose mind is concentrated always, continuously, through the concentration of the highest fruition. "During the cold winter nights" means the cold-season nights in the winter time. And this is an accusative expression used in the sense of absolute connection. "Hemantikā sītakālarattiyo" is also a reading. Therein, "wintry" means grounded upon winter, included in winter - this is the meaning. "Monk, you are" means monk, who are you, being thus, when others, having made your lodging, are not giving it, and not entering the communal lodging. "What will you do" means the Teacher asked: in the aforesaid cold season, how will you sustain your individual existence? But the elder, thus asked, telling that matter to the Teacher -

208. "The Magadhas have abundant crops, entire, thus I have heard;
Covered with straw I lie down, like others who live happily." He spoke a verse.

Therein, "with abundant crops" means with crops that have been produced. "Magadhas" refers to the country of Magadha. The Magadhans are princes who are provincial rulers; their abode, though a single province, is called "Magadhā" by conventional usage in the plural. "All" means without remainder. "Thus I have heard"

means thus it was heard by me. Therein, with reference to the region that was not seen, it is said "heard." By that he shows that at such a time it is possible for me to dwell anywhere among the Magadhans. "Covered with straw I lie down, like others who live happily" means just as other monks who live happily, having obtained suitable lodgings, sleep comfortably with fine bed-sheets and coverings, so too I, having spread only a straw covering underneath, and with my body covered above and across only with a straw covering, being one covered with straw, I lay down, I made my sleeping place - thus he makes clear his own contentment with whatever is obtained.

The commentary on the verses of the Elder Mogharāja is finished.

5. The Commentary on the Verses of the Elder Visākhapañcālaputta

209-210. "One should not exalt oneself nor disparage others" is the verse of the Venerable Visākha, Pañcāla's son. 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, fourteen cosmic cycles ago from now, having been reborn in a borderland village in a poor family, having attained discretion, one day, having gone to the forest together with people in that village who were wandering in search of fruit, having seen there a certain Individually Enlightened One, with a gladdened mind, he gave a creeper fruit. 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 regional king's family in the country of Magadha, having received the name Visākha, afterwards became known as Pañcāla's son because he was the son of a Pañcāla king's daughter. He, when his father had died, exercising kingship, when the Teacher had come near his own village, having gone to the Teacher's presence, having heard the Teaching, having gained faith, having gone forth, having gone together with the Teacher to Sāvattihī, having established insight, before long became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"All people, having assembled together, went to the forest then;
Seeking fruit, they did not obtain fruit then.

"There I saw the Enlightened by himself, the Self-Become One, the
unconquered;
With a confident mind, glad at heart, I gave a creeper fruit.

"Fourteen cosmic cycles ago from now, the fruit that I gave 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, the elder went to his native land out of compassion for his relatives. There the people, having approached the elder, listening to the Teaching from time to time, one day asked about the characteristic of one who is speaker of the Teaching: "Possessed of how many factors, venerable sir, is one who is speaker of the Teaching?" The elder, explaining to them the characteristic of one who is speaker of the Teaching -

209. "One should not exalt oneself nor disparage others, nor cast down, one who has gone to the far shore one should not provoke;
One should not speak one's own praise in assemblies, unagitated, speaking with measure, of good conduct.
210. "For one who sees the very subtle and refined meaning, skilled in wisdom, of humble conduct;
For one who has cultivated the virtue of the enlightened, Nibbāna is indeed not difficult to attain."

He spoke a pair of verses.

Therein, "one should not exalt" means one should not exalt oneself; one should not make self-exaltation by means of birth and so on, and great learning and so on. "Nor disparage others" means others, other persons, by those very same means of birth and so on, one should not disparage - having delimited, one should not cast down; or one should not cast down by way of destroying their virtues. "One should not cast down others" - thus is the connection. One should not cast down others by way of causing contempt; having made them inferior, one should not cause others to be looked down upon, one should not cause them to be despised - this is the meaning. Some read "one should not exalt"; the meaning is the same. "One who has gone to the far shore" means one who has gone to the far shore of true knowledge, just as to the far shore of the round of rebirths - one who has eliminated the mental corruptions, one who possesses the threefold true knowledge, or a possessor of the six higher knowledges - one should not provoke, should not clash with, should not assail. "One should not speak one's own praise in assemblies" means desiring one's own praise, virtue, material gain, honour and fame, one should not speak in the assemblies of warriors and so on. "Unagitated" means free from restlessness. For people do not heed the words of one who is agitated. "Speaking with measure" means properly speaking moderately; the meaning is one whose habit is to speak at the right time, with reasons, within limits, words connected with the goal only. The words of one who speaks otherwise than this are not worthy of acceptance. "Of good conduct" means of beautiful practice, accomplished in morality. The verb "should be" should be brought in and connected.

Thus the elder, having spoken of the characteristic of a speaker of the Teaching only in brief, having resolved upon the existence of those virtues in himself, having known that the great multitude was exceedingly devoted, showing "for such a speaker of the Teaching who is based upon the plane of liberation, Nibbāna is not difficult to obtain, but rather it is easy to obtain," spoke the second verse beginning with "for one who sees the very subtle and refined meaning." Its meaning has been stated above.

The commentary on the verses of the Elder Visākhapañcālaputta is finished.

6. The Commentary on the Verses of the Elder Cūḷaka

211-212. "The peacocks cry out, with beautiful crests, with beautiful tail-feathers" is the verse of the Venerable Elder Cūḷaka. 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 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 Teacher, with a gladdened mind, gave a chattapaṇṇi fruit. 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 received the name Cūḷaka, having come of age, having gained confidence in the Teacher at the taming of Dhanapāla, having gone forth, practising the ascetic duty, dwelt in the Indasāla Cave. He, one day, seated at the entrance of the cave, looked out over the Magadhan countryside. At that moment, a cloud of the rainy season, with deep and sweet rumbling, with a hundred layers and a thousand layers, resembling the peak of a collyrium mountain, having filled the sky, rained down. And flocks of peacocks, having heard the thunder of the cloud, full of mirth, emitting the cry of the peacock, went about dancing in this and that place. For the elder too, in the inner room of his residence, because of the departure of the heat and dust of the body through the contact of the cloud-wind, when the body born of impurity had reached pliancy, through obtaining an agreeable climate, the mind became fully focused; he entered the path of the meditation subject. He, having known that, encouraging himself towards meditation by way of praising the accomplishment of the season and so on -

211. "The peacocks cry out, with beautiful crests, with beautiful tail-feathers, with beautiful blue necks, lovely-faced, with beautiful calls;
And this great earth is covered with beautiful grass, the sky with well-spread water, with beautiful clouds.
212. "With a well-pliant form, for one with a serene mind meditating, with good progress, well in the Well-awakened One's Dispensation;
The very pure and bright, the subtle, the very difficult to see, touch that highest, imperishable state."

He spoke two verses.

Therein, "the peacocks cry out, with beautiful crests, with beautiful tail-feathers, with beautiful blue necks, lovely-faced, with beautiful calls" - these are "with beautiful crests" because of being endowed with beautiful crests risen upon their heads; "with beautiful tail-feathers" because of being endowed with many beautiful, auspicious tail-feathers of various colours; "with beautiful blue necks" because of being endowed with a beautiful blue-coloured neck resembling the colour of a blue lotus; "lovely-faced" because of the beauty of their faces; "with beautiful calls" because of their delightful music; the peacocks, the crested ones, emitting the cry of the peacock in harmony with the six seasons, cry out, roar. "And this great earth is covered with beautiful grass" - and this great earth is covered with beautiful grass, with beautiful green vegetation. "With well-spread water" means with water well spread, extended with water, by the fresh rain overflowing here and there with streams of water. "Susukkatambū" is also a reading; the meaning is "with very pure water." "With beautiful clouds, the sky" - and this sky, the space, is with beautiful clouds, having been filled on all sides by beautiful rain clouds resembling the petals of blue water-lilies, standing there.

"With a well-pliant form, for one with a serene mind meditating" - now, through obtaining an agreeable climate, you are of well-pliant form, of a workable nature; for

a practitioner of meditation with a serene mind, whose consciousness is not overwhelmed by the mental hindrances, meditating by way of meditation on a single object and by way of meditation on the three characteristics. "With good progress" etc. "The imperishable state" - thus meditating and having made good progress well in the Dispensation of the Well-awakened One, the Perfectly Enlightened One, very pure because of the state of well-purified morality; bright because of the state of pure intrinsic nature, because of not approaching the range of any defilement whatsoever; subtle because of being the range of subtle knowledge; very difficult to see because of supreme profundity; highest because of its sublime nature and supreme nature; imperishable because of its permanent intrinsic nature - that state, that Nibbāna, touch it, realise it through right practice by making it personally evident.

Thus the elder, while exhorting himself, with concentrated mind through obtaining an agreeable climate, having aroused zeal in insight, attained arahantship. Therefore it was said in the Apadāna -

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

"Having held up a banana, I gave it to the Teacher;
With a confident mind, glad at heart, having paid homage, I departed.

"Thirty-one cosmic cycles ago from now, the fruit that I gave 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, having reviewed his own practice, filled with joy and pleasure, recited those very verses beginning with "The peacocks cry out." Therefore this itself was his declaration of final liberating knowledge.

The commentary on the verses of the Elder Cūḷaka is finished.

7. The Commentary on the Verses of the Elder Anūpama

213-214. "The mind that has come rejoicing" is the verse of the Venerable Elder Anūpama. 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, thirty-one cosmic cycles ago from now, having been reborn in a family home, having attained discretion, one day, having seen an Individually Enlightened One named Paduma walking for almsfood on the road, with a gladdened mind, he venerated him with añkola flowers. 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 wealthy family in the Kosala country, having received the name "Anūpama" through the perfection of beauty, having come of age, through the achievement of decisive support, having abandoned sensual pleasures, having gone forth, doing the work of insight, dwells in the forest. His mind runs about externally among objects such as matter and so on. The meditation subject slips away. The elder, restraining the mind that was running about -

213. "The mind that has come rejoicing, being raised upon a stake;
By that very way you go, where the stake and the log are.
214. "Therefore I call you a misfortune of the mind, I call you a betrayer of the
mind;
The Teacher, rare to obtain, has been obtained by you, do not urge me
towards what is not beneficial."

He exhorted with these two verses.

Therein, "the mind that has come rejoicing" means: rejoicing, delighting in - the mind that has come delighting in, that has arisen. "Being raised upon a stake" means: because of being the basis for the arising of suffering, being similar to a stake, the stake is this and that existence, being raised up by action and mental defilements for so long a time. "By that very way you go, where the stake and the log are" means: wherever there are existences reckoned as stakes and types of sensual pleasure reckoned as logs, reckoned as chopping blocks, by that very way, O evil mind, you go, you approach that very same place; you do not observe your own harm.

"Therefore I call you a misfortune of the mind" means: that, therefore, because of the state of being heedless, I call a misfortune of the mind, an ill-luck of the mind. "Again too I call you, I say, a betrayer of the mind" - a betrayer of the mind, because of bringing harm to one's own continuity reckoned as the mind, which is of great help. Some also read "cittadubbhagā." The meaning is: unlucky and of little merit, reckoned as the mind. If one asks "How do you say so?" He said "The Teacher, rare to obtain, has been obtained by you, do not urge me towards what is not beneficial." For even for an incalculable number of cosmic cycles the world is devoid of a Buddha; even when a Teacher has arisen, the attainment of human existence, faith, and so on are rare indeed; and when those have been obtained, even the Teacher is rare indeed. Such a rare Teacher has now been obtained by you; when he has been obtained, do not urge me even now towards what is unbeneficial, towards what is harmful, and towards what in the future brings harm, brings suffering, towards the unwholesome. Thus the elder, while exhorting his own mind, having developed insight, attained arahantship. Therefore it was said in the Apadāna -

"Paduma by name was the Perfectly Enlightened One, at Cittakūṭa he dwelt
then;

Having seen that Buddha, the Self-Become One, the unconquered.

"Having seen an añkola tree in bloom, having plucked it, I then;
Having approached the Perfectly Enlightened One, I worshipped Paduma, the
Victor.

"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."

The commentary on the verses of the Elder Anūpama is finished.

8. The Commentary on the Verses of the Elder Vajjita

215-216. "Wandering for a long course" is the verse of the Venerable Elder Vajjita. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit in this and that existence, sixty-five cosmic cycles ago from now, having been reborn in a borderland village, having attained discretion, having become a forester, going about, one day saw an Individually Enlightened One named Upasanta dwelling in a mountain cave. He, having seen his peace, with a gladdened mind, made an offering with a champaka flower. 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; from the day of birth, when taken into the hands of a woman, he cried. It is said that having passed away from the Brahma world and come here, because he did not endure the touch of a woman, therefore, because of avoiding the touch of a woman, the name Vajjita came to be. He, having come of age, having seen the Twin Miracle of the Teacher, having gained faith, having gone forth, having established insight, on that very day became a possessor of the six higher knowledges. Therefore it was said in the Apadāna -

"The Perfectly Enlightened One, at peace, dwells in the mountain caves;
Having taken a single champaka flower, I approached the highest among men.

"With a confident mind, glad at heart, the highest of solitary sages;
Having held up with both hands, I worshipped the unconquered one.

"Sixty-five 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 become a possessor of the six higher knowledges, having recollected his own past lives, with a sense of religious urgency -

215. "Wandering for a long course, I revolved in the destinations;
Not seeing the noble truths, a mentally blind worldling.

216. "For me, being diligent, wandering in the round of rebirths has been rendered useless;
All destinations have been cut off, there is now no more rebirth." He spoke two verses.

Therein, "wandering" means wandering about, transmigrating again and again in this and that existence by way of taking up and laying down. "For a long course" means for a long time, for an immeasurable period of time in the beginningless round of rebirths. "In the destinations" means in fortunate and unfortunate worlds by the power of well-done and badly-done actions. "I revolved" means revolving like a water-wheel, I revolved again and again by way of passing away and being reborn. But he states the reason for that revolving by "not seeing the noble truths, a mentally blind worldling." Not seeing with the eye of knowledge, not penetrating the four noble truths beginning with suffering, for that very reason, mentally blind through the

blindness of ignorance, being a worldling by reasons such as generating manifold defilements - thus "I revolved in the destinations" is the explanation. Therefore the Blessed One said -

"Monks, through not understanding, through not penetrating the four noble truths, thus this long course has been run through and wandered through by me as well as by you."

"Of me" means of me who, by the method stated, was formerly just a worldling, and who now, by the method given by the Teacher, being diligent, through the practice of diligence, having brought the meditation of serenity and insight to its summit, stands thus established. "The rounds of rebirth have been rendered barren" means kamma and mental defilements - which have obtained the name "rounds of rebirth" because "beings wander through the round of rebirths by means of these" - because of being utterly cut off by the highest path, have been made barren, rendered rootless. "All destinations have been cut off" means thus, because the round of kamma and mental defilements has been rendered barren, all destinations beginning with hell have been completely cut off and demolished; precisely because of that there is now no more rebirth in the future. And this itself was the elder's declaration of final liberating knowledge.

The commentary on the verses of the Elder Vajjita is finished.

9. The Commentary on the Verses of the Elder Sandhita

217-218. "At the sacred fig tree with green radiance" is the verse of the Venerable Elder Sandhita. What is the origin? This one too, having formed aspirations under former Buddhas, accumulating merit in this and that existence, thirty-one cosmic cycles ago from now, in the time of the Blessed One Sikhī, was a cowherd. He, when the Teacher had attained final Nibbāna, having approached a certain elder, having heard the Teaching connected with the virtues of the Buddha in his presence, with a gladdened mind, having asked "Where is the Blessed One?", having heard of his state of having attained final Nibbāna, obtained the perception of impermanence thinking "Thus even Buddhas of such great might come under the power of impermanence; alas, activities are unstable." The elder encouraged him in the devotional offering to the Bodhi tree. He, from time to time, having gone near the Bodhi tree, having established insight, recollecting the virtues of the Buddha, pays homage to the Bodhi tree. 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 wealthy family in the Kosala country, having received the name Sandhita, having come of age, having heard a talk on the Teaching connected with impermanence, being stirred with religious emotion, having gone forth, having established insight, because his knowledge had reached maturity, before long became a possessor of the six higher knowledges. He, recollecting his own past lives, having recollected the homage to the Bodhi tree, the recollection of the Buddha's qualities, and the obtaining of the perception of impermanence in the time of the Blessed One Sikhī, making known his own specific attainment by that decisive support -

217. "At the sacred fig tree with green radiance, at the tree that had fully grown;
One perception directed to the Buddha, I obtained, being mindful.

218. "Thirty-one cosmic cycles ago from now, when I obtained that perception then; Owing to that perception, the elimination of mental corruptions has been attained by me." -

He spoke two verses.

Therein, "at the sacred fig tree" means at that which stands in the place of the sacred fig tree; that which is now the Bodhi tree of our Blessed One, the sacred fig tree - in its place at that time stood the Bodhi tree of the Blessed One Sikhī, the white lotus tree; thus because of standing in the place of the sacred fig tree, "at the sacred fig tree" was said. Or because of generating comfort for beings. Others, however, say "Having sat down at the root of the sacred fig tree, because of having at that time developed the recollection of the Buddha's qualities, the elder said 'at the sacred fig tree.'" "With green radiance" means shining with green colours like the hue of emerald gems. "That had fully grown" means well grown, firmly established; and they say covered over with growth by thickly massed, densely packed leaves, foliage, and sprouts. "Tree" means at the tree. "One perception directed to the Buddha, I obtained, being mindful" means having the Buddha as object, because of the object being of one kind, one perception proceeding in the manner beginning with "Thus indeed is the Blessed One," accompanied by recollection of the Buddha's qualities - having become mindful through repeatedly recollecting the virtues of the Buddha, I obtained it.

But when was that perception obtained, and by how much was it accomplished? He said "thirty-one cosmic cycles ago from now" and so on. Thirty-one cosmic cycles reckoning upwards from this Fortunate Aeon. "That perception" means that perception accompanied by recollection of the Buddha's qualities; or having seen the impermanence of the Buddhas, following that accordingly, I then obtained the perception of impermanence regarding all activities. "Owing to that perception" means by the aforesaid perception being the cause, having made that a decisive support. "The elimination of mental corruptions has been attained by me" means now the elimination, the cessation of the mental corruptions has been attained by me. And by this very verse are also the life history verses of this elder. As he said -

"At the sacred fig tree with green radiance, etc. the elimination of mental corruptions has been attained by me.

"Thirteen cosmic cycles from now, a warrior named Dhaniṭṭha;
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."

The commentary on the verses of the Elder Sandhita is finished.

The commentary on the fifth chapter is finished.

And the commentary on the Book of Twos is finished.



ABOUT THIS TRANSLATION

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

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